



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI

SEMIMONTHLY

No. 1

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"SEPARATING TO THE RIGHT" TESTIMONY PERIOD

This is the twelfth annual campaign for taking subscription for *The Watchtower*. February, the second month of the campaign, has been set aside as a special Testimony Period entitled "Separating to the Right". Thoughtful readers of this magazine know there is no better Bible publication than *The Watchtower* for helping people to be separated to the right of the King Jesus Christ in this judgment day of the nations. As an added inducement to the public to subscribe, a premium of 8 assorted booklets will be offered with every year's subscription for *The Watchtower* at the regular rate of \$1, American money. To persons already subscribing for *The Watchtower* a year's subscription for the companion magazine *Awake!* may be offered, however without the premium added. We especially invite our *Watchtower* readers one and all to join in this campaign during February. A postcard to us will bring instructions and references to local fellow campaigners. Yes, by all means, report on our form the success with which Jehovah God blesses your activities during February.

"WATCHTOWER" STUDIES

Week of February 5: "Be Rich in Good Works,"

¶ 1-18 inclusive, *The Watchtower* January 1, 1950.

Week of February 12: "Be Rich in Good Works,"

¶ 19-29 inclusive, also "A Sound Investment,"

¶ 1-9 inclusive, *The Watchtower* January 1, 1950.

Week of February 19: "Reviewing the Past Year's Work World-wide,"

¶ 1-17 inclusive, *The Watchtower* January 1, 1950.

1950 YEARBOOK OF JEHOVAH'S WITNESSES

1949, the most remarkable service year yet! So the 1950 *Yearbook of Jehovah's witnesses* shows. You will want to read about it and rejoice at the noteworthy expansion of the worship of the true God in the 104 regions reported on. In addition to the annual world report of the president of the Watch Tower Bible & Tract Society, the *Yearbook* also sets out his comment upon the 1950 yeartext and a daily text and comment for throughout the year. The printing of the 1950 *Yearbook* is in limited edition, and hence a contribution of 50¢ per copy is asked. Where you are in association with others, send in a group order, as by the servant of a company of Jehovah's witnesses, with remittance to cover. This will save us on time of handling as well as expense of shipping.

1950 CALENDAR

By having the 1950 Calendar published by the Watch Tower Bible & Tract Society you will have prominent before your gaze the yeartext, "Preach the word" (2 Timothy 4:2), and also a view of the Society's headquarters home, including the new Bethel structure, from which the service work throughout the earth is directed. Alongside this artistic picture you will find a calendar. Besides giving five interior views of the new Bethel home, this sets out the titles of the bimonthly special testimony periods for 1950 and the specific themes for the intervening months. This service calendar we send to any address at 25¢ a copy or \$1.00 for 5 copies sent to one address, postpaid. So let companies or groups order the Calendar in quantity, through their designated servant, sending remittance to cover the cost at the above rate.

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ANNOUNCING JEHOVAH'S KINGDOM

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No. 1

BE RICH IN GOOD WORKS

"Charge them . . . to do good, to be rich in good deeds, liberal and generous, thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed."

—1 Tim. 6: 17-19, R.S.V.

JEHOVAH God is a wonderful provider. He has given humankind everything they need. From the very beginning when he created Adam and Eve and placed them in Eden he provided them with a beautiful home in a paradise. He did more than that. God did not make his first earthly intelligent creations hunt for food to keep them alive. No, that was all provided for too. "And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." (Gen. 1: 29, A.S.V.) With all these provisions, they should have had sufficient. But even after the first pair sinned by eating the fruit of the only forbidden tree, which fruit was forbidden them in order to test their obedience, the Lord provided them with clothing. "And Jehovah God made for Adam and for his wife coats of skins, and clothed them."—Genesis 3: 21, A.S.V.

² Since that time nearly six thousand years ago, man has needed these three things—shelter, food and clothing—in order to carry on his normal existence in life. With these he should be content. "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." (1 Tim. 6: 7, 8) David, a man after God's own heart, expresses how generously Jehovah provides for every one of his creatures; not only for man, by supplying him with all his needs, but for every living thing: the birds, fish and beasts of the field. The Almighty God looks after and cares for what he creates. "The eyes of all wait for thee; and thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of every living thing."—Psalm 145: 15, 16, A.S.V.

³ In providing all these necessary things in abundance God was not making man an idler so that he would be able to say, "I don't have anything to do." No, God kept man busy from the time of his crea-

tion, when He put him in the garden "to dress it and to keep it". (Gen. 2: 15) So it will be with man in the new world. But when man went contrary to God's law He declared, "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life." (Gen. 3: 17, A.S.V.) While God made man a little lower than the angels and crowned him with glory and honor, it was Jehovah who gave him the assignment to look after things upon the earth. He put all things under man's feet: "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing." (Gen. 1: 26) Man has used beasts of burden in his toil to plant, cultivate, water, and eventually bring forth food. But still Jehovah is the original Provider of all our needs and our thanks must go to him for all things. We are dependent on him for the rain, sun, air, soil, fertile seed, for everything; and he gives it to us. When God made man ruler over these animals and charged him to keep the fields and forests in all their majesty, he never decreed that man was to be a tyrant over man. Man's sovereign Ruler and everlasting Provider must be Jehovah. Man's life is dependent on the only true God!

⁴ Man should know that all creation, including man himself, was made to set forth the splendor and the glory of Jehovah, the Supreme One of the universe. Man should feel his need of relying on God; for when one comes into the world he has nothing but the gift of life God gave him, and he can take nothing along when he leaves it. When one knows this, why should he crave to domineer over and control the lives and destinies of other human creatures? Why be greedy and have that selfish condition of heart? If, as we know, God supplies all things to sustain our life, why try to take away the substance that God has given other men for their existence? In this commercialized world most persons have very little and the giants of commerce do not want them to have more. Those who substitute commu-

1. How did God at the first show himself man's provider?
2. With the supply of what desires should creatures be satisfied?
3. Did providing for man's needs mean he was to idle? Why?

4. Why should we not be greedy, coveting other's possessions?

nistic co-operatives do not succeed in overcoming that condition and the people continue to suffer from lack of the necessities of life. Under one system or another that men set up, selfishness and lust for control rise to dominate. It would be better to give our substance to the poor than to covet what little they have. What is our gain if we do rob the poor? We certainly can't take it with us!

⁵ The Lord has always been interested in and helpful to the poor. Christians should be too. David knew that the favor of God did not go with the oppressor of the poor, for he said, "All my bones will say, 'O LORD, who is like thee, saving the poor from him that is too strong for him, the poor and the needy from him that would rob him?'" (Ps. 35:10, *An Amer. Trans.*) David's whole body, his very bones, cried out in an expression of praise to his Creator because of God's loving interest in the poor. To know that Jehovah will protect the poor against the oppressor, the strong, the rich and the mighty is surely a comfort. Good men will help the poor. "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor." (Prov. 14:31) The poor love life the same as all other folks. Why make them suffer and rob them of what they have?

⁶ Man was made to be free and to be allowed to use the many things God created for his welfare. If a man likes something another man has he should not covet it. There is enough of everything in the world for everyone to have sufficient. The accumulation of earthly wealth and possessions is not the big thing in life. "You must not covet your neighbor's home; you must not covet your neighbor's wife, nor his male or female slave, nor his ox, nor his ass, nor anything at all that is your neighbor's." (Ex. 20:17, *An Amer. Trans.*) It is not wrong to have a home, wife, servants, or animals; but it is wrong to covet that which someone else has. One should not use his power or his wealth or influence to take away from another that person's own beloved possessions. That is the spirit of the old world, the spirit that the Devil has implanted in the minds of men. This selfishness has grown up in the hearts of human creatures, and they have a strong desire to control other people and to make man dependent upon man rather than dependent upon Jehovah God, who is the supplier of all things. If God has so abundantly supplied food, clothes and things needful for living, then why rob the poor? Why not seek the greater thing—life everlasting?

WORLDLY SELFISHNESS AND DISSATISFACTION

⁷ The spirit of this world is selfishness and it says, "We do not need God!" Whether they be com-

mercial, political or religious, these combines covet that which others have. Religion tries to control politics; so does commerce. Riches have a big influence on religion. Politics curtsies and tips the hat for the smile of religion. Take the greatest religious organization in the world today, the Roman Catholic Hierarchy. Look at it. Note the evils it has done in the name of religion: how it has corrupted nations; how it has managed to hold its members in illiteracy; how it has controlled education in many countries and kept the poor people in ignorance; how it has hid the Bible and had its Bible-burnings so that the Book of freedom would never become the peoples' Textbook of life. Yes, look at the world it influences! Its wars! Its torture chambers! Its bloodshedding! Its oppression of the poor! Why have they not given the people the Bible, so that they could learn of the true God, his Son and the way of life eternal?

⁸ Now turn to the political organizations of the world. None is satisfied with its own territory or sphere of influence. The desire of each is to gain control of people through a system of government. They often claim to have a government with rulers of divine right. The whole purpose of governments of the world is to control the people by making them dependent upon the state rather than upon God. They want all people to believe that that which they have comes to them through the good graces of a dictator, a prime minister, a president or a political party. All this propaganda is merely a scheme of government to regiment the people and make them wholly dependent upon a man-made way of life rather than on Jehovah God, who says He will provide them with all the necessities of life: shelter, food, and clothing. The state tells the farmer how much wheat to plant, how many pigs to slaughter and bury in the ground, how much coffee to burn when the stock piles are too great to please commerce or politicians. They dump the potatoes into the sea or destroy them by other means when the prices are "too low". The increase that God has given to the land and to the animals, to the fruit and the herbs, man destroys to please the state and commerce. The poor and needy they will take care of in their way if they do not die first. Man, in his covetous desire to control and take away from the people, has said, "This is mine." He never reflects for a moment to think that God, the Creator of heaven and earth and all that therein is, provided these things for all men, not for a few to control.

⁹ Then there is the third part of this oppressive, great, devilish organization: commerce. We see the great combines and cartels feverishly working against one another. We see management and labor

5. Why should Christians be helpful to the poor?

6. Why is it not necessary to covet, as well as wrong to do so?

7. How has organized religion shown itself selfish, oppressive?

8. How have governments operated for control and self-exaltation?

9. How has commerce acted selfishly and unthankful toward God?

vying for control of industry. We see small business men struggling to eke out an existence in a competitive world. The big things are money, power, wealth, getting ahead, doing better than the other fellow, getting on top, beating competitors out of the world, state or city markets. The spirit of helping the poor has been lost. The spirit of helpfulness is nearly forgotten and, as for doing a day's work, man's motto is, "Do as little as you can and watch the clock." When the earth yields its increase there are no thanks to God for it, but commerce grabs the controls and either boosts or lowers prices according to its own interest. It is a fearful thing to be entwined in this great commercial organization which has no heart and to get the feel of its selfish, grasping, possessive atmosphere. It is better to ask the Lord to 'give us this day our daily bread' than to do as the rich of the religious, political and commercial world do. They are laying up "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal".—Matt. 6:19.

¹⁰ How much better it is for one to trust in the Lord and believe his Word! "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." (Lev. 26:3-5) That was the promise that God gave to His chosen people, and it was a sure promise, but it meant that the individuals must follow the commandments of the Lord and walk in them. As far as the provisions of life are concerned, God guarantees these the year round to those who walk in his statutes. In the very beginning of creation, Jehovah provided all the necessary things for man, and in their abundance the food and provisions were for all. These things are just as sure today for those who love Jehovah.

¹¹ But how different are all the nations today who seek to control all production and say what portion of the God-given provisions men shall have! By getting control of the world's necessities one nation can force its rule on another. How true the saying, 'Every man's hand is against his neighbor.' (Zech. 14:13) The rulers of a nation boast that 'we are massing this wealth and power so that you, the people, may have security'. Has the United Nations organization, with all its potential accumulated power, brought security? The more things nations control in the world, whether they be the atomic bomb, airplanes, steamships, food supplies, raw materials, or anything else, the more they want and

the greater become their influence and power, while the poor suffer. There is no safety in the accumulating of all these riches for the last days. Having coveted and collected wealth, influence and political and religious power, what will these men do in the day of judgment when Jehovah God brings his wrath against the oppressor of the poor, the wicked organization, and destroys it?

¹² The Lord's Word prophesies just how these men will feel in that time: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." (Jas. 5:1-3) There is no material wealth that will save governments or men from the destruction that will be meted out to them, because of their evil doings, at the battle of Armageddon. Momentarily the material wealth of a nation makes it feel strong, but Jehovah said he would deliver "the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him". (Ps. 35:10) How the nations of the earth have spoiled the people, especially through the first and second world wars! Even in between these wars and to this very day there is no peace, but the peoples of the nations are still being spoiled. And for what? "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity." (Ezek. 7:19) How foolish then it is for men to hoard their wealth just to satisfy their own selfish desires! It will profit them nothing. They cannot take it with them. The wise man wrote in Proverbs: "Riches profit not in the day of wrath: but righteousness delivereth from death."—Proverbs 11:4.

HOW TO GAIN LIFE

¹³ It is so very evident that the accumulation of wealth does not bring peace, security or prosperity to the nations, nor does it bring real happiness to the individual who may have gathered it through evil means and covetousness. It is righteousness that counts! One who wants to live and really enjoy life must turn to the Lord's Word for advice and then follow it. The poor as well as the rich must put their trust in Jehovah and do his bidding and preach the good news of the kingdom of God. Can the rich, those with much of this world's goods, do that? Is there any hope at all for them to gain life in the new world? If there is, what must they do?

10. What does obeying God's commands guarantee us as to provisions?
11. By amassing wealth and power what do rulers claim to give? Do they?

12. In the day of God's wrath how will their riches prove vain?
13. What is it that counts toward secure, happy living?

¹⁴ The Word of God tells us that we should be rich in good works; but what are those good works? The problem was put squarely before the Teacher, Christ Jesus, when he walked the earth. The interests of men in his time were the same as the interests of men now: they wanted life, and that more abundantly. Death held nothing for them; so the question was propounded, How can one gain eternal life?

¹⁵ Let us listen in on the conversation. "And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldst enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions."—Matt. 19: 16-22, A.S.V.

¹⁶ This rich man that Jesus spoke to got the answer on how to gain eternal life, but did he follow it? No! As far as individuals are concerned, he probably had a splendid personality, and, from all outward appearances, he was living according to the law of God. One of his outstanding qualities as revealed in the conversation was that he loved his neighbor as he did himself. Very likely he was not an oppressor of the poor. His riches probably came to him through his own good, hard efforts and honest management of his great holdings. So it appears that if an individual happens to be rich or gains great wealth through his own labors there is no harm in that particular fact. The question before the rich man today is, How will he use his wealth? If you give to the poor, said Jesus, "thou shalt have treasure in heaven." However, there was another requirement for eternal life, and that was "Come, follow me". If one uses his wealth in the advancement of true worship of the Most High God, he is using his "great possessions" in the right way. Jesus gave this rich man the best advice so that he could have real joy in living. What the Teacher wanted him to have was riches in good works, treasures in heaven. But, as is the case with most people, so it was with this rich man; his desire was to hold on to that which he believed belonged to him by right. He worked for it, and therefore it was his. No one else could touch it,

and there was no reason for giving it away. Had he forgotten that "as he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand"? (Ecc. 5: 15) His earthly possessions would not give him eternal life.

GIVING TO THE POOR

¹⁷ Let us assume that the rich man wanted to follow Jesus but not sell all that he had and give to the poor. Could he follow the Lord and still look after all his earthly possessions? That would be an impossibility. Christ Jesus was a busy man; he was looking after Kingdom interests. He was moving about throughout the cities, villages, towns—throughout the whole countryside—preaching the good news of the Kingdom. His disciples followed him and were instructed by him. He could not be confined to some particular locality to take care of cattle or lands or possessions, nor could his disciples; not if they were to preach the gospel of the Kingdom throughout all the nation of Israel. Jesus did not even have a place to lay his head, much less a house to call home. No, the rich man could never have kept up with Jesus while still looking after his "great possessions".

¹⁸ Jehovah provided for Jesus, the second Adam, just as He did for the first Adam. The Son of God had the necessary food, clothing and a place of shelter. He was a welcome guest in the homes of those who loved truth and righteousness. Jesus knew a laborer was worthy of his hire; for He worked in the interests of God's kingdom. The necessary things of life were assured; so why should he try to accumulate great wealth? He had food and raiment, and with these he was content.

¹⁹ Jesus was looking for full-time disciples, those who would travel with him and do the same kind of work that he was doing, people whom he could send away for weeks and months into different territories to perform works like those he was performing, so as to bring the people to repentance. He was looking for dependable persons, those who would learn and then preach: "The kingdom of heaven is at hand." Nothing must stand in their way of service to their God. They must not be like most people who are just too busy for the really important things in life. Remember the occasion when Jesus told of a certain man that prepared a great supper, and he asked many to come to that supper. It was a feast for rejoicing; so he sent out his servant to ask those whom he wanted to come. But the guests who were invited, because they had possessions and things that interested them more than the feast of this

14. In what does God tell us to be rich, and to what end?

15. What did a rich young ruler ask Jesus about? What did Jesus say?

16. Why did not the rich young ruler follow Jesus' advice?

17. Why could he not follow Jesus and yet hold on to great wealth?

18. Why did Jesus not try to accumulate great earthly wealth?

19. For what kind of active, interested persons did Jesus look?

certain man, replied to the invitation: "I have bought a field, and I must needs go out and see it; I pray thee have me excused. . . . I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. . . . I have married a wife, and therefore I cannot come."—Luke 14:18-20, *A.S.V.*

²⁰ So it is today; most people are so busy with their own obligations and work that they do not have time to look after the King's interests. They do not have the time to enter into the joy of the Lord and celebrate with the Master the doing of the most important work on earth today. They have put a great hindrance in their way just because of the love of money.

²¹ It was very hard for the rich man to give up all that he had so that he might have treasures in heaven. It is just as hard today for many people to give up even little things and to work in the interests of the poor and comfort those who mourn, with the Kingdom message. They are busy trying to hang on to and gain more earthly possessions. This is selfishness. It is greediness. It is covetousness. "For the love of money is the root of all evil." (1 Tim. 6:10) Even when the rich plan a banquet they do it with the thought in mind of what profit it will be to them.

²² Jesus had been invited to an evening meal, and he told his host, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." (Luke 14:12-14, *A.S.V.*) The principle pointed out by the Lord was that of giving to others without expecting a return. Why lavish your wealth on those who are wealthy? They can repay you by doing similar things for you. But rather invite the poor; they will show real gratitude and the giver will be blessed. Yes, "Go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." You will be "rich in good works".

LIFE MORE THAN MATERIAL WEALTH

²³ Because man is born in sin and shapen in iniquity, he is prone to lean toward the evil side of life and love money. He is taught to get to the top so as to have security. He must be a self-made man, satisfied with his own greatness. How foolish! Isn't there something worth much more than security and worldly possessions? Isn't life itself more important? How did we get that? And those riches—are they not

just a hoarding of God's provisions for all? Jesus said, "Take care! You must be on your guard against any form of greed, for a man's life does not belong to him, no matter how rich he is." (Luke 12:15, *An Amer. Trans.*) Another translator of the Greek Scriptures, Mr. Rotherham, puts it this way: "Mind and be guarding yourselves from all covetousness; for not in one's abundance doth his life spring out of his possessions." Or, stated in other words, we can say on the basis of this truth, that every individual must be constantly on the alert and be on guard against every form of greediness and covetousness, because even when an individual has an abundance of this world's goods his life is not due to the things which he possesses. Is not life, then, worth more than riches?

²⁴ Paul was following this wise and sound counsel of Jesus when he wrote to Timothy and said, "Charge them to do good, to be rich in good deeds, open-handed and generous, storing up a valuable treasure for themselves for the future, so as to grasp the life that is life indeed." (1 Tim. 6:18,19, *An Amer. Trans.*) What a man has gathered together as his possession in the way of riches, property or powerful influence—all these will not guarantee him life. Something else is needed. Pursuing Jesus' argument that "a man's life does not belong to him, no matter how rich he is", he further said: "A certain rich man's lands yielded heavily. And he said to himself, 'What am I going to do, for I have nowhere to store my crops?' Then he said, 'This is what I will do; I will tear down my barns and build larger ones, and in them I will store all my grain and my goods. And I will say to my soul, "Soul, you have great wealth stored up for years to come. Now take your ease; eat, drink, and enjoy yourself."' But God said to him, 'You fool! This very night your soul will be demanded of you. Then who will have all you have prepared?' That is the way with the man who lays up money for himself, and is not rich with God."—Luke 12:16-21, *An Amer. Trans.*

²⁵ How true that is! The way of a man who lays up money for himself is not rich toward God. He thinks only of himself, of his own property, his own pleasure. When one becomes as self-centered as that it is no wonder Jesus said that "a rich man shall hardly enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God". Consider for a moment the plans of this rich man. He was going to build greater barns in which to store his crops and then forget the rest of the world of mankind and just live on the wealth he had stored away. How selfish! How inconsiderate! How lazy! He could have given much of his wealth to the poor

20, 21. Why do most persons have no time for Kingdom interests?

22. Why do good to the poor who cannot repay you in kind?

23. Why be on guard against every form of covetousness or greed?

24. What will material riches not guarantee one? Show by parable?

25. How was the rich man of the parable foolish, selfish, lazy?

and still had plenty for himself. He could have planned for the cultivation of his lands for the next year and thus kept his hired help employed. By caring for the land year by year greater income would be his and greater quantities of food would be available for the poor. But no, not that! He said to himself, "Now take your ease; eat, drink, and enjoy yourself." What a fool! He never got to enjoy the wealth himself, nor had he stored up riches in heaven by giving to the poor. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth."—Prov. 27:1.

²⁶ As an individual, what do you want? Is it security in this world that will soon pass away, or is it life in the new world of righteousness? The Word of God sets out the pattern that all Christians must follow in order to attain eternal life, whether that life be with Christ Jesus as his bride in heavenly Kingdom glory, or whether it be life as a creature who will enjoy the blessings under the kingdom of heaven and the pleasures of life eternal upon a glorious new earth that God makes for man to inhabit. Both are attained through true riches; so store up for yourselves treasure in heaven.

²⁷ All people have certain possessions, some greater than others; so the principle, "freely ye have received, freely give," would apply to the rich, the middle class and the poor alike. The poor widow who came to the treasury and cast in her two mites "cast in all the living that she had" for use in God's work, said Jesus; whereas the rich who came and made their deposit in the treasury of the temple gave "of their abundance". (Luke 21:1-4) The rich did not miss the gift that they gave to the Lord. So the question might be asked, Who gave the most? Was it not the widow with the two little coins of small value? So, then, if you would be rich toward God, use your possessions and your knowledge of Jehovah God and his righteous government on behalf of the poor and comfort all that mourn, with the good news of God's kingdom. Do not let yourself be tied

down by your wealth and become a slave to your possessions, but make your possessions work for you in your preaching of the Word of God.

²⁸ Paul knew of certain individuals among the church who had wealth and who were busy accumulating more, and in a letter that he wrote to Timothy he said this: "Charge the rich of this world not to be arrogant, nor to set their hopes on such an uncertain thing as riches, but on God who richly provides us with everything for our enjoyment. Charge them to do good, to be rich in good deeds, open-handed and generous, storing up a valuable treasure for themselves for the future, so as to grasp the life that is life indeed." (1 Tim. 6:17-19, *An Amer. Trans.*) Just because someone has a little or much of this world's goods is no reason for that individual to take an arrogant position with his friends and his neighbors, nor with those in a Christian congregation, nor with those in the world. They should never set their hopes upon the uncertain riches such as gold and silver, all of which will be of no value in the very last days of this old world. The rich should realize just as much as the poor that it is God who richly provides everything for our enjoyment. Because one has more of the riches of this world than another is no reason for the wealthy one to look down on the poor one with shame. What all can and must be rich in is "good deeds".

²⁹ James gave fine counsel to all of the Lord's people when he said, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."—Jas. 2:5-9.

26. What questions on security and life must we answer? How?
27. How can rich and poor alike be really "rich in good works"?

28. What was Timothy told to "charge the rich of this world"? Why?
29. How did James counsel us against showing partiality?

A SOUND INVESTMENT

IT IS not the accumulation of this world's wealth that brings security. It is the accumulation of good works. That is what makes one rich toward God, and the "poor of this world" can accumulate this treasure more rapidly than the rich if they are "rich in faith". Furthermore, those who are poor in this world's goods do not have to spend so much time caring for that which they possess. One who puts his trust in money has very little security, especially in

these days. It seems that after every war money loses value. Shortly after the second World War most of the money in European countries was blocked in the banks by government order, and the people could not withdraw all their funds for many years. Even the rich were given only a small amount to use, and just recently those who were wealthy in pounds sterling found that overnight they lost thousands upon thousands of dollars, as the value of the pound on the foreign market exchange dropped from \$4.03 to

1. Why can the world's poor more easily be "rich in good works"?

\$2.80. Many other currencies lost much of their buying power in world markets at the same time. So the accumulation of money, wealth, or the uncertain riches of this world is of little value. Its value can vanish away overnight if governments so decree. How much better it would be for a man to make his wealth work to the benefit of others while it has some value than to hold it until it gathers moths and rust and becomes useless.

² It is really a sound investment to make your money work on behalf of the poor and by so doing to store up treasures in heaven. Christ Jesus preached the Word, and you can make your riches help you preach the Word. His admonition to all of his followers was to go forth and preach this gospel of the Kingdom in all the world for a witness. This takes time, energy and money, and Jehovah's witnesses throughout the world are giving time, energy and funds, building Kingdom Halls, renting places and fixing them up so that they will be attractive assembly places. Jehovah's witnesses invest their money in Bibles, books and magazines and take these to the people so that they, too, may study the Word of God. They invest their money in traveling from place to place and give of their strength in going to the ends of the earth if need be with this good news. Jehovah's witnesses are great travelers, glad to spend their money so as to get to circuit and district assemblies or national conventions, for they know they will thus become better equipped so as to "be rich in good works". What a grand and glorious work a Christian today has in going forth to the nations of the world with this good news which brings comfort to the poor and in being privileged to spend that which he possesses in the interests of those who are captive to this old world. Using your time, energy and money in doing this work is actually storing up treasures in heaven. It is something that no nation, no organization, no neighbor or thief could come in and steal from you. You have already given the good news to the poor, and they have its blessings. You spent your money in helping them, but the blessing to the giver is even greater than to the receiver.

³ To do such work means that the individual will be content and happy and will always have something that is truly worth-while. Godliness is not just a matter of going to church on Sunday or going to the Kingdom Hall of Jehovah's witnesses, although that is the only way some people try to show their godliness. The only way that true godliness can be of great gain is if it is combined with contentment. Your heart and mind as well as your body must be used in preaching the Word. Those who go to the synagogues or churches of this old world, or even to the Kingdom Hall, if they are worried because of

their great possessions like the rich man that Jesus spoke to, haven't the contentment that brings great gain. Perhaps they attend church for show or for business reasons or because it gives them a better standing in the community; but instead of contentment, they have only worries and problems.

⁴ Paul gave good admonition to Timothy many years ago, and it will, if followed, change the whole course of one's life: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:6-10) Individuals may accumulate great material gain, prominence, popularity, position, money and influence. They may gain all these things by their own efforts or through inheritance, but the important thing for them to remember is that godliness with contentment is great gain. When they came into the world they brought nothing with them, and when they leave they can't take anything away. So why be sorrowful the rest of your life because you have great possessions? Take the Master's advice: "Give to the poor; store up treasures for yourself in heaven, and come, follow me!" (Matt. 19:16-22) Is it not better to be contented in the house of the Lord than to be discontented in the Devil's organization?

DIVINE PROVISION FOR WORKERS

⁵ The certain rich man that Jesus spoke about who said he would eat, drink and be joyful, now that he had great wealth and had laid up great stores for himself, yet lacked contentment. He was trying to find it, but his wealth led him "into temptation, and a snare, and into many foolish and hurtful lusts". He wanted to live just for himself. Jesus, speaking to his disciples, said, "Therefore, I tell you, do not worry about life, wondering what you will have to eat, or about your body, wondering what you will have to wear. Life is more important than food, and the body than clothes. Think of the crows! They do not sow or reap, and they have no storehouses or barns, and God feeds them. How much more you are worth than the birds!" (Luke 12:22-24, *An Amer. Trans.*) It is a matter of having faith in Jehovah God and of believing that when he placed man upon the earth there were ample provisions for all if the effort was put forth to use them. First, however, comes our worship of Jehovah, the Giver of all good things.

2. How do Christians really make a sound investment now?

3, 4. What is truly "great gain"? How do some fail to make it?

5. How did Jesus illustrate we should not worry for the future?

⁶ Both Job and the psalmist recognized how God looks after the beasts of the field and the birds of the air and makes provision for them. Certainly human creatures are worth much more than these, and especially those who have entered into a covenant relationship with Jehovah God to do His will. Job 38:41 asks, "Who provideth for the raven his prey, when his young ones cry unto God, and wander for lack of food?" (*Am. Stan. Ver.*) Again, "Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry." (Ps. 147:7-9) Are not the needs of men made sure? Why then be worried about life and all its problems? Seek first the Kingdom!

⁷ Do not the squirrels gather nuts and store them away in holes dug in the ground or hide them in the trunks of trees? Do not the beavers make provision for themselves and the bees store up honey in their hives for the winter? The point is this: provision is made for all of the animals so that they can gather in the things necessary to their life. They work to gather what God supplies. Man can do the same. All that it is necessary for man to do is to use the things God provides. Man should not be lazier than the birds of the air, the fish of the sea, or the animals of the earth. As good counsel to the lazy man, the wise one said, 'Consider the ant, thou sluggard.' Yes, we have to work, but we do not have to become slaves to commerce or to this old world in order to live.

⁸ It is natural for man to want to live, and he would like to carry on his existence even in this present time of hardship and distress as long as he possibly can; but the hoarding up of earthly riches is not the thing that is going to guarantee life any more than it did for that certain rich man who stored all his wealth away in barns only to die that night. For, as the account says, "this very night your soul will be demanded of you. Then who will have all you have prepared?" (Luke 12:20, *An Amer. Trans.*)

6. How did both the psalmist and Job further illustrate this?

7. How must we avail ourselves of God's provisions?

8. Why is it foolish to hoard great riches for a future day?

Then Jesus in his discussion with his disciples said, "And who from among you though anxious can unto his stature add a cubit?" (Luke 12:25, *Roth.*) If the body of an individual wears out and it is time for that body to return to the dust, there is not much that one can do in fixing up the organism. If the heart is exhausted and the nervous system worn out or the muscles become stiff and hard, there is not much that one can do to add another step to his life; he has reached the end of his way. So Jesus argues, "If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" (Luke 12:26, *A.S.V.*) In other words, if we cannot extend our life just a little, not even a cubit, why then should we be so anxious and concerned about storing away great wealth, food, clothing, and in having many homes and properties? Why should we be anxious to store up that which we have collected during the past year into barns and then say: "From now on I will eat, drink and enjoy myself"? How much better it would be to give that which we have to the poor and store up for ourselves treasures in heaven!

⁹ What treasure do we have? Those who have come to a knowledge of God's Word have the truth. They have come to understand who Jehovah God is, the Great One of the universe; how he provided his Son, Christ Jesus, to redeem mankind through him that they might gain eternal life; how Christ Jesus has now come and taken to himself his power and begun to reign and that the kingdom that we have prayed for is established. These things we know; these things Christians possess in the way of knowledge because of their study of God's Word, and they can give this good message to the poor who are sighing and crying because of the abominations that have come upon them in this world. True Christians will devote what they have of this world's goods, whether little or much, to bringing this message to the poor and comforting those who mourn. They remember that a person's life is not due to the things that he possesses, but his eternal existence depends on the treasure that he stores up in heaven. They consistently add to their heavenly treasure by preaching the good news of the Kingdom.

9. What treasure do we have? How do we store treasure above?

REVIEWING THE PAST YEAR'S WORK WORLD-WIDE

JEHOVAH'S witnesses are ministers of God, ordained to preach the Word. Let us then review what they have done and see if they are trying to store up treasures in heaven, or only treasures upon this earth. Are they giving to the poor and bringing to them the comfort and good news?

1. What are Jehovah's witnesses? What do we ask about them?

² The Watch Tower Bible & Tract Society, the governing body of Jehovah's witnesses, has pointed out through its publications that the kingdom of heaven was established in 1914, and it has shown in its writings how the signs of the present day are fulfilling prophecy in proof of the establishment of that king-

2. Were there many Kingdom publishers in 1914? What befell them?

dom. The first World War was one of the first signs foretold by Jesus in the 24th chapter of Matthew as marking the end of the Gentile times and the beginning of Christ's reign in heaven. The *Watchtower* magazine has proved this many times in its columns. Were there many proclaimers or announcers of this established Kingdom then? Yes, there were quite a number scattered throughout the world; but when the world war broke forth in all its fury, many of the Branch offices of the Society were closed and Jehovah's witnesses almost everywhere were cast into prison, many killed, and their organization considerably broken up. In fact, those at the headquarters offices at 124 Columbia Heights, Brooklyn, New York, were taken away and put in Atlanta prison; but by following through with the slow court procedure and taking the case before the Supreme Court of the United States, the officers of the Society were acquitted. By the time the officials of the Society were freed from jail the clergy and the government officials felt that the Watch Tower Society and its representatives were pretty well knocked out and would remain inactive. They were as though dead in the streets.—Rev. 11:8.

³ You cannot keep Jehovah's witnesses silent. They must preach the Word! They were revived from the deathlike condition and began storing up more treasures in heaven. In 1918 there were only 3,868 persons announcing the King and the Kingdom in all the world. Being strengthened by the spirit of the Lord, and because of their determination to press on, maintaining their integrity, they were richly blessed. Never slacking their hand, they went forward, singing praises "yet more and more", and as a result ten years later there were 23,988 persons proclaiming this same good news of the Kingdom and comforting those who were mourning. Grateful to God who had given them time to revive, and grateful, too, that they had the opportunity of gathering together "other sheep", this remnant of Jehovah's organization moved on into greater activity. By the time 1938 rolled around when the nations of the world were again preparing for another world war, there were 47,143 publishers preaching the Word. By this time Jehovah's witnesses were established in 52 different nations of the world, declaring this same message that Jehovah reigns through His Son, Christ Jesus, whom He has set upon His throne.

⁴ Then came years of greater strife, turmoil, distress and perplexity—a decade of war and of trying to establish peace among the nations. Jehovah's witnesses were driven underground in most countries of the world; they were persecuted and their work banned, but, nevertheless, they continued preaching the Word. In 1948, after another ten

years had passed, there were 230,532 persons who had taken up this grand message of peace for the poor in God's righteous new world. Not content unless they were witnessing, Jehovah's witnesses moved into every corner of the earth that they could possibly reach with the good news, and as you consider the chart which appears on the following page you will rejoice to find that in the year 1949 there was an average of 279,421 publishers of the Kingdom engaged in field-service work every month in 104 different places throughout the world. The Watch Tower Bible & Tract Society has established 63 Branches in the principal countries of the earth, and, by the Lord's grace, will continue to preach the Word to the poor and rich alike, to all those who have an ear to hear.

CHARTING THE INCREASE

⁵ Jehovah's witnesses are not trying to get members for their organization, but they are trying to take to the people the truth as it is contained in God's Word, the Holy Bible. They know, however, that as people study the Lord's Word and receive comfort from it and learn how to gain life eternal by storing up treasures in heaven, they, too, will proclaim this good news. They cannot do otherwise if they love true worship. It is the deep appreciation of the individuals who learn the truth and the righteous way of life that causes them to want to tell others about it. As a natural result, then, a great increase has come to the ranks of Jehovah's witnesses. In fact, in 1949 as compared with 1948 there was a 21-percent increase throughout the world in number of publishers proclaiming the Kingdom as the only hope for mankind. A peak number of 317,877 publishers who were out in the work preaching the Word was reached for the year. This is the highest number of ministers of the gospel ever to engage in the work in any one year according to our records, and we rejoice with all these persons of good-will who are associating themselves with the Lord's organization and are now working under the direction of the Society, all to the honor and glory of Jehovah's name.

⁶ Jehovah's witnesses love to serve the King of the new world now. Their hope and faith is in the kingdom of God, for through it the blessings of eternal life will be gained. So they continue to work and pray: "Your kingdom come! Your will be done on earth as it is done in heaven!" While being good citizens of the nation in which they live, paying their taxes, complying with the laws of the land as long as these laws are in full accord with God's laws, still they move ahead, expanding their activity among the people, doing the will of the Lord and following

3. What increases in publishers did two decades since 1918 show?
4. Despite what events, what increases did 1948 and 1949 show?

5. What was the past year's percentage of increase? Its peak?
6. How many companies of witnesses are there now? For what?

1949 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1918 Av. Pubs.	1928 Av. Pubs.	1938 Av. Pubs.	1948 Av. Pubs.	1949 Av. Pubs.	% Inc. over 1948	Peak Pubs. 1949	No. of Comp's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U. S. of America	743	6,040	25,596	72,945	82,958	13	91,463	2,905	7,316,373	16,749,899	291,296	7,453,310	5,043,956	61,193
Alaska			5	30	32	6	43	3	5,613	10,704	423	6,302	3,958	42
Bahamas		7	10	33	52	57	68	1	5,647	15,204	206	5,436	6,797	116
Bermuda				6	8	33	15	1	185	1,024	4	10,319	334	34
Eleuthera					4	New	4		3,278	2,042	41	657	564	12
French Equ. Africa				2	15	650	18	7	370	2,215	82		1,680	39
Gambia, B.W.A.					3	New	3		1,095	579	44	77	305	8
Guadeloupe				28	35	25	45	2	2,836	11,630	53	1,521	2,631	40
Iceland				3	4	33	4	1	7,069	2,896	444	3,363	1,114	8
Korea					13	New	16	1	562	721		2	105	11
Lebanon-Syria			51	109	123	12	192	8	8,325	26,284	146	5,546	5,958	72
Liberia				9	18	100	28	1	2,078	8,251	92	1,031	3,286	53
Netherlands Antilles				36	73	102	96	2	21,251	15,868	777	12,471	6,238	56
Palestine				22	12		23	2	1,288	4,441		128	511	2
Portugal			2	10	30	200	42	1	4,031	4,597	91	306	2,290	10
Sierra Leone				24	22		33	1	1,873	3,516	15	1,389	672	6
Spain				34	53	55	82	6	2,356	8,685	61	441	3,443	29
Virgin Islands				32	47	46	66	2	7,890	12,443	602	3,098	6,593	114
Argentina		34	128	927	1,135	22	1,265	48	129,381	255,142	3,941	79,007	87,917	754
Australia	130	305	1,720	3,503	3,774	7	4,124	210	223,616	738,384	8,098	339,106	219,595	2,286
Fiji				10	8		12	1	3,411	3,725	63	1,745	1,507	14
Singapore			13	10	20	100	43	1	4,732	8,018	731	1,925	3,868	60
U. S. of Indonesia			21	9	13	44	20	1	8,436	5,541	23	349	1,413	19
Austria		261	471	1,286	1,615	25	1,886	140	275,403	342,597	3,346	103,253	153,061	903
Belgium			117	1,177	1,617	37	1,955	58	150,008	334,920	2,505	60,591	80,194	1,052
Luxembourg			22	47	53	12	66	4	2,594	12,415	102	8,791	3,738	44
Bolivia				36	37	3	48	3	6,838	24,227	371	4,129	9,279	123
Brazil		18	103	1,077	1,775	65	2,187	72	419,034	498,102	4,419	67,160	125,795	1,345
British Guiana		15	30	174	187	7	209	13	19,646	57,904	625	21,908	17,989	286
British Honduras				38	55	45	69	6	2,907	13,320	116	6,040	4,987	78
British Isles	2,784	3,066	4,959	14,676	17,239	17	18,692	613	1,783,177	3,654,787	66,191	528,613	1,310,082	9,230
Elre				52	73	40	85	5	16,276	60,233	656	3,694	16,422	68
Malta				3	1		1		4	39	2	75	22	
British West Indies		189		980	1,057	7	1,167	45	47,673	254,161	1,488	64,422	85,460	1,348
Burma			28	36	57	58	77	4	15,409	20,284	565	5,269	8,389	111
Canada		998	3,113	12,603	14,305	13	15,492	605	628,297	2,361,346	33,569	882,042	537,903	6,136
Chile			26	191	211	10	261	11	37,275	67,526	885	17,201	24,093	328
China			10	25	86	344	279	4	13,020	16,972	233	1,818	4,947	52
Colombia				28	97	246	135	5	24,879	28,199	329	4,410	10,931	127
Costa Rica				637	943	48	1,069	28	23,542	176,007	1,023	25,901	48,561	862
Cuba	73			4,352	5,485	26	5,991	153	132,016	912,376	3,108	106,059	215,231	3,090
Cyprus		4	11	59	141	139	172	8	7,587	26,530	206	3,521	6,631	93
Czechoslovakia		106	903	1,581	1,290		1,642	237	74,969	161,489	448	7,737	63,066	745
Denmark	26	324	889	3,260	3,774	16	4,018	170	265,892	611,958	6,796	313,211	157,527	1,402
Dominican Republic				128	216	69	274	4	26,102	72,539	645	12,420	28,009	450
Ecuador				29	56	93	82	2	11,565	27,833	86	6,272	11,865	122
Egypt			14	96	134	40	167	3	7,399	32,340	396	8,179	9,967	82
El Salvador				151	171	14	207	8	6,551	27,860	383	9,961	9,713	129
Finland		305	429	2,610	3,293	26	3,723	415	333,516	651,555	8,063	150,578	155,991	1,643
France		447	845	2,627	3,236	23	3,571	127	359,810	597,677	6,272	96,256	142,075	1,441
Saar		60		252	326	29	376	12	39,403	67,069	819	8,051	30,601	141
Germany		9,755		29,172	38,897	33	43,828	1,608	451,474	7,865,383	59,475	479,524	3,963,449	20,742
Gold Coast			30	735	1,412	92	2,053	65	90,166	334,108	1,348	34,296	34,153	569
Greece	12	77	189	2,338	2,299		2,808	216	41,118	219,346	2,797	43,201	67,370	539
Turkey				12	30	150	41	2	2,703	5,444	34	669	1,721	10
Guatemala				121	188	55	218	4	17,692	47,356	756	8,792	17,676	311
Haiti				36	58	61	73	4	8,675	20,783	217	3,479	7,456	110
Hawaii		13		156	216	38	247	11	32,651	67,498	2,919	21,092	24,585	374
Honduras				119	256	115	305	6	6,306	35,828	288	4,000	11,576	160
Hungary				1,346	1,410	5	1,734	205	89,586	277,878	119	3,342	118,875	1,701
India	2	69	291	267	293	9	377	29	20,879	80,573	1,143	15,791	21,009	271
Ceylon				25	28	10	31	1	6,373	13,499	151	5,318	4,716	51
Iran				2	2		3		646	1,072	25	395	160	1
Pakistan				23	27	17	35	1	3,823	12,356	499	6,116	3,609	28
Italy				329	593	80	695	64	77,192	97,089	718	6,275	35,694	336
Jamaica	50	84	390	1,465	1,773	21	1,926	126	41,702	347,919	1,255	55,441	93,456	1,694
Japan		75	110		9		12	2	337	3,111	18	291	1,060	27
Mexico				309	5,547	18	6,733	306	283,699	974,568	4,210	127,250	187,874	3,350
Netherlands		57		234	4,691	12	5,130	124	85,406	932,567	3,765	116,271	196,079	2,047
Newfoundland	5		13	85	110	29	191	13	13,963	32,899	747	11,986	10,816	100
New Zealand		73		790	880	11	1,131	58	74,588	181,346	3,854	108,606	51,595	618
Nicaragua				72	136	89	166	4	3,510	17,033	209	3,621	5,677	60
Nigeria		7	427	5,511	6,711	21	8,103	304	77,253	1,434,848	1,434	91,787	147,218	1,657
Cameroun			4	60	114	90	210	13	1,669	23,597	44	2,897	4,011	75
Dahomey			12	140	155	10	240	4	5,149	53,766	10	807	3,459	80
French Togoland					1	New	1		273	360	7	47	117	12
Northern Rhodesia			939	9,873	12,857	30	14,650	248	35,187	2,661,611	196	103	320,854	5,469
Belgian Congo				14	22	57	48	2	293	5,289		4	962	14
Tanganyika				136	89		225	11	470	27,127	1		7,592	175
Norway	15	85		992	1,226	23	1,346	102	177,439	189,638	3,518	111,301	63,722	413
Nyasaland			1,065	4,918	6,833	39	7,744	580	56,849	1,795,674	143	2,072	372,132	6,655
Portuguese E. Afr.			14	398	318		575	21	1,562	72,091	3	126	21,606	220
Panama				224	375	67	490	11	26,787	85,835	1,543	35,309	37,765	648
Paraguay				40	67	43	91	6	7,232	14,453	140	3,499	4,443	40
Peru					67	68	95	2	25,324	34,061	507	4,613	14,931	213
Philippine Republic				3,589	5,763	60	6,601	315	265,315	905,489	4,344	42,442	116,709	1,197
Poland	20	430	669	9,048	12,162	34	14,510	790	219,245	1,607,028	16,072	140,235	302,716	4,380
Puerto Rico			1	160	213	33	253	7	34,484	59,348	1,370	14,368	23,752	323
Rumania				1,992	2,612	31	4,347	389	7,156	221,161		4,079	93,640	4,978
Russia		16		8,000	8,000		10,000							
South Africa		58	378	4,440	5,506	25	6,288	276	277,711	1,586,123	11,012	212,161	296,413	4,284
Basutoland					8	New	8	1	156	3,090		5	939	12
Bechuanaland					29	New	46	1	376	5,618		59	1,038	15
St. Helena			3	10	10		12	1	130	1,082	2	23	171	3
Swaziland					33	New	42	3	382	13,490	7	69	1,761	43
Southern Rhodesia			323	3,599	4,786	33	5,265	147	90,247	1,249,030	1,384	34,348	161,861	3,688
Surinam	8	7	6	78	74		90	2	11,119	20,906	132	4,165	7,425	135
French Guiana				2	1		1		84	260	1	76	105	2
Sweden		253	982</											

out the principal command of Jehovah, to "preach the word". From one end of the earth to the other these persons of good-will have organized themselves until now there are 12,535 companies of Jehovah's witnesses where they assemble together regularly for study of God's Word in order to prepare themselves to be better ministers of the Lord.

⁷ But you ask, Don't they get something out of this personally? Isn't there something in it, something material they will gain by being Jehovah's witnesses? No, the only thing to gain, as far as being one of Jehovah's witnesses is concerned, is treasure in heaven. They are trying to be rich in good works "so as to grasp the life that is life indeed". How do they do this? By spending their time preaching the Word to the poor, the rich, the meek, the haughty, the farmer, the factory worker, the husband and the wife. They do it by calling at the homes, the apartments, the palatial residences, the bungalows, the farmhouses, the adobe huts. It makes no difference; wherever people live, there Jehovah's witnesses will go to preach the Word. During the service year 1949, the 279,421 publishers who engaged in the field service on an average every month devoted 53,741,547 hours to preaching the Word of God to people who wanted to hear. Not only did they go from house to house in the first place, but they called back on the people who were interested in the Kingdom message. These witnesses of God made 15,897,544 such calls on the people to answer their questions.

⁸ As a result of these millions of return calls, a number of persons were anxious to diligently study what Jehovah's witnesses had to offer; and regularly throughout the year Jehovah's witnesses have been conducting Bible studies in 167,571 homes. These one-hour studies are conducted weekly with groups of two to five or more persons. Sometimes there is only one person interested, but time will be spent each week in giving him lessons from the Bible. Is this a selfish work? Are Jehovah's witnesses getting something out of it for themselves by putting all these hours into preaching? or are they giving something to the poor in life-sustaining spiritual food? The facts show they are giving the people words of life, in addition to their time, energy, money; and thus they are storing up treasures in heaven. For them there is more real satisfaction in that than in accumulating earthly riches.

⁹ It must be observed, too, that after a very successful year of gathering together the "other sheep" into the Lord's organization Jehovah's witnesses do not settle back and say, "Well, this is enough. We have gathered in great gains. We will make larger barns or churches in which to put these people and

then hold them for ourselves." No, Jehovah's witnesses are not like the rich man who decided to quit working and to live off his gains and just eat, drink and be merry. Not at all! They want to plant more seed and cultivate the field again and again. So, as the Scriptures indicate, one will plant, another waters, but it is God who gives the increase. (1 Cor. 3:7) They sow in order that they may reap; and as the Lord prospers their efforts, more people come into His organization, seeking refuge and safety. Even those newly coming to the organization in time go out too to sow and water, looking to God to give the increase at harvest time.

WHAT WILL WE DO IN 1950?

¹⁰ What will Jehovah's witnesses do during 1950? Just what they did in 1949; only, by God's undeserved kindness, they will do even better in their work of preaching the Word in all the world. They will continue inviting everyone who has an ear to hear the truth to 'come, and drink of the water of life freely'. (Rev. 22:17) Jehovah's witnesses have placed much literature in the hands of the people, and this for one purpose, to help them to understand the Word of God. The small contributions they receive for such literature are used to print more, so that others too can read. During the 1949 service year, Bibles, books and booklets were placed throughout the world in the number of 15,709,161 copies. Many new subscriptions were obtained for the two magazines, *The Watchtower* and *Awake!* in many languages. In fact, 596,766 new subscriptions were taken, in all parts of the world. To accommodate the readers of these magazines it was necessary for the Society in Brooklyn, New York, and throughout its Branch offices to print 23,190,737 copies of the *Watchtower* magazine and 16,136,389 of the *Awake!* magazine. In addition to the 39 million magazines, the Society's publishing plants printed more than 4 million bound books and over 17 million booklets.

¹¹ Jehovah's witnesses could not be satisfied with just serving the people they meet in homes; so they arrange for public meetings in fine auditoriums, in small halls, in their own Kingdom Halls, in public parks, out along the seashore, or in the wilderness. Wherever people will congregate to hear the message of the Kingdom, Jehovah's witnesses will furnish a minister to preach the good news. During the year 1949 there were 174,404 such public meetings arranged for, all of which had good attendance. These meetings were well advertised, and handbills were distributed, placards printed, notices put in stores, letters sent out to interested persons—all requiring additional printing on the part of the Society. Along with letterheads and normal supplies

7. How many hours did the publishers preach? To whom? How?

8. How many home Bible studies do they conduct? At what cost?

9. How do they act and plan differently from the parable's rich man?

10. What literature distribution was there? Hence what production?

11. How was the public meeting campaign carried on?

for office use, the handbill and tract orders made it necessary for the Society to print 231 million pieces during 1949. This is over and above the printing of the magazines, books, Bibles and booklets.

¹² Such work can be carried on because some people are giving what they have to the poor. Jehovah's witnesses love to give to the people world-wide, regardless of nationality, color or creed. That is why they devote their time, physical strength and funds to the preaching of the gospel. Contributions were made by them during the past year to carry on the Society's world-wide expansion program. One feature of its expansion program was in helping its missionaries and smaller Branch organizations financially to the extent of \$591,358.96. At the present time there are 63 Branch offices of the Watch Tower Bible & Tract Society directing the work in different areas of the earth. There are also 107 missionary homes, in 77 different countries. The total number of missionaries who are now in foreign assignments outside the United States and Canada, except Quebec, is 652, all of whom are graduates of the Watchtower Bible School of Gilead. Five hundred of these are working out of the 107 missionary homes, while others of these trained missionaries are doing general pioneer work in different countries. Some are working in Bethel homes, and some are circuit or district servants or Branch servants.

¹³ Another great field for personal expansion activity is the pioneer work. During the 1949 service year there was an average of 1,451 special pioneers assigned to certain territories that needed special attention, and these have done excellent work. In this special pioneer group are included the missionaries who are scattered throughout all the world. Additionally there are the general pioneers, 10,973 in number, who have arranged their affairs so as to devote most of their time and energy to the preaching of the good news. All of these must have faith in Jehovah, the Great Provider. Jesus' words are a comfort to them: "See how the lilies grow. They do not toil or spin, but, I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so dresses the wild grass, which is alive today, and is thrown into the furnace tomorrow, how much more surely will he clothe you, who have so little faith?" (Luke 12:27, 28, *An Amer. Trans.*) It does take faith to make this forward step and go into the full-time service, becoming a pioneer or taking up a special assignment or going into the missionary work. Their faith and their works show they believe Jehovah will care for them. It is not a storing up of earthly treasures, either, to become a member of the Bethel family or to take up work in a Branch home; but it does mean storing up treas-

ures in heaven, "so as to grasp the life that is life indeed."

¹⁴ One must trust in the Lord that the provisions which He makes for the birds and the animals of the fields were also promised to man and will be provided for him. You remember that when Paul was traveling from place to place he did not want to make himself a burden to any of the brethren, so at times he would stop and make tents. He earned sufficient money doing this that he could travel on to his next stop. Sometimes he accumulated enough that he would not have to go to making tents for quite a while. He knew it was necessary for an individual to work and earn some money to look after his earthly needs, but at the same time he could not neglect his preaching duties. Luke tells us in the book of Acts that Paul never failed to go to the synagogue on the sabbath to preach the Word of God to the Jews and he also mingled with the Greeks so that they too might hear. (Acts 18:3, 4) Eating and drinking and being clothed are not the all-essential things in life. They are necessary, yes, but the big thing is storing up treasures for oneself in heaven. "So you must not ask what you are to have to eat or drink, and you must not be anxious about it. For these are all things the nations of the world are in pursuit of, and your Father knows well that you need them. But you must strive to find his kingdom, and you will have these other things besides. Do not be afraid, little flock, for your Father has chosen to give you the kingdom. Sell what belongs to you, and give away the money! Get yourselves purses that will never wear out, inexhaustible riches in heaven, where thieves cannot get near nor moths destroy. For wherever your treasure is, your heart will be too."—Luke 12:29-34, *An Amer. Trans.*

¹⁵ Certainly there is nothing to be fearful about in going forward in preaching the Word of God. Not with such promises! There will be hardships, difficulties and problems to overcome; maybe some will be killed. Jesus told us to expect that kind of treatment. But life! This is the gift to those who love Jehovah. Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." (John 8:51) But even though persons do see death now, there is a reward for those who love righteousness and who have been storing up treasures in heaven. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26) Furthermore, the time is coming, in the new world, when there will be no more death. (Rev. 21:4) Of course, most of the people of the world today do not believe in the resurrection of Jesus

12. How was the missionary work carried on, and where?

13. How was the pioneer work carried on? With what quality?

14. In view of God's provisions we must seek first what? How?

15. Why be fearless in going forward, though faced with death?

Christ nor in the merit of his sacrifice. That is why Jehovah's witnesses as God's ministers must preach the good news of God's Word to the people, so that they may have the opportunity of believing. Many are listening, and some are taking heed and starting to study.

¹⁶ At one of the most important meetings of the Lord's people in the earth today, the celebration of the memorial of Jesus' death, there were 453,274 persons in attendance. Of this great number only 24,312 partook of the emblems, thus signifying that they believe they are of the remnant class that will be joint-heirs with Christ Jesus in heaven. The others, numbering considerably more than 425,000 now, are sincerely looking forward to the time when the new world will be established. Not all of these, however, have been preaching the gospel to the extent that they have been making reports to the Society of what they are doing in this respect; but we firmly believe that in time they will take their stand and

16. What do Memorial observance and baptismal figures show?

preach, because they will soon believe with their hearts that the greatest work that must be done in these last days is to make known the salvation of our God. During 1949 there were 42,524 persons who consecrated their lives to God's service, symbolizing that covenant with water immersion. They accepted the charge, along with all others of Jehovah's witnesses, to "preach the word". By so doing, they will "be rich in good deeds, open-handed and generous, storing up a valuable treasure for themselves for the future, so as to grasp the life that is life indeed". —1 Tim. 6:18, 19, *An Amer. Trans.*

¹⁷ With joy and gladness Jehovah's witnesses enter the 1950 service year, thankful for the honor of service under Christ the King. They are not worried about the persecutions, trials and difficulties. These they will face as they come day by day. The thing of greatest interest to them is the praising of Jehovah's name and the vindication of his sovereign position in the universe. To prove it, Jehovah's witnesses will "preach the word".

17. How do Jehovah's witnesses enter 1950, and with what purpose?

HAGGAI EXHORTS THE TEMPLE BUILDERS

JEHOVAH God caused this prophecy of reconstruction in Judah to be declared to the Jewish exiles in Babylon: "This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it." Why? So that the Jews might regain political independence? No, nothing like that. "Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, . . . For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."—Ezek. 36:22-24, 35, 36.

Jehovah's purpose was to regather his name-people to their homeland that they might reconstruct the temple and restore the true worship of Jehovah God in the land. This for his name's sake, that his name might be vindicated in the sight of heathen nations. Accordingly, shortly after Darius and Cyrus overthrew Babylon the Jewish exiles were permitted to return to Jerusalem, armed with a commission from King Cyrus to rebuild the temple there. (Ezra 1:1-4) Hence it was that in 537 B.C. Zerubbabel and nearly 50,000 Jews trekked from Babylon to Jerusalem to rebuild the temple. Opposition from neighboring adversaries, those religious hybrids called "Samaritans", soon flared up and succeeded in halting the building work. They maneuvered the slapping of an official Persian ban on the Theocratic reconstruction work, and for nearly sixteen years work on the temple was at a standstill. It was at this crucial point of time and state of matters that Jehovah raised up his

prophet Haggai, in the second year of Darius II, in 520 B.C.—Ezra 4:1 to 5:1.

Little is known about Haggai personally. His name means "festive". He probably returned from Babylon with Zerubbabel, in 537 B.C. He started prophesying "in the second year of Darius the king, in the sixth month, in the first day of the month"; his prophesyings come in four brief discourses on three different days, and the last one is dated the twenty-fourth day of the ninth month in the second year of Darius. (Hag. 1:1; 2:1, 10, 20) This means his prophetic career was short, only three months and twenty-four days. Short, but effective! For sixteen years no work had been done on the temple, and some of the Jews returned from captivity selfishly looked on outward conditions and said: "It is not the time for us to come, the time for Jehovah's house to be built." But to refute this class whom some moderns might call "morale weakeners" Haggai declared:

"Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith Jehovah of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Jehovah of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house. Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit. And I called for a drought upon the land, and upon the moun-

tains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."—Hag. 1:1-11, *Am. Stan. Ver.*

Haggai's words sank deep into the hearts of the people and their leaders Zerubbabel and Joshua. In less than four weeks the temple builders had reorganized themselves and the work was resumed, right in the teeth of the imperial ban! (Hag. 1:12-15) But as promised, Jehovah was with the builders and blessed their zeal and fearlessness by causing Darius II to renew the decree of Cyrus authorizing the work. The malicious Samaritan enemies were squelched!

Haggai's second discourse (2:1-9) came less than a month after resumption of the work. This time it was to beat down any propaganda of any old-timers that the new temple was disappointing when compared with the glory of Solomon's temple; these zeal-weakners complained that the new temple being built was as nothing in comparison with the one Nebuchadnezzar had leveled. But in his discourse Haggai assured Zerubbabel and Joshua and the remnant that "the glory of this latter house shall be greater than of the former", for Jehovah will "shake all nations" and the "desire of all nations shall come" to the temple.

Two months and three days later Haggai delivers his

third discourse, and in it queries the priests concerning the past uncleanness of the nation, calls upon them to consider the plague of crop failures that ravished the land while the temple work stood still, and promises blessing from Jehovah God in view of the renewed building activity. (Hag. 2:10-19) His fourth and final discourse recorded was delivered on that same day, but was addressed exclusively to Governor Zerubbabel, as follows:

"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. In that day, saith Jehovah of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith Jehovah, and will make thee as a signet; for I have chosen thee, saith Jehovah of hosts."—Hag. 2:20-23, *Am. Stan. Ver.*

Thus in his closing prophecy Haggai foretold the time when Jehovah of hosts would shake this evil world of Satan, would overthrow its kingdoms and governments, and would set up in Kingdom power the Greater Zerubbabel, Christ Jesus.

LETTER

"EACH MARRIED COUPLE MIND ITS OWN CONDUCT"

Dear Sister:

Answering yours of September 22 on the matter of sexual intercourse:

Of course, it is best for everyone not to pry into the private affairs of a married couple and even appear to attempt to dictate to them in regard to this subject. The safest thing we can do is to quote the inspired advice of the apostle Paul thereon at 1 Corinthians 7:1-6 (Moffatt's translation):

"Now for the questions in your letter. It is indeed 'an excellent thing for a man to have no intercourse with a woman'; but there is so much immorality, that every man had better have a wife of his own and every woman a husband of her own. The husband must give the wife her conjugal dues, and the wife in the same way must give her husband his; a wife cannot do as she pleases with her body—her husband has power, and in the same way a husband cannot do as he pleases with his body—his wife has power. Do not withhold sexual intercourse from one another, unless you agree to do so for a time, in order to devote yourselves

to prayer. Then come together again. You must not let Satan tempt you through incontinence [through your lack of self-control, *An Amer. Trans.*]. But what I have just said is by way of concession, not command."

It is plain here that the apostle is speaking not just of sexual intercourse for the sake of reproducing children, but for the sake of sexual relief. For this reason, he says, it is better for some passionate persons to have a marriage mate of their own to help keep them from indulging in the immorality prevalent in this world. So married couples should not withhold sexual intercourse; otherwise, Satan might tempt one or both of the couple to immorality with persons outside. But, of course, in this matter self-control must be exercised so as not to overindulge to one's spiritual harm, even to interfering with 'devoting yourselves to prayer'. In this respect let each couple regulate its own life and not try to dictate to another couple.

Faithfully yours in Kingdom service,

WATCH TOWER BIBLE & TRACT SOCIETY

Sing unto Jehovah, all the earth; show forth his salvation from day to day. Declare his glory among the nations, his marvellous works among all the peoples. For great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the peoples are idols: but Jehovah made the heavens. Honor and majesty are before him: strength and gladness are in his place. Ascribe unto Jehovah, ye kindreds of the peoples, ascribe unto Jehovah glory and strength; ascribe unto Jehovah the glory due unto his name: bring an offering, and come before him; worship Jehovah in holy array. . . . say among the nations, Jehovah reigneth.—1 Chron. 16:23-29, 31, A.S.V.



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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

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N. H. KNORR, President

GRANT SUITER, Secretary

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"SEPARATING TO THE RIGHT" TESTIMONY PERIOD

This is the twelfth annual campaign for taking subscription for *The Watchtower*. February, the second month of the campaign, has been set aside as a special Testimony Period entitled "Separating to the Right". Thoughtful readers of this magazine know there is no better Bible publication than *The Watchtower* for helping people to be separated to the right of the King Jesus Christ in this judgment day of the nations. As an added inducement to the public to subscribe, a premium of 8 assorted booklets will be offered with every year's subscription for *The Watchtower* at the regular rate of \$1, American money. To persons already subscribing for *The Watchtower* a year's subscription for the companion magazine *Awake!* may be offered, however without the premium added. We especially invite our *Watchtower* readers one and all to join in this campaign during February. A postcard to us will bring instructions and references to local fellow campaigners. Yes, by all means, report on our form the success with which Jehovah God blesses your activities during February.

"WATCHTOWER" STUDIES

Week of February 26: "A God of Warning,"

¶ 1-18 inclusive, also "Who Will Share in the Final Witness?"

¶ 1-7 inclusive, *The Watchtower* January 15, 1950.

Week of March 5: "Who Will Share in the Final Witness?"

¶ 8-29 inclusive, *The Watchtower* January 15, 1950.

ITS MISSION

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

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

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1950 YEARBOOK OF JEHOVAH'S WITNESSES

1949, the most remarkable service year yet! So the 1950 *Yearbook of Jehovah's witnesses* shows. You will want to read about it and rejoice at the noteworthy expansion of the worship of the true God in the 104 regions reported on. In addition to the annual world report of the president of the Watch Tower Bible & Tract Society, the *Yearbook* also sets out his comment upon the 1950 yeartext and a daily text and comment for throughout the year. The printing of the 1950 *Yearbook* is in limited edition, and hence a contribution of 50c per copy is asked. Where you are in association with others, send in a group order, as by the servant of a company of Jehovah's witnesses, with remittance to cover. This will save us on time of handling as well as expense of shipping.

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By having the 1950 Calendar published by the Watch Tower Bible & Tract Society you will have prominent before your gaze the yeartext, "Preach the word" (2 Timothy 4:2), and also a view of the Society's headquarters home, including the new Bethel structure, from which the service work throughout the earth is directed. Alongside this artistic picture you will find a calendar. Besides giving five interior views of the new Bethel home, this sets out the titles of the bimonthly special testimony periods for 1950 and the specific themes for the intervening months. This service calendar we send to any address at 25c a copy or \$1.00 for 5 copies sent to one address, postpaid. So let companies or groups order the Calendar in quantity, through their designated servant, sending remittance to cover the cost at the above rate.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

JANUARY 15, 1950

No. 2

A GOD OF WARNING

"Thou shalt hear the word at my mouth, and warn them from me."—Ezek. 33:7.

JEHOVAH God never strikes without warning. Did he deluge the first world in watery destruction without warning? Did he burn out depraved Sodom and Gomorrah in a fiery downfall without warning? Did the Almighty take Egypt unawares as he sent wave after wave of destructive plague through the land? When Jehovah maneuvered the overthrow of Israel and Judah by foreign invasions, were the victims unwarned? Mighty Babylon that ruled like a glamorous queen over peoples and nations, should she have been surprised and caught flat-footed when enemy hosts took her by storm? And what of the desolation that struck Jerusalem during the first century A.D., did that blow fall without warning? To each one of these questions the facts shout the answer, No!

² This is not to say that Jehovah God personally visits the earth to deliver a warning. That in itself would spell destruction for man, for if he can be painfully burned and temporarily blinded by a comparatively small sun nearly 93,000,000 miles away, how could he possibly survive a visit from the "Father of lights"? (Jas. 1:17; Ex. 33:20) Out of consideration for man's perishable frame of flesh Jehovah God sends his warnings by messengers in human form, messengers that the warned ones can comfortably listen to and question for details. Of this practice we read, at Jeremiah 7:13, 25, 28: "I spoke to you early and late, but you would not listen, and I called you, but you would not answer . . . I sent all my servants the prophets, early and late, from the day that your fathers came out of the land of Egypt even to this day . . . 'This is the nation that would not listen to the voice of the Lord its God, the nation that took no warning.'"—*An Amer. Trans.*

³ Jehovah's warnings have seldom been heeded by a majority, though patiently sounded over long periods of time. Prior to the flood "God saw that the wickedness of man was great in the earth, and that the whole imagination [purposes and desires] of the thoughts of his heart was only evil continually" and that "the earth also was corrupt". (Gen. 6:5, 11,

margin) He determined to cleanse the filth from the earth, not by a mere Saturday night bath of a few minutes' duration, but by a torrential shower of forty days and nights whose waters were not dried from off the earth till ten months and thirteen days!

⁴ Jehovah indicated this destruction 120 years in advance. More than twenty years pass, and Noah has three sons. The sons grow to manhood and marry, as perhaps fifty or sixty more years slip by. Then Jehovah God tells Noah of the impending flood and instructs that righteously disposed man to build the ark for the preservation of himself and his family. For some forty or fifty years before the deluge Noah gave a warning witness of its coming, and thereby earned the designation "preacher of righteousness". (Gen. 6:3, 13, 18; 2 Pet. 2:5) But the vast majority of mankind scoffed and looked upon Noah as a false weather prophet and doubted the possibility of an earth-wide flood. God created the earth, he was able to give it a bath. After giving a warning witness through Noah, Jehovah did so bathe the earth to wash from existence the filth that had collected on its surface.

⁵ Several centuries later the cities of Sodom and Gomorrah are so saturated with grievous sin that their destruction is set. Not even ten righteously inclined persons reside there, and when angels materialized as men stay overnight with Lot sex crimes against their persons are attempted by a mob of men and boys. Their being smitten with blindness should warn them of their wickedness, but they still grope for their victims. When the angels instruct Lot to give a witness concerning the impending destruction of Sodom, his message makes him seem as one who mocks or jests. Even his own household is divided, his wife not taking the instructions seriously enough to gain preservation. Only Lot and his two daughters escape when there "rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground".—Gen. 18:20, 32; 19:4-28.

1. Does God strike without warning? What instances show it?
2. Does God warn personally or by agents, and why?
3, 4. What number heed the warning, as shown by the flood?

5. How was this shown in connection with Lot at Sodom?

⁶ Down in Egypt in the sixteenth century B.C. Jehovah God gives a series of warnings to Pharaoh through His witness Moses. Before each of the plagues the ruler is warned; after each his heart hardens. With devastating effect the ten plagues roll through the land: rivers turn to blood, frogs come over the land, lice everywhere as dust, swarms of flies next, then murrain of beasts, plaguing boils, destructive hail, followed in rapid succession by plagues of locusts and darkness, then the woeful tenth—the death of Egypt's firstborn! These physical facts in fulfillment of the warning witness given by Moses the pagan religious leaders of Egypt try to counteract and misinterpret, unsuccessfully in the end. The plagues were seen and felt throughout the land of that first world power, and the Egyptians certainly had noised among them the witness given by Moses. The Israelites had contact with the Egyptians, talked with them, and found many hearing ears, so much so that when they finally made their exodus from Egypt "a mixed multitude went up also with them" and witnessed the destruction of Pharaoh's armies in the Red sea.—Ex. 12:38; 7:1-14:31.

ISRAEL AND JUDAH WARNED OF THEIR FALLS

⁷ Long after the Israelites had entered Canaan, after the centuries in which judges ruled, after the nation had split into two kingdoms, the ten-tribe kingdom of Israel with capital at Samaria received repeated warnings from God. By the prophets Isaiah, Micah and particularly Amos a witness is given to Israel of captivity to come. (Isa. 10:5, 11; Mic. 1:6; Amos 5:27; 7:11) But through the dash and fire of Hosea's words of rebuke and alarm streams the most powerful witness against the ten-tribe kingdom. How heavy her guilt!—the land polluted with blood, robber bands troop over the countryside, priests murder and commit lewdness, physical and spiritual whoredoms are rampant, idols for demon-worship defile the populace, like "a silly dove without heart" her trust shuttles from Egypt to Assyria but never rests in Jehovah God. "They have sown the wind, and they shall reap the whirlwind!" Hosea cries. "They are gone up to Assyria . . . The Assyrian shall be his king . . . Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up." (Hos. 6:8-11; 7:1-11; 8:7-9; 11:5; 13:16) Israel had warning, before Assyria carried her captive in 740 B.C.

⁸ One hundred and thirty-three years later the kingdom of Judah, centered at Jerusalem, fell to Babylon. Caught unawares? Jehovah's prophets Ho-

sea, Micah, Zephaniah, Habakkuk, Isaiah, Jeremiah, Ezekiel—all of them gave witness of the coming calamity. Micah, Hosea and Isaiah gave witness some 150 years before the fall. (Mic. 3:10-12; 4:10; Hos. 5:5; Isa. 3:8; 5:13; 39:6, 7) During the forty years prior to desolation Jeremiah withstood abuse and mockery, beating and imprisonment, to witness to the doomed city till the time it fell. He even warned of the length of desolation: "Thus saith the LORD of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."—Jer. 25:8, 9, 11.

⁹ Destruction was determined for this city that bore God's name because it had abandoned Jehovah's worship, offered incense to Baal, poured drink-offerings to heathen gods, sacrificed children to Molech, and mocked the prophets sent to warn them. Yes, this Jeremiah and the others like him were calamity-howlers, social misfits, fanatics, malcontents, against everything and everybody, said the people. Down through the years the prophets prophesied doom, and down through the years the people mocked. They said: "The LORD will not do good, neither will he do evil." They said: "The LORD seeth us not; the LORD hath forsaken the earth." They said: "The days go on, and every vision comes to nothing. . . . The vision which he sees is for many days hence; he is prophesying of times far off." (Zeph. 1:12; Ezek. 8:12; 12:22, 27, *An Amer. Trans.*) But God himself refutes them: "The days are at hand when every vision shall be fulfilled. No longer shall there be any empty vision . . . For I the LORD will speak a word, and it shall be fulfilled—it shall no longer be delayed—for in your days, O rebellious house, I will both speak a word and fulfil it."—Ezek. 12:23-25, 28, *An Amer. Trans.*

¹⁰ The smart people were wrong! The prophets of God were right! The witness of doom was not for the distant future, for times far off. It was for their day, and by repeated visions of the impending desolation Ezekiel was qualified as a watchman to sound warning: "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." (Ezek. 33:7) Also through Habakkuk Jehovah revealed that it would come not in distant days but upon those hearing the warning witness: "I will work a work *in your days*,

6. How did Jehovah warn Egypt, and with what response?
7. How did the ten-tribe kingdom of Israel get warning? Why?
8, 9. How was the kingdom of Judah warned, and how refuted?

10. Upon whom was the warning to be fulfilled? And was it?

which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. . . . They shall gather the captivity as the sand."—Hab. 1:5-9.

¹¹ Jehovah God foretold the victorious rise of Babylon against Judah, but he also forecast her fall. Babylon took approving note of the prophecies favoring her and showed special consideration to Jeremiah because of them, but she forgot the accompanying prediction of her fall: "It shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (Jer. 25:12) Unheeded went Habakkuk's words that retributive justice would return upon Babylon's head. (Hab. 2:8) But most amazing was Isaiah's witness concerning Babylon's collapse, given some two hundred years in advance. At length he taunts powerful Babylon about her fall, in detail he tells how it will come about. The conquerors will be the Medes and Persians, the chief militarist will be Cyrus, and before him the city's two-leaved gates will be found carelessly left open. (Isa. 21:2, 9; 45:1-4; chaps. 13, 14, 47) So Babylon should not have been startled when in 539 B.C. Daniel read the handwriting on the wall that was a last-second witness of doom.—Dan. 5:25-31.

¹² Nor should mighty Assyria have been shocked when it came her turn to taste the bitter pill she had once forced upon Israel, namely, the overthrow that she suffered from Nebuchadnezzar in 625 B.C. Jehovah's prophets Micah, Isaiah and Zephaniah had mentioned it, and Nahum bore advance and detailed witness of it.—Mic. 5:6; Isa. 10:12-16; Zeph. 2:13-15; Nahum chaps. 1-3.

THE WARNING IN JESUS' DAY

¹³ But the restoration of true worship at the rebuilt temple in Jerusalem following release from captivity was not permanent. As years passed formalistic ceremony and rabbinic traditions grew, till by the time Christ Jesus appeared centuries later true worship had been all but smothered and choked out by such rank, entangling growths. Time for another warning! Time for another witness for true worship! Christ Jesus was not slow to fill the need. After his immersion and as he pioneers through the province of Galilee the electrifying cry breaks from his lips: "The kingdom of heaven is at hand!" With burning zeal he catches up this arresting cry once sounded by John the Baptist and touches off an explosive

campaign of warning and witnessing that is to dwarf all preceding efforts. A warning against the quagmires of religious traditions into which multitudes were sinking to their destruction, a witnessing to the facts and prophecies that identified him as Jehovah's Messiah Christ!

¹⁴ He struck at the heart of the densely populated areas. From house to house he went, warning and witnessing. But time was short, multitudes must be reached. So he preached in the streets, in the public squares, in the synagogues—anywhere, everywhere. As he goes from village to village, city to city, the listening crowds increase and his fame spreads, till multitudes flock to hear him, not only from Galilee but from Samaria and the southernmost province of Judea and even from beyond Jordan. The press of growing crowds causes him to move from cramped city areas to hold public meetings in wide open spaces able to accommodate the growing throngs of thousands. On seashores, by riverbanks, in deserts, at mountains, all these places played their part as Jesus witnessed to Kingdom blessings and warned of rabbinical snares.—Matt. 4:12-25; 5:1; 9:35; 14:13-15; 15:32, 33; Mark 4:1; 8:1-4; Luke 8:1; 20:1.

¹⁵ Christ Jesus did not feint and spar and shadow-box with diplomatic doubletalk when he proclaimed God's warning. This warning was a matter of life or death, and it was given plain and blunt, undiluted. The false religious leaders of that day were blind guides, leading other blind ones to the ditch of destruction, teaching traditions that voided God's word, coveting flattering titles, donning showy robes, projecting themselves into the public eye, praying long-windedly for effect, doing works to be seen of men, gnat-straining but camel-swallowing hypocrites that appeared piously holy outwardly but were blasphemously filthy within. Backed by the facts, he branded them liars and fools, serpents and vipers, and sons of Satan, the chief serpent. He warned those wicked clerics that bloodshed would come upon their generation, that their house would be left desolate and at the temple not one stone would be left atop another, and searchingly he inquired of them: "How can ye escape the damnation of hell?"—Matt. 15:1-14; 23:1-38; 24:1, 2; John 8:44.

¹⁶ So devastating to the religious pastures of the scribes and Pharisees was the warning and witnessing of Christ Jesus that they wailed to one another: "Perceive ye how ye prevail nothing? behold, the world is gone after him." (John 12:19) Under satanic prompting they stilled his tongue in death. But by that time Jesus had selected and trained apostles and disciples to follow in his footsteps, and they pushed on with the campaign. They copied his

11, 12. Why should not Babylon and Assyria have felt surprised on falling?

13. With what message did Jesus sound warning, and why?

14. Where did he preach, and why there?

15. With what directness of speech did he warn, and why?

16. What was the reaction to Jesus' and his disciples' preaching?

methods, used the same places, and were blessed with the same success. An increase of Kingdom publishers was accomplished by preaching "publicly, and from house to house". (Acts 20:20; 18:28) They, like Christ Jesus, incurred the wrath of the persecuting scribes and Pharisees. Why? Because the result of their intensive warning work was similar to that of Jesus' whirlwind witnessing campaign, as reflected in the anguished cry of stung religionists that the apostles and disciples had "turned the world upside down". (Acts 17:6) Meaning their little religious world built on the false foundation of pomp and ceremony, on the shifting sands of oral tradition. They favored maintaining the status quo in the religious business of their day.

¹⁷ Nevertheless, their place and their nation that they sought to save by shedding the blood of Jesus and his followers were not saved. The flood victims could not nullify Noah's warning by turning the

17. Did the unheeding warned ones escape? And why?

waters back to their heavenly abode. The Sodomites could not quench the rainfall of fire. Furious Pharaoh had no antidote for the ten plagues. Judah was as helpless to hurl back the Babylonians as Israel before her had been to ward off the invading Assyrians. Nor could those heathen nations in their turn prove God a liar by existing beyond the time set for their collapse. Neither could the Jewish nation at the time of Christ turn back void the warning Jehovah had heralded abroad through the preaching of his beloved Son. (Isa. 46:10, 11; 55:11) The "generation of vipers" did see in their lifetime the loss of their place and nation, the overthrow of their city and temple, and did not escape the "damnation of hell" or "judgment of Gehenna".—Matt. 23:33, *Am. Stan. Ver.*, margin.

¹⁸ And neither will "this present evil world" escape the destructive violence of Armageddon that she is being warned of right now!

18. So how about "this present evil world"?

WHO WILL SHARE IN THE FINAL WITNESS?

MEN say that history repeats itself. The history of past divine warnings and executed judgments will, for God's Word says that "it all happened to them by way of warning for others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world". (1 Cor. 10:11, *Moffatt*) Who can deny the typicalness of the rainfalls of water and of fire and brimstone during the days of Noah and Lot, and the accompanying warnings indifferently received by peoples who unconcernedly continued their daily routine of living as though their world would go on undisturbed indefinitely? Did not Jesus say as much when he spoke of his second presence in these "last days"?—"As it was in the time of Noah, so will it also be in the time of the Son of Man. Men were eating and drinking, taking wives and giving wives, up to the very day Noah entered the Ark, and the Deluge came and destroyed them all. As it was also in the time of Lot; they were eating and drinking, buying and selling, planting and building; but on the day that Lot left Sodom, it rained fire and brimstone from the sky and destroyed them all. Exactly so will it be on the day that the veil is lifted from the Son of Man." (Luke 17:26-30, *Weymouth*) Christ Jesus has been present since 1914 and witness has been given of the signs that prove it, but the veil will not lift from the sightless "eyes of understanding" of humanity's majority till his power is revealed in Armageddon's fury.

² That the Egypt which Moses warned and whose power was broken when Jehovah liberated His people

was typical and symbolical is proved by Revelation 11:8: "Their bodies will lie in the street of the great city that is figuratively called Sodom and Egypt—where their Lord also was crucified." (*An Amer. Trans.*) The murdered "bodies" picture the stopping of a certain phase of God's witness work toward the close of World War I. Yet it was in this same symbolical Egypt of this twentieth century that Jesus was persecuted and killed, nineteen centuries ago. Egypt, the first world power, figuratively stands for the world-organization, "this present evil world" that through the centuries has oppressed Jehovah's people. The book of Revelation also shows that the Babylon divinely warned by Isaiah and others was typical of a greater Babylon to come, for long after literal Babylon's collapse chapter 18 foretells the fall of a "Babylon the great".

³ As for Jerusalem and Judah that took God's name but fell so far short of living up to it, how fittingly they prefigured Christendom of today! Christendom takes the name of God and Christ's kingdom, but, like the Jerusalem of Jeremiah's time, she has abandoned true worship for false gods; she serves self, idolizes money, power, creatures, statues and images, sacrifices her children to the god of war and mocks and jails and sometimes kills Jehovah's witnesses that warn her of her derelictions. Like faithless Jerusalem of Jesus' day, she has a form of godliness but denies God's power, her priests and preachers ape the Pharisees by their garb and titles, their philosophy and tradition, their ceremony and creed, their hypocrisy and pious front, their words

1. What history repeats itself? Will our generation find it so?

2. What did Egypt and Babylon prefigure? Why?

3. What was prefigured by Jerusalem and Judah? How well so?

and works said and done for publicity's sake. It is in just such parallel conditions that Christ's true followers can walk in his footsteps, doing a similar work, by similar methods, through similar trials, with similar response to a similar message and warning. But with this difference: the present witness is this world's final witness. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come.*"—Matt. 24: 14.

WHO SHARE IN THE WORK?

⁴ Who share in giving the final witness concerning Jehovah's kingdom and this world's doom at Armageddon? Not the highly esteemed ones of this world, for they are an abomination in the sight of God. Not the worldly wise, not the wielders of influence, not the nobility nor socialites, not the self-styled realists and practical minds that scoff at what they consider unrealistic and foolish gospel-preaching. Jesus said: "That which is highly esteemed among men is abomination in the sight of God." Paul wrote: "For consider, brothers, what happened when God called you. Not many of you were what men call wise, not many of you were influential, not many were of high birth. But it was what the world calls foolish that God chose to put the wise to shame with, and it was what the world calls weak that God chose to shame its strength with, and it was what the world calls low and insignificant and unreal that God chose to nullify its realities, so that in his presence no human being might have anything to boast of."—Luke 16: 15; 1 Cor. 1: 26-29, *An Amer. Trans.*

⁵ None, whether in fields commercial or political or religious, who support and champion this world and seek to perpetuate its existence despite God's warning of its early end would or could share in giving the final witness. Those who would please Jehovah God will heed his warning concerning this world-organization: 'Christ is not of this world; his kingdom is not of this world; pray not for this world; I have chosen you Christians out of this world; love not the world, neither the things in the world; be not conformed to this world, but set your affections on things above; Satan is the prince of this world, the god of this world, and the whole world lieth in that evil one; finally, those warring for God's cause do not entangle themselves in the affairs of this world, and friends of the world are enemies of God.' (John 17: 9, 14, 16; 18: 36; 14: 30; 15: 18, 19; Rom. 12: 2; Col. 3: 2; 2 Cor. 4: 4; 1 John 2: 15-17; 5: 19, *Am. Stan. Ver.*; 2 Tim. 2: 4; Jas. 4: 4) Does not this barrage of divine pronouncements sweep even the influential and esteemed orthodox clergy of Christendom from the ranks of true Christian ministers?

⁶ On the other hand, does not the foregoing indi-

cate that the unesteemed, weak, lowly, insignificant, uninfluential, unworldly group known as Jehovah's witnesses are God's ministers? They are considered unrealistic and ignorant and foolish by this smart world. Moreover, they are the only ones preaching the good news of the established kingdom of Christ and warning of Armageddon's visit upon this generation. By hundreds of millions of books and booklets, in some eighty-eight languages, plus more millions of magazines and tracts and thousands of public lectures weekly, Jehovah's witnesses have given witness that the wars, famines, pestilences, earthquakes, strifes and persecutions, unrest and fears, increased world delinquencies and immoralities, failures in national rules and world governments—all are but physical facts fitting the signs Jesus foretold to accompany his second presence and on the heels of which comes Armageddon. Just as at Jesus' first coming the fulfillment of scores of Hebrew Scripture prophecies proved him to be the Messiah, so today his second presence is evidenced by events in fulfillment of prophecy. But just as the influential religious and political leaders rejected him nineteen centuries ago, the same classes reject him today and turn to this world and its schemes for perpetuating itself.—Matt. 24; Mark 13; Luke 21; 2 Tim. 3: 1-5; Ps. 118: 22; Matt. 21: 42; 1 Pet. 2: 4-8.

⁷ Christians consecrated to do God's will accept the obligation to share in the final witness, as commanded by Christ Jesus. (Matt. 24: 14) Their consecration vow is not the quickly forgotten babble of wordy fools: "A fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccl. 5: 3-5) Nor are they like the empty clouds and blowing winds of Proverbs 25: 14 (*Moff.*): "Clouds and wind that bring no rain—like him who promises what he never gives!" Christians do not merely assemble for a few minutes one day a week in a besteepled building and pay some titled cleric to preach to them. Each and every Christian is a minister and must preach to others.—Jas. 1: 22-25.

HOW THE WITNESS IS GIVEN

⁸ Christians make effective use of printed Bibles and Bible helps. This is not new. Moses presented commands written on tablets of stone. Joshua wrote upon stone altars. Jeremiah wrote a witness to the captives in Babylon and Baruch recorded some of Jeremiah's prophecies on a roll that was placed with King Jehoiakim. A hand from God wrote a message of doom on the palace wall of King Belshazzar. Apostles and other early Christians wrote

4, 5. Who do not share in the final witness? And why not?
6. But who are proved to be God's ministers, to evidence what?

7. Who accept the obligation to preach? With what performance?
8. What voiceless means have also been used to preach?

epistles, and Paul was particularly anxious about some parchments. (Ex. 31:18; Josh. 8:32; Jer. 29:1; 36:1-32; Dan. 5:5, 25-28; 2 Tim. 4:13) These are only a few of many examples where writing was used to preach, in addition to the written scrolls that eventually made up the sixty-six books of the Bible itself.

⁹ Today high-speed printing presses flood out an endless stream of reading matter that makes more pointed than ever before Solomon's warning against the endless making of books whose study is a weariness of the flesh. But King Solomon exempted certain material from this warning, saying: "The words of the wise are like goads; and collections which are given by one teacher are like nails driven with a sledge." (Eccl. 12:12, 11, *An Amer. Trans.*) In ancient times goads, long sticks with iron points, were used to keep oxen moving in the right direction. Wise words from the Bible or based upon the Bible keep true Christians moving forward in Kingdom service, not allowing them to lag or hold back or stray down wrong pathways without pricking guilty consciences. (Acts 26:14) Scriptural exhortation is pointed and sharp. All sixty-six books of the Bible, inspired by the one Teacher Jehovah God and collected under the guidance of his spirit, contain pointed truths that must be driven deep into one's mind. Like nails sledged into a board, they will not pull out but can be held onto with confidence, serving as a sure anchor to keep us from being slapped and tossed and battered about by the blowing winds of worldly propaganda. (Jas. 1:6-8) Hence the Bible and reliable Bible helps such as distributed by Jehovah's witnesses are not wearisome. Rather than weary the flesh, their counsel heeded will return flesh to the freshness of childhood!—Job 33:25.

¹⁰ Today Jehovah's witnesses are aided in giving the final witness by huge supplies of literature. Far more than faithful men of old and early Christians who sounded the past warnings of Bible times. And having more committed to them, more is demanded, namely, a world-wide witness to all nations spread over the entire globe. (Luke 12:48; Mark 13:10) Bibles and Bible literature they distribute by going from house to house. Jesus preached by this method and trained his followers to conduct themselves properly at the doors of the people. (Matt. 10:7-15) Also, "In every house, they ceased not to teach and preach Jesus Christ." "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house." Even over in Babylon centuries before Christ's coming the doorways were considered appropriate places to discuss God's message.—Acts 5:42; 20:20; Ezek. 33:30.

9. Have such been a weariness to the flesh or otherwise? Why?
10. How is this distributed? Why appropriately so?

¹¹ "I am no peddler of God's message." (2 Cor. 2:17, *An Amer. Trans.*) Like Paul, Jehovah's witnesses today can say this because they do not stop with the placement of literature in the homes of the people. Book peddlers have completed their work with the distribution of their wares, but not so the minister placing Bible helps. In his wielding of the "sword of the spirit" he does not make one thrust in the form of a book placement and then sheathe the truth-sword, but follows through by making a stab for a home Bible study. He is zealous to revisit those willing to hear him again on these vital subjects. (Acts 15:36; 17:32, *An Amer. Trans.*) And on such revisits he conducts Bible studies free of charge. Jesus taught in homes and revisited homes where there was special interest. (Luke 10:38-42; John 12:1-3) He continues to do so till this day, not in person, but representatively by his footstep followers: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

¹² On busy streets Christian ministers take up strategic positions, holding forth the word of life to passers-by. The streets and public squares were long ago used as places to declare God's wisdom: "Wisdom cries aloud in the streets, she lifts up her voice in the squares; at the head of noisy thoroughfares she calls, at the openings of the city gates she utters her words." Again, "Does not Wisdom call, and Reason lift up her voice? At the head of the highways, on the road, between the streets she takes her stand; by the gates that enter the city, at the doorways she cries aloud." (Prov. 1:20, 21; 8:1-3, *An Amer. Trans.*) Of Christ Jesus the people said: "Thou hast taught in our streets." (Luke 13:26) In the public squares or market-places Paul preached to those present.—Acts 17:17; *An Amer. Trans.*

¹³ Hence when persons accustomed to the orthodox religious rut of Sunday sermons in a church building demand to know why we do not conform to that method, we can point to the foregoing scriptures to show we are conforming to our Exemplar, Christ Jesus. We can add, "The most High dwelleth not in temples made with hands." (Acts 7:48) Nevertheless, we can show that as Jesus and his apostles used the temple and synagogues Jehovah's witnesses do use Kingdom Halls for holding congregational meetings, including public lectures. Also, they conduct open-air meetings in parks and elsewhere, as did Christ Jesus nineteen centuries ago.

ARE ANY EXEMPT?

¹⁴ "Preach the word; be instant in season, out of season." (2 Tim. 4:2) This all of Jehovah's faithful

11. How do they act on placing of literature? After whose example?
12. In what public places also do they offer the message, rightly?
13. What Scripture proof do we offer for our places to preach?
14. How, to what extent, do some preach under varying conditions?

witnesses do. Some are able to devote full time to the preaching work; others can be only part-timers, having to do some secular work to provide their livelihood. There are circumstances that limit the activity of some, but all can find opportunities to share in the final witness. Physical ailments may incapacitate some, but even these can preach by word of mouth to neighbors, to friends, to callers at the door or over the telephone, or by writing letters and sending literature through the mail. Indeed, what circumstance could knock the faithful witness out of Jehovah's service completely?

¹⁵ Are any too young to serve? Paul wrote 1 Thessalonians A.D. 50, and in that epistle referred to Timothy as a "minister of God". He must have been a lad in his teens, for more than ten years later he was still young, and Paul advised, "Let no man despise thy youth." (1 Thess. 3:2; 1 Tim. 4:12) At the age of twelve years Jesus preached and amazed hearers with his wisdom. (Luke 2:42, 46, 47) Jeremiah was only a child when he started to warn Jerusalem of her fall. (Jer. 1:5, 6) And, do you know, Samuel ministered unto Jehovah at the tabernacle and prophesied right after he was weaned! (1 Sam. 2:11, 18; 3:1-21) Are you younger than that?

¹⁶ Some may plead old age as a reason to retire. Aaron was ordained a priest when 83 years old, and Moses was 80 when he was launched into service as a mediator between Jehovah and Israel, in which capacity he foreshadowed Christ Jesus and served till his death, at the age of 120. (Ex. 7:7; 28:1-4; Deut. 34:7) When first a prisoner at Rome because of faithfulness to God Paul referred to himself as "Paul the aged", but after his release and for some years he still preached. (Philem. 9) And the apostle John was around one hundred years of age when he wrote his contributions that completed the Bible canon. Are you older than a hundred?

¹⁷ Ill health limits service activity, but should it halt preaching entirely? Recall the case of Job. After suffering the loss of his children and material riches, he was smitten with a loathsome disease. Elephantiasis, or black leprosy! This ulcerous disease covers the skin with dark scales and swells the legs to two or three times natural size till they appear like shuffling elephant feet, hence the names black leprosy and elephantiasis. Job's physical activity was greatly limited and suffering was intense, yet when three callers visited him he zealously witnessed to them and maintained integrity. (Job 2:7, 8, 11; 3:1) Even youthful Timothy had stomach trouble and "frequent attacks of illness", and Paul served despite a "bitter physical affliction". (1 Tim. 5:23; 2 Cor. 12:7, *An Amer. Trans.*) Today there are witnesses who preach in spite of such extreme physical handi-

caps as crippling paralysis, blindness and inability to either hear or speak.

¹⁸ Too busy to preach? Like some in Jesus' day, do any make excuses that they have a farm, or livestock, or a wife that takes their time and leaves no time for the new world? (Luke 14:17-20) Do they allow thorny entanglements with this world and its cares and riches to choke out gospel-preaching? (Matt. 13:7, 22) Do not most persons find some time for less essential things, such as secular work? shopping for food? reading the newspaper? listening to the radio? visiting friends? relaxing by some form of recreation? and perhaps even sleeping in some Sunday mornings? The last query reminds of the next—too lazy? Proverbs 6:6-11 says (*Moff.*): "You sluggard, how long will you sleep? When will you rise from your slumber? Let me sleep for a little, a little! let me fold my hands for a little, to rest?" yes, and poverty will pounce on you, want will overpower you." But perhaps such ones are too tired to live forever, and prefer to sleep forever, in death, undisturbed by clanging alarm clocks or resurrections!

¹⁹ Others may hold back because of timidity or fear. Jeremiah surmounted that obstacle. (Jer. 1:6-9, 17-19) Perfect love for God casts out the ensnaring fear of men. (1 John 4:18; Prov. 29:25) Do you feel unable to speak in Kingdom service? Both Jeremiah and Moses felt the same way at the start, but look at the stirring oral testimony they gave after they overcame this false fear. (Ex. 4:10-12) Nor need fear of questions hard to answer block one from sharing in the final witness. Theological training in a religious seminary does not equip one for Jehovah's service now, no more than it did in Jesus' day when he and the apostles confounded such trained ones. Private study of the Bible and group study with other witnesses, plus Jehovah's spirit, give ability to answer second to none! "Thy commands make me wiser than my foes; I am never without them. I have more insight than all these oracles, for I muse on thine injunctions! I know more than these sages, for I carry out thy behests!" (Ps. 119:98-100, *Moff.*) Note how young Elihu extols Jehovah's spirit as the vital factor in wisdom: "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."—Job 32:6-9, *An Amer. Trans.*

STUDY AND PREACH WITH THE ORGANIZATION

²⁰ To preach requires faith, but not much. As little as a grain of mustard seed will move a mountain.

18. Should any be too occupied to preach? Why your answer?

19. Should fear of men or of inability stop one? Why?

20, 21. (a) How much faith need we to preach? (b) How do we develop the irrepressible urge to preach? As shown by what examples?

15, 16. Are any too old or too young to preach? What shows so?
17. Should physical infirmity halt preaching completely? Why?

Less than even that little bit should move us into field service, we are so much smaller than mountains! None should need to be driven by others or by themselves to be active in witnessing. But what if one does not feel the urge to preach? Study. Meditate in God's law day and night. Talk about the Scriptures at congregational meetings, listen to the comments of others. Take in the truth through eye and ear till it fills the mind and heart, till it wells up inside and overflows out the mouth in field service. It will do this of itself. We talk of what is in our mind and heart. "Of the abundance of the heart his mouth speaketh." (Luke 6:45) Some gossip, carry tales, air family troubles, detail their ailments and describe their operations, or nag or complain or quarrel. That is what fills their mind. What is on our mind, we want to get off. So get the truth on your mind, and then get it off your mind in your witnessing territory!

²¹ If we feed our minds upon God's truth and fill our hearts with it, we will tell it or burst, must let it flow from our lips to get relief! Elihu experienced just such feelings when he stood impatiently by and heard the false and blasphemous mouthings of Job's three "comforters". At a lull in their words Elihu spoke out: "I also will answer my share, I too will declare my knowledge. For I am full of words; the spirit within me constrains me. Behold, my bosom is like wine that has no vent; like skins of new wine it is ready to burst. Let me speak, that I may get relief; let me open my lips, and reply." (Job 32:17-20, *An Amer. Trans.*) Keeping silent will be more torturous than the persecution that public witnessing might bring, as Jeremiah discovered: "I have become a laughing-stock all day long, everyone mocks me. As often as I speak, I must cry out, I must call, 'Violence and spoil!' For the word of the LORD has become to me a reproach and derision all day long. If I say, 'I will not think of it, nor speak any more in his name,' it is in my heart like a burning fire, shut up in my bones; I am worn out with holding it in—I cannot endure it."—Jer. 20:7-9, *An Amer. Trans.*

²² Let none wear themselves out holding in the truth, but unload the flimsy reasons and excuses that curtail Kingdom service, that tire you more to carry around and battle with your conscience than would the witness work. Let other publishers in the organization help you direct your zeal, now that it is fired by knowledge to a burning pitch. Direct it into tactful and organized gospel-preaching. Jehovah's visible organization can use you, but can get along without you too. But you cannot get along without it. Fruitless ones are eventually pruned off and never missed as new ones are grafted in. Pruned-off branches soon

wither and die, being cut off from the circulating, life-giving sap. Likewise, if a hand or foot is cut from the human body the severed member perishes, or if it is kept inactive in a cramped position it goes to sleep, gets numb, loses its ability to move. The blood in which is the life fails to circulate to those parts, fails to bring in new food supplies and carry off waste matter. So it is with Jehovah's visible organization. All must associate together, get the life-giving spiritual food that God circulates to his people through the organization, get the new truths that take away old ideas and the admonition that keeps down queer personal ideas, all of which keeps us fresh and strong and active, seeing eye to eye and fighting shoulder to shoulder. Don't become a withered branch or a paralyzed foot. Don't amputate yourself from the organization and commit spiritual suicide.—John 15:1-8.

THE PEOPLES DIVIDED

²³ Leave the suicidal course to this old world of unrighteousness. Let it sneer and mock and say to us, as the Jerusalemites said to Jeremiah: 'God is not interested in the earth. He has forsaken it. He will not do good or evil. And even if Armageddon comes someday, it will not come in our day, not in this generation.' The warning witness is indifferently brushed aside by millions who may not violently persecute but who merely fail to act upon it. That indifference is enough to class them as "goats". (Matt. 25:41-46) Those smugly indifferent or those whose supposed superior intelligence will not let them consider the warning, who brush it aside with an airy dismissal that deluded simpletons were warning of the world's end in their father's day or grandfather's day, who say things will go on as they have in times past, should remember that the scoffers reasoned the same in Noah's day and in Lot's day and in Jeremiah's day. The apostle Peter warned of the presence of such superior scoffers in the "last days".—2 Pet. 3:3-7.

²⁴ There is another class that manifests itself during these days of final witness. They know about the witness work of Jehovah's witnesses. They believe that Jehovah's witnesses have the best religion and that their publications present the most harmonious explanation of the Bible. Specially lovely and delightful do they consider the truths concerning the blessed conditions of living in Jehovah's new world, and they come and listen as though to a beautiful song. They always come to the meetings when their favorite speakers are on the program, and seldom miss conventions, and never Memorial services. But they do not act upon what they hear, and zealous witnesses are likely to be considered extremists and fanatical

22. How must gospel-preaching be directed? For what reason?

23. What fate awaits the scoffers and the indifferent?

24, 25. What class of inactive ones are associated with us? How fated?

by them. They will come to their senses too late, according to Ezekiel 33:31-33:

²⁵ "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely 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, (lo, it will come,) then shall they know that a prophet hath been among them." Christ Jesus spoke of this class as foolish, saying: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matt. 7:26, 27.

²⁶ But if the final witness stirs up scoffers and persecutors, and tickles the ears of the indolent and selfish and foolish, it also brings into the open a sheeplike class of lovers of righteousness. They not only listen but give heed, see the signs proving Christ's second presence, believe the warning of Armageddon's approach, and take to heart the admonition to flee from old-world entanglements. Isaiah foretold this glorious increase and ingathering as a result of letting the light of truth shine abroad into all the earth. As the abundance of the seas they would be converted, as doves that darken the sky by their flying masses they come to the only light of Jehovah's organization. The gates of the organization are open continually, shut neither day nor night. Though false religion, politics, commerce, militarism, demons and the Devil himself try to slam shut the gates, they will never close for a moment, but remain open to let the light shine out and receive in the "other sheep" of the Lord! A little one becomes a thousand, a small one a strong nation, and Jehovah hastens to accomplish it as his ministers give the final witness.—Isa. 60:1-22.

SHARE IN THE WITNESS AND THE VICTORY!

²⁷ These incoming lovers of righteousness do not come to Jehovah's visible organization to greedily consume spiritual food to fatten self or to have ears tickled by pleasant truths of Kingdom blessings. No, they are prompted by no such selfish motives, but count it a greater blessing to give out the truth to others than it was to receive it themselves in the first place. They fall in step with others of Jehovah's witnesses, take their places in the ranks, march with the antitypical locust army, herald abroad the message that burns the lush pastures where the

clergy have made hay, burns it as thoroughly as did the jackal-borne firebrands that Samson loosed in the standing grain of the faithless Philistines. Only today the anointed witnesses and their good-will companions have no jackals to carry the firebrands of truth. But with voices joined to swell the volume of the growing shout of witness, they will continue till the final witness is given to all nations, till the end comes, till "the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate".—Acts 20:35; Joel 2:1-11; Jer. 25:36; Judg. 15:4, 5; Isa. 6:11.

²⁸ Then ahead of obedient mankind will stretch endless blessings in a new world; but to reap those blessings then we must sow the seed of truth now. Faithfulness in so doing will bring down persecution on our heads. Men will prey like lions on God's witnesses, blaze against them, fire mobs to attack them. The enemies are burned up by the message of doom and set aflame by the fiery judgments. Hence they roast the witnesses in the public press and pulpits and use their teeth and tongues as spears and swords to pierce the good reputation of the witnesses by hurling names and smears at them. As David said: "My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." (Ps. 57:4) But Jehovah supplies a godly armor that turns aside the fiery darts of the wicked, and where human power and might fail his spirit gives the victory!—Eph. 6:10-17; Zech. 4:6.

²⁹ Share in the glorious treasure of giving the final witness now, that you may feed on the fruits of victory. The time is short—even Satan knows that! (Rev. 12:12) The time will not drag if spent in zealous work. Why, the Bible says that "Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her". And when the time lengthened beyond his expectations, it still passed quickly. (Gen. 29:20, 27, 28) Because of the love we have for God and his King and the Kingdom work the time separating us from Armageddon will seem as a fast stream of pleasant days. When those days are past the history of the final witness will be recorded, and that is a history that will not repeat itself. (Nah. 1:9; Matt. 24:21) This old world has been weighed in the balances and found wanting, its days are numbered, its hours are numbered, as God knows its final hour. (Matt. 24:36) Our hours for gospel-preaching are numbered with it. The Devil uses the short time remaining as a wild, raging, roaring lion seeking to prove his challenge; we should use our time as zealously for good as he uses his for evil. Gone will be the time for proving

26. Preaching brings what others into the open? In what numbers?
27. What course of action do these take, and for how long?

28. What is now our experience for preaching the truth?
29. How long yet is the time, and why preach now or never?

him a liar and sharing in the final witness when the great clock of God strikes and booms out the fateful

hour of Armageddon! Share in the final witness now or never!

UNITED STATES DISTRICT ASSEMBLIES OF 1949

JEHOVAH is a God of love, and his witnesses preach and practice true neighbor love. The Creator's love for obedient mankind is shown not only by his provision of an earthly home that meets man's physical needs, but also by God's bounty in supplying the more vital spiritual needs of the human family. These supplies he channels to men through his Word the Bible, and also through a visible organization on earth directed by his spirit. By the distribution of Bibles and Bible helps necessary spiritual food is made available to all men of meek and humble spirit who discern that this old world and its schemes offer no real hope. But more than mere distribution of printed truth is provided: meetings for group study are a vital addition to that service. The meetings may be of only two or three gathered in His name in a private home; they may consist of dozens in a small community area, or hundreds in local Kingdom Halls, or several thousand in auditoriums or stadiums serving attenders from several states. And not only do these meetings welcome into their midst any good-will persons desiring to attend, but also these meetings reach out to private homes and public streets to extend their blessings to all men.

All of this was demonstrated by the district assemblies of Jehovah's witnesses recently held in the United States. The country is divided into seven districts, and in each of these districts two assemblies were held to serve those sections, to make a total of fourteen district assemblies in the United States in 1949. The program schedule was the same for all of the meetings, but since the various speakers were supplied with only outlines the detailed material of the same talk varied with each speaker. But the general information given at these district assemblies will eventually appear in *The Watchtower*, so space need not be given to that in this article. This article will endeavor to give some highlights from each of the district assemblies, points that make that particular assembly stand apart from the others.

FT. WORTH, JACKSONVILLE

Dramatic events centered around the meeting-place in the first of these district assemblies, held May 27-30 at Fort Worth, Texas. Two weeks prior to the assembly a tremendous fire devastated La Grave Field, where the convention was to be held. The stands were reduced to a mass of twisted steel, which had buckled with the intense heat, practically melting it in places. Littered over the grounds were heaps of charred debris. When one knows that this field was considered one of the most modern minor league ball parks in the country, and that along with it were destroyed expensive sound equipment and newly installed television broadcasting equipment, one can understand why the catastrophe was reported as a million-dollar loss. It was providential that the witnesses were able to get on such short notice the Northside Coliseum, to replace La Grave Field as meeting-place for the assembly.

Fire had failed to halt the assembly; now water tried its hand. Three days after the fire ten inches of rain fell in

twelve hours and turned the ordinarily docile Trinity river into an uncontrollable and rampaging mass of water, rising to a height of twenty-nine feet. It flooded the fire-gutted stadium and reached to within a few feet of the coliseum. It cut off the city water supply, which was not restored until a few days before the convention date, and was not pronounced safe until Thursday afternoon, just a day before the assembly was to convene. But neither fire nor water prevailed against the assembly, and Saturday evening's attendance of 3,109 witnesses swelled to 4,345 for the public talk on Sunday, entitled "It Is Later than You Think!" Many attending understood only Spanish, so provision was made for them to hear some of the talks in their own language. Eighty-seven were immersed to symbolize their consecration to do God's will.

On this same week-end the first of two district assemblies for colored brethren was held in Jacksonville, Florida. This assembly was the very essence of appreciation and enthusiasm. As speakers made strong points murmurs of approval ran across the audience like the rustle of wind through pines. Applause was frequent. Speakers with little worldly education presented excellent material, by Jehovah's grace. These brethren showed exceptional understanding of human nature and skillfully applied Bible texts to tear away excuses or to offer encouragement in overcoming difficulties encountered in the field work. The few white brethren who assisted in looking after the assembly arrangements were outspoken in their praise of the way the colored brethren did the work assigned to them. While the assembly was for colored persons, there was no color line as far as the witnesses were concerned. Vain squabbles about immaterial differences in skin color are left for quarreling worldlings, not for true Christians.

Twenty-eight were immersed, and 1,163 were present for the public lecture. Mention might be made of an interesting reaction from a local businessman who was furnishing a steamtable and other equipment for the cafeteria. When first contacted he wanted to know whether the equipment was for another convention being held in Jacksonville at the same time. When it was clarified that the request was being made for the Watchtower assembly he brightened up. Certainly they could have it. And the price? "Well, if it was for that other convention I would stick them plenty; but for the Watchtower you may have it free."

LITTLE ROCK, NEW ORLEANS

On June 3-5 the assembly scene shifted to Little Rock, Arkansas. The people of Little Rock were hospitable in opening their homes to accommodate the visiting witnesses, and likewise helpful were the businessmen. And not only these, but also the officials of the city were very cooperative in lending the needed assistance. Quite a change from the mob-crazed city that turned on this same group of Christians seven years earlier, canceled the same auditorium and

then endeavored to prevent holding the assembly at a location several miles out of the city. One of the officials referred to this by saying, "You need never fear any such action as your people received here in 1942."

Distinctive in this assembly was the taxi service. On a lot four blocks from the auditorium two large tents sheltered kitchen, cafeteria and refreshment stands. To solve the transportation problem for poor walkers twelve cars provided a free taxi-shuttle service between auditorium and cafeteria. None were poorly fed, either temporally or spiritually. As at many of the other district assemblies, witnesses brought the householders with whom they were staying to the public lecture. One such woman, who had never heard any of the lectures before, was delighted and when the speaker closing the final session mentioned the eight-day international convention to be held in New York city in 1950, this lady declared she was going to attend that one too. A fine turnout of public were at the Sunday meeting, 3,003 being Sunday's attendance, to compare with 2,151 witnesses present on Saturday evening. Thirty-seven were immersed.

While witnesses in reformed Little Rock were enjoying their assembly colored brethren in New Orleans, Louisiana, were holding theirs. It might not have been accompanied by the crowds and fanfare of the religious and riotous mardi gras, but it was well advertised among the colored inhabitants and far exceeded the mardi gras in benefits brought to those who attended. The opening session made it apparent that the San Jacinto Club would not be adequate to seat the crowd expected at the public lecture. Efforts to gain additional facilities were fruitless, however, so the witnesses proceeded to get the most out of (perhaps we should say into) the facilities they had. Aisles grew narrower as chairs were inched closer, with the hard-to-imagine result that accommodated for the Sunday talk were 1,553 persons! A crowd gathered in front of the building attentively listened to the loudspeaker outside, heads peered in at every window opening onto the outside walkways, and neighbors sat on their steps and gave ear as the talk was delivered.

Everyone who observed the progress of the assembly was impressed by the way in which Jehovah's spirit was manifested upon the brethren, many of whom had little previous experience in the work of the assembly assigned to them. But organization did not lack; the work progressed smoothly from preconvention days even to the end of the last session on June 5. The witnesses present appreciated the fact that, even though forced by the law of the southland to practice segregation, Jehovah's hand was in no wise shortened; rather, it was more gloriously seen upon his people, for it made the gifts of the participating brethren more manifest. As they left for their scattered homes the cheery call "I'll see you in New York in 1950" was upon many lips. And when Jehovah's witnesses meet in that northern city in international convention, with scores of thousands attending from many nations and with a variety of skin colors and many different tongues, there will be no segregation of Christian brethren necessary. A glorious prospect, that!

BIRMINGHAM, SACRAMENTO, RALEIGH

Two district assemblies at widely separated points occupied the days of June 10-12. One was held at Birmingham,

Alabama; the other at Sacramento, California. Both used as assembly places the spacious fairgrounds of those states, with the traditional southern hospitality at Birmingham being matched by the western variety at Sacramento. At the southern assembly 57 new ministers symbolized their consecration by water immersion, and some 1,200 persons of good-will attended the public lecture, to swell the total attendance figure for that meeting to 3,900. In the west 309 were baptized, and attendance rose from Saturday's 7,406 to a gratifying 10,615 for the public lecture on Sunday. Post-assembly reports state that many home Bible studies have been started as a result. At Sacramento some pioneer witnesses switched their energies from the field of gospel-preaching to fields of farming in order to stock the cafeteria with food for the conventioners, as the following report shows:

"A great saving in the food-bills was realized during preconvention work when quite a contingent of pioneers engaged in fruit and berry picking daily. Thirteen hundred pounds of cherries were picked at one farm, and another nurseryman, who is a brother, devoted the whole second crop of his strawberry patch free, yielding enough for one full meal at the assembly. These same pioneers, along with the help of the company publishers in the Sacramento company, remained till after 9 p.m. preparing and putting this choice food in deep freeze for the big event. On one occasion pioneers worked all night cutting and packing head lettuce (lettuce has to be cut after midnight) which was obtained at 50c per crate (normally \$6). Fifty crates were the fruits of the night's work, realizing a saving of more than \$250 on head lettuce alone."

The district assembly held in Raleigh, North Carolina, June 24-26, had an unusual feature: an interview over one of the radio stations with the speaker who was to give "It Is Later than You Think!" This allowed for giving an excellent witness as to who are Jehovah's witnesses and what are their methods and purposes. As it came over the air the assembly sound department recorded it and then played it for the entire assembly at the close of Saturday evening's session. Very cooperative with the witnesses were the townspeople, businessmen, hotels, officials and newspapers, in addition to the radio station. After the assembly the following letter was received from the city manager and auditorium superintendent:

"We would like to take this occasion to state that your convention held here in Raleigh was a well-conducted affair. During all of this time we did not have a complaint, and the director of buildings stated that your group was fine and very cooperative. We hope that as individuals and as a group you will again return to Raleigh to visit us."

As it so frequently seems to occur, this assembly of Jehovah's witnesses in Raleigh was held about the same time as a convention of the American Legion. The Legion convention moved out of the auditorium on Tuesday; on Friday Jehovah's witnesses were holding their sessions there. As usual, the contrast was remarkable. One hotel manager observed that he holds his breath when the Legion announces its convention, but really likes the way Jehovah's witnesses conduct themselves. This shows that we are constantly on trial and being scrutinized in our actions. How important it is that our behavior be Christian at all times! On Satur-

day 2,659 attended, and on Sunday 3,778 more than filled the auditorium.

DETROIT, PORTLAND, SPRINGFIELD

Three district assemblies were held in the United States on the days July 1-4, in Detroit, Michigan; Portland, Oregon, and Springfield, Massachusetts. The program at Detroit was specially appreciated because of daily discourses by N. H. Knorr, president of the Watch Tower Bible & Tract Society. On Sunday he delivered the public talk "It Is Later than You Think!" to 12,402 persons, a crowd that overflowed the capacity of the state fairgrounds Coliseum. On Saturday 7,500 attended and 231 were immersed.

During the course of the assembly one of the preconvention experiences was related relative to obtaining rooming accommodations. A publisher called at a nice home in an exclusive section. In response to the publisher's request for rooms the man of the house said, "Sure, I have a room, and you can have it upon two conditions. First, that you send someone who would not object to our playing classical music, and second, that they spend an hour or two explaining your work." And the room would be free. The sequel was told by the witness having the good fortune of occupying the room. After a long day's work at the assembly, this brother and his companion arrived at the room about 11 p.m. The family, along with three friends, were waiting up for them, reminded them of the requirement for occupying the room, and requested that the Society's work be explained. Discussion lasted till 2 a.m. Between then and Sunday afternoon more discussion followed, with the result that this family attended the public lecture. When the publishers were preparing to leave on Monday, they were persuaded to stay over another night to further explain the work. Does this not show how great a witness can be given by lodging in the homes of the people at convention time?

A joyous throng delighted in the assembly at Portland, where opening day saw 3,308 present, to be followed by 4,337 on Saturday, 6,755 on Sunday and 4,334 on Monday. Immersed were 130. An interesting incident took place at the close of the public talk on Sunday. A well-dressed businessman went backstage to talk with the speaker, told him that he appreciated the truths that he had just heard, and said he had something that he had intended giving to one of the prominent clergymen of the city but after hearing the talk "It Is Later than You Think!" he had decided to give it to Jehovah's witnesses for their work. With that he thrust into the speaker's hand some bills and quickly walked away. He had contributed \$50 toward the work of gospel-preaching.

Outstanding at the Springfield assembly was the publicity given in the newspapers. A few days before the assembly one local paper printed a report on the witnesses that sounded the usual sour note, due to a false report submitted by a prejudiced reporter. A feeling of distrust was evident on the part of officials that came to make routine inspection tours. But they were surprised and pleased with what they found, and one official notified the papers that they had better cover this assembly, as something was really happening. The papers did, and, to their credit, covered it honestly. So effective was the advertising conducted by the witnesses that one priest said, "After all, someone must counteract

the work of these people." So he did. How? By attaching a derogatory sign about the witnesses to a car and driving it all over the city, honking the horn. Less tooting of a horn and more preaching of the Bible might make Bible truths declared by Jehovah's witnesses less embarrassing to Christendom's clergy. All the counteracting priest got out of it was a ride, for more than 4,000 persons of good-will attended the public talk, and, added to the witnesses attending, this made an audience of 10,789. Immersed were 169.

The effects of this district assembly were felt beyond the limits of Springfield itself. Note the following editorial that appeared on July 5 in the *Daily Transcript and Telegram* of the neighboring city of Holyoke:

"JEHOVAH'S WITNESSES

"It is not possible to pass over that great convention of Jehovah's Witnesses at the Eastern States ground over the past week-end without taking some time for study of what it means. In the intense heat of the past few days some twelve thousand men, women and children gathered to thrill over the ancient Biblical prophecies that betoken a manifestation of God among His children.

"The group gathered at Eastern States come from New England, New York and New Jersey. What is it that inspires such a following of what to many people seems like a phony interpretation of Scriptural teaching? These people have no ministers and no regular church organization. Each man is his own master in the sect but his mastery includes working closely with those other independents who think as he does.

"It is doubtful if any other of what we might call the Protestant groups would gather in such force amid the Fourth of July discomforts of the eastern states. These people are terribly in earnest. They study their Bible as modern man does his sports pages. They believe that Jesus was the promise of Jehovah, but that he was only part of the promise. They have conned Scripture and later writings for proof of their faith in sacred prophecy. They glory in the praise of Jehovah, the one God whom they wish to prove.

"With all their hazy organization the Witnesses held 450,446 meetings last year. On the whole, there is youth among the Witnesses. Pictures of them in convention showed that they were on the young side of middle life. They brought their children with them. They seem to be filled with a tremendous zeal to put nothing between them and their God—not even the American flag.

"Each of the Witnesses believes himself or herself to be personally a witness in truth to God. They look to see the world regenerated. There must be no bar against a personal relationship with their God.

"In convention they seemed to have been led by representatives of the Watchtower Bible and Tract Society. They were told to put on their armor of God and go forth and preach the gospel as Jesus and His disciples did. They accept this command.

"What is it that gets such a following among plain average American men and women? Is it the natural yearning of men to somehow get to something out higher than he is, and perhaps touch its hem or feel the hem of its garment? In an age where there are so many churches, can it be that

the churches have missed something in their reach to people?

"The fact of twelve thousand people attending Jehovah's Witnesses' summer convention, a few miles down the river, and there thrilling to the promise that the old world is dying and the new world of Biblical prophecy is at hand is not something to be just looked at—and passed over. The movement must give faith and hope to people who feel they have missed the way in more established religious forms."

INDIANAPOLIS, LINCOLN, SIOUX FALLS, BALTIMORE

Indianapolis is a friendly midwest city of almost half a million population, and is sometimes referred to as the 'Speedway City' because of the annual 500-mile automobile race which attracts crowds of 100,000. There it was that the state of Indiana played host to the eleventh district assembly held in the United States. Advertising was specially intensive in Indianapolis, the witnesses swarming through the city's downtown areas like locusts. Handbills, placards attached to publishers, window signs, car signs, all these and other means were used till the title "It Is Later than You Think!" became a byword with the inhabitants of the city. But it had the desired effect, for from nearly 5,000 on Saturday the attendance increased to 8,123 for the public talk on Sunday. Baptized were 130.

A little farther west and a few days later, and we are at Lincoln, Nebraska, for the next assembly, July 15-17. Victorious surmounting of opposition added zest to this convention. About three weeks before time for the assembly the contract to use the fairgrounds was canceled. The excuse given was that the roads on the grounds needed to be oiled. When this feeble excuse was released to the press, the *Lincoln Star* called in representatives of the Watchtower Society to inform them that the American Legion members were filing complaints with the governor's office, the fairgrounds board and other state officials, objecting to the use of the grounds by Jehovah's witnesses. The *Star* said it was going to publish the complaints, and that alongside these the witnesses were welcome to have printed their side of the story. This was done, and when exposed to view in cold print the complaints sounded vapid and silly. The *Lincoln Journal* also lived up to its reputation for fairness in its handling of this matter. The contract was reinstated and the fairgrounds used.

This episode had the usual result, advertisement of the assembly and Jehovah's witnesses. It paved the way for an opportunity to broadcast over radio station KFOR, at which time many pertinent questions were answered concerning Jehovah's witnesses and their work. Another broadcast was given over an Omaha station, WOW. Both radio stations and newspapers gave straightforward and fair reports on the assembly. Nearly 4,000 heard the public talk, and 61 were immersed.

For the following week-end the assembly scene shifted to Sioux Falls, South Dakota. There 3,422 heard the key lecture "It Is Later than You Think!" Expressions from persons of good-will who attended parts of this three-day assembly of Jehovah's witnesses prove what was stated at the outset of this report, namely, that the witnesses practice neighbor love. One man said he could never fathom why a

group of people would gather from towns and cities surrounding Sioux Falls and then, without expecting one cent of payment, spend time and energy for four to six weeks going from house to house preaching and obtaining lodgings for others. He thought that people who would do that must have the real thing; so he attended the assembly to find out what that "real thing" was.

One newly interested person said after one session, "That settles it. For some time I've been studying with Jehovah's witnesses, but still going to church. I couldn't make up my mind, and came to this assembly to try to decide once for all. As soon as I get back home I'm breaking off from my church for good!" A man, husband of one of Jehovah's witnesses, would never attend meetings before; but he did this time. "I can't find a stranger among them, they're all friends!" was his comment. Nothing could keep him away after that. Many other similar experiences indicate that Sioux Falls and vicinity will provide a fertile field for back-calls and home Bible studies for the future.

The fourteenth and last of the United States district assemblies was held in Baltimore, Maryland, August 26-28, and it was the second American one attended by Brother Knorr. The most unusual feature of this occasion was the appearance on television of Brothers Knorr and Larson, using about eight minutes of a program in an interview at the station's studio. A large television receiving set was placed on the auditorium stage during this time, and part of the audience was able to see and hear this unique convention addition. Closing off his public talk to the 11,668 that overflowed the armory's main auditorium, Brother Knorr stressed the lateness of the time and the importance of each one's studying his Bible. Two hundred and nine were immersed at the Baltimore assembly.

On the day after each of these fourteen assemblies closed a representative from the Society's headquarters met with the district and circuit servants and their wives to discuss organizational problems and methods to assist companies and field workers. Such meetings forward better organization and enable more efficient preaching work to be done among the peoples in the various territories.

Surely these district assemblies have been a blessing to Jehovah's covenant people, and they accept them as a further expression of his love for them. But also these occasions were used by the witnesses to preach to thousands of persons in those cities, calling on them at the homes and businesses, and meeting them on the streets. Thousands of these visited persons responded by coming to the assemblies as guests of Jehovah's witnesses, and they benefited by what they heard. It was love for their neighbors that prompted the witnesses to invite and welcome these persons to their conventions, to enjoy with them the spiritual food there provided. The combined figures of the fourteen assemblies show that 49,641 attended the Saturday sessions, and on Sunday the grand total was 85,441. At the fourteen assemblies 1,644 symbolized their consecration to do God's will, being baptized by water immersion.

And now *The Watchtower* looks forward to the time when it can report on the next convention to be held in the United States of America, the big international convention of 1950 in New York city.

LETTERS

"THE HUMAN SOUL MORTAL"

October 17, 1949

Dear Brother:

Referring to yours of the 10th inst. on "dead souls":

Argue as you may, the literal statement is there in the original Hebrew text, and not only that, but the Greek *Sep-tuagint Version* has rendered the Hebrew literally into the Greek, at Numbers 6:6, as a *dead psyche* (*psychei teteleutekuiai*). True, the Hebrew expression could GRAMMATICALLY be translated "soul of the dead", as Rotherham shows in his marginal reading, but then we run up against the doctrinal error of the soul of a man surviving after he dies. The LXX translation, however, cannot grammatically be translated "soul of the dead", but literally means "dead psyche". Likewise, in all other places where the Scriptures speak of becoming defiled through touching the dead the Hebrew text uses the word (*nephesh*) for "soul" as the thing touched, and likewise the Greek LXX translates it by "psyche". When you become defiled by touching a *psyche*, what kind of a *psyche* is it, or what kind of a *nephesh*? The context shows that death surrounds such *psyche* or *nephesh*. The translators from both the Hebrew and the Greek LXX get around the difficulty and hide the truth by rendering *nephesh* and *psyche* in such cases as "dead body". (Numbers 9:6, 7, 10; 19:11, 13; Haggai 2:13) But here we get into difficulty when we come across Isaiah 10:18, which speaks of consuming "both soul and body", as also at Matthew 10:28, which speaks of destroying both soul and body. Hence we are not exaggerating matters when we translate literally and use the Bible expression "dead soul". Where the Bible uses the term *nephesh* or *psyche* by itself to mean soul, why, the context shows whether it is a living or a dead soul.

At any rate, the force of the original, literal expression of God's Word is to prove that the pagan doctrine of the immortality of the human soul is a myth and wholly unscriptural. If you use the term "person" instead of a long definition or description of what a "soul" Scripturally is, it will help you over your mental difficulty on the matter.

Faithfully yours in Kingdom service,

WATCH TOWER BIBLE & TRACT SOCIETY

"FREE AT HOME FOR A YEAR TO CHEER HIS WIFE"

November 21, 1949

Dear Sister:

Answering yours of October 29:

The first year of an Israelite's married life was used merely as an illustration, not to indicate any literal year such as 1918 to 1919. The point is that it would hardly be in keeping with this picture for Christ Jesus to be enthroned and get married in 1914 and immediately after this union with his bride begin the war in heaven lasting till 1918.—Deut. 24:5.

After the married Israelite had been exempted for the first year in order to stay at home and comfort his new wife he was conscripted for war duty and thus had to leave his wife and, likely, child. Since, as we understand, the marriage of the Lamb and his bride began in 1918 and the remnant have been gathered into the temple condition with him, then all these years since that date have been a time in which he could comfort his bride class. And certainly he has done so. Having now comforted her, he could be called to duty

at Armageddon by his heavenly Father and Commander in Chief, even if this meant to turn aside from his marital arrangement with his bride class. Thus it would not be necessary for him first to glorify the remnant of his bride class and take them from the earth to heaven to be with him up there before he began the battle of Armageddon. Hence there is nothing in this picture that militates against the thought that the remnant of Christ's bride will pass through Armageddon with the "other sheep" and will be here after Armageddon until Jehovah's purposes for them on earth have been fully served. Revelation 2:26, 27 indicates that those of the bride class already glorified with the Bridegroom Christ will take part with him in the heavenly operations at the war of Armageddon.

Faithfully yours in Theocratic service,

WATCH TOWER BIBLE & TRACT SOCIETY

"IMMORTALITY IN THE SPIRIT REALM"

September 16, 1949

Dear Brother:

Answering yours of September 13:

The article "The Manifestation of Messiah's Presence" in the August 1 issue of *The Watchtower* did not say, at paragraph 19, "the resurrection of those sleeping members of Christ's body to immortal life in the spirit realm," to imply that immortal life or immortality will also be enjoyed by mankind in the earthly realm in the everlasting new world.

Webster's Dictionary may define "immortality" as "exemption from death; unending existence", but the Holy Scriptures do not allow for such a broad definition. Revelation 2:11 states that only the faithful 144,000 members of Christ's body will "not be hurt of the second death", whereas the Scriptures show that the human dead in resurrection from the tombs in the new world under Christ's kingdom will be liable to the second death, and at the end of Christ's millennial reign they will be subjected to the loosing of Satan for a little season to determine whether they should be plunged into the second death, pictured by the lake of fire and brimstone. (Revelation, chapter 20) The resurrection argument of the apostle Paul at 1 Corinthians, chapter 15, shows that only the members of Christ's body will be clothed upon with immortality and incorruptibility, and Romans 2:7 shows that these seek this and will get it as a particular reward.

If "immortality" meant merely exemption from death and unending existence, then 1 Timothy 6:14-16 would be wrong in saying that only the King of kings and Lord of lords has immortality or had it at the time that Paul wrote, for at that time the faithful angels of heaven were enjoying exemption from death and existence that is unending for their faithfulness.

So *The Watchtower* maintains its position that immortality will not be bestowed upon faithful men and women on earth in the new world, but only everlasting life for their loyalty and unbreakable devotion will be given them as a reward. They will always be fleshly mortals. Only the faithful church taken from among men will be immortal with their Head and Savior Jesus Christ, who is in heaven.

Joyfully yours in Kingdom service,

WATCH TOWER BIBLE & TRACT SOCIETY



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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No. 3

FEBRUARY 1, 1950

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

The WATCHTOWER

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N. H. KNORR, *President*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"SEPARATING TO THE RIGHT" TESTIMONY PERIOD

This is the twelfth annual campaign for taking subscription for *The Watchtower*. February, the second month of the campaign, has been set aside as a special Testimony Period entitled "Separating to the Right". Thoughtful readers of this magazine know there is no better Bible publication than *The Watchtower* for helping people to be separated to the right of the King Jesus Christ in this judgment day of the nations. As an added inducement to the public to subscribe, a premium of 8 assorted booklets is offered with every year's subscription for *The Watchtower* at the regular rate of \$1, American money. To persons already subscribing for *The Watchtower* a year's subscription for the companion magazine *Awake!* may be offered, however without the premium added. We especially invite our *Watchtower* readers one and all to join in this campaign during February. A postcard to us will bring instructions and references to local fellow campaigners. Yes, by all means, report on our form the success with which Jehovah God blesses your activities during February.

"WATCHTOWER" STUDIES

Week of March 12: "What Do You Do with Your Time?"

¶ 1-18 inclusive, *The Watchtower* February 1, 1950.

Week of March 19: "What Do You Do with Your Time?"

¶ 19-32 inclusive, also "Turning the Remaining Time to Profit,"

¶ 1-3 inclusive, *The Watchtower* February 1, 1950.

Week of March 26: "Turning the Remaining Time to Profit,"

¶ 4-24 inclusive, *The Watchtower* February 1, 1950.

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

Please address the Watch Tower Society in every case.

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South Africa, 623 Boston House, Cape Town	5s
T. Hawaii, 1228 Pensacola St., Honolulu 14	\$1.00

Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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1950 YEARBOOK OF JEHOVAH'S WITNESSES

1949, the most remarkable service year yet! So the 1950 *Yearbook of Jehovah's witnesses* shows. You will want to read about it and rejoice at the noteworthy expansion of the worship of the true God in the 104 regions reported on. In addition to the annual world report of the president of the Watch Tower Bible & Tract Society, the *Yearbook* also sets out his comment upon the 1950 yeartext and a daily text and comment for throughout the year. The printing of the 1950 *Yearbook* is in limited edition, and hence a contribution of 50c per copy is asked. Where you are in association with others, send in a group order, as by the servant of a company of Jehovah's witnesses, with remittance to cover. This will save us on time of handling as well as expense of shipping.

1950 CALENDAR

By having the 1950 Calendar published by the Watch Tower Bible & Tract Society you will have prominent before your gaze the yeartext, "Preach the word" (2 Timothy 4:2), and also a view of the Society's headquarters home, including the new Bethel structure, from which the service work throughout the earth is directed. Alongside this artistic picture you will find a calendar. Besides giving five interior views of the new Bethel home, this sets out the titles of the bimonthly special testimony periods for 1950 and the specific themes for the intervening months. This service calendar we send to any address at 25c a copy or \$1.00 for 5 copies sent to one address, postpaid. So let companies or groups order the Calendar in quantity, through their designated servant, sending remittance to cover the cost at the above rate.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

FEBRUARY 1, 1950

No. 3

WHAT DO YOU DO WITH YOUR TIME?

"There is . . . a time for every purpose under heaven."—Eccl. 3:1, Am. Stan. Ver.

JEHOVAH inspired the apostle Paul to warn a Christian congregation nineteen centuries ago: "The appointed time has grown very short." (1 Cor. 7:29, *An Amer. Trans.*) This sobering pronouncement from the lips of one of the world's foremost authorities on Christianity should be thoughtfully considered by men living in this twentieth century. "But why," you may ask, "should we be particularly concerned now? What time, then, grown so short could possibly affect this generation?" Paul looked confidently forward to the end of the present system of things with its confusion, corruption and violence; and his confidence was based on Holy Scripture and the words of his Master, Christ Jesus. Had not Jesus told his disciples he would come and that this old world would have an end? Yes; so they believed it and sought further information from him. In answer to their question, "What shall be the sign of thy coming, and of the end of the world?" Jesus enumerated events which would occur to mark his coming as enthroned King and the beginning of the end of this world system. Paul was looking for the end and its accompanying signs when he gave the above-quoted warning. The passing of the many intervening years has not served to postpone the "appointed time". If the time was short in Paul's day, it must be much shorter now.

² But to bring the matter even closer home: Do you know that the very signs Jesus foretold and his apostles looked for have seen fulfillment on this present generation? Look for yourself at Matthew chapter 24, Luke chapter 21, and Mark chapter 13, to see what Jesus said the signs would be: nation rising against nation in total war, famines, pestilence and earthquakes, with more sorrows to come. Then call to mind what has been taking place upon the earth, say during the past 36 years. Do you not note the striking parallel, that these same events have already been visited upon this very generation?

³ The fact that this series of events, along with others also foretold by Jesus, has been occurring particularly since 1914 may not strike you as signifi-

cant until it is also called to attention that the year 1914, according to Bible chronology, marks the end of the Gentile times, or the period of 2,520 years which was foretold to intervene between God's casting off the unfaithful nation of Israel in 607 B.C. and the restoration of Theocratic rule by installing Christ Jesus as heavenly King. These signs stand out like mileposts, notifying men and nations of their whereabouts on the stream of time. Whereas Paul had only the eye of faith with which to look for the end of the world and its attendant wickedness, we have before our very eyes this series of happenings of world-shaking magnitude, testifying that we are living in the last days!

⁴ It might still be argued that Paul thought the time was short away back in his day; so while we can readily see the signs that Jesus foretold would mark the beginning of the time of the end, why are we not justified in concluding that there is yet ample time? Perhaps several generations will yet come and go before God's wrath is expressed against wickedness and its final end brought about. Such a conclusion should be hastily dismissed from mind, for Jesus further said, when speaking of the signs: "This generation shall not pass, till all these things be fulfilled." (Matt. 24:34) It is the generation you are living in that is primarily concerned.

⁵ These facts are not here called to attention to paralyze you into fearful inactivity, but rather to awaken you to the significance of the times, the rare privilege that can be yours and the most profitable manner of using the remaining time. Of all the times that one might have lived, certainly this is the most blessed, notwithstanding the trials now afflicting humankind. We are living at the climax of the ages, when a corrupt world is in its death throes and a bright new world, with growing power, is crowding wickedness into a corner, there to crush it and rid the earth of it forever. 'The great day of the Lord hasteth greatly,' warned the prophet Zephaniah. (1:14) As it comes on apace, let us not be found among the scoffers who push the end into the remote

1. Why did Paul write that the 'appointed time was short'?

2, 3. Why must the time be shorter now than in Paul's day?

4. As it is 1900 years since Paul wrote it was short, why now short?

5. Why do we here call attention to the shortness of the time?

future saying, "Perhaps sometime, but not in our day!" Such a group has lived upon this earth in the past.

⁶ If you do feel inclined to scoff at the evidence of the shortness of the remaining time you could profitably spend a few moments of the undetermined number which remain for you to consider an event which took place 1,656 years after man had been placed upon the earth. The righteous man Noah had just completed the construction of a gigantic boat. During the course of its building he had also been delivering a message to the wicked and corrupt race of men who had turned their back upon the righteous requirements of the Creator, Jehovah God, and had willfully followed the lead of the adversary, Satan the Devil. They had no time for this "preacher of righteousness". Instead of heeding his warning of the nearness of impending doom they occupied themselves with their own selfish pleasure. Then, with startling suddenness, the flood waters struck! Fear filled their hearts and brought to them the awful realization that their time had not been profitably spent in taunting and casting reproach upon Noah and his family. Even as the lives of the wicked were snuffed out, Noah and the seven who had profitably spent their time as God had commanded them were comfortably situated within the protection of the ark. Before any scoff it is good to know that the apostle Peter described a similar end for those living in this day who willfully ignore the signs which prove the nearness of the end of this world.

⁷ Said Peter in this regard: "First of all, you must understand this, that in the last days mockers will come with their mockeries, going where their passions lead and saying, 'Where is his promised coming? For ever since our forefathers fell asleep everything has remained as it was from the beginning of creation!' For they wilfully ignore the fact that long ago there existed heavens and an earth which had been formed at God's command out of water and by water, by which also that world was destroyed, through being flooded with water. But by the same command the present heavens and earth are stored up for fire, and are kept for the day when godless men are to be judged and destroyed." (2 Pet. 3:3-7, *An Amer. Trans.*) This testimony is fully corroborated by Jesus himself when he said, "For just as it was in the time of Noah, it will be at the coming of the Son of Man. For just as in those days before the flood people were eating and drinking, marrying and being married, until the very day Noah entered the ark, and knew nothing about it until the flood came and destroyed them all, so it will be at the coming of the Son of Man."—Matt. 24:37-39, *An Amer. Trans.*

⁸ If, from outward appearances, it seems to you

there is no sign that the old world is on the brink of disaster, but that its institutions are strong and stable, remember this significant incident. When the nation of Israel was fleeing from the oppressive Pharaoh, his armies were never in better form. His hosts were at the height of their military power and glory; the fleeing Israelites trapped before them seemed an easy prey. From outward appearances that army had many years of activity yet ahead. But that army's time was not profitably spent when it dashed between the towering walls of sea water that Jehovah had caused to open for the passage of his chosen nation. In a matter of moments that once powerful army was reduced to a pile of junk and silent bodies.—Exodus, chapters 14, 15.

FACING THE QUESTION

⁹ To thoughtful men this evidence that the present power of the nations will not forestall the day of destruction, together with the Scriptural proof that the remaining time is short, poses the question, What shall we do in the remaining time that we may use it most profitably? Or, as Peter put it: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" (2 Pet. 3:11, *Am. Stan. Ver.*) The contrast is also sharply drawn between what the future holds for those who do and those who do not make wise use of their time. A wise person, accepting the clear Scriptural proof of the time in which we live, finds out what to do and when to do it. So doing, he need not fear the expression of God's judgment upon him. "A wise man's heart discerneth both time and judgment."—Eccl. 8:5.

¹⁰ Manifestly, if the old world is soon to go to destruction, a wise man knows that he cannot spend his time as the world does. Operating under the principle that "gain is godliness" (1 Tim. 6:5), the world dashes blindly after wealth and power. Their wealth is used to provide luxuries which turn the mind even farther from God. But happiness and contentment are not their lot. Before yielding to the temptation to seek after wealth during the remaining time, or even for a short part of it, hear Paul's advice to Timothy on the subject. "But men who want to get rich fall into temptations and snares and many foolish, harmful cravings, that plunge people into destruction and ruin. For love of money is the root of all the evils, and in their eagerness to get rich, some men wander away from the faith and pierce themselves to the heart with many a pang."—1 Tim. 6:9, 10, *An Amer. Trans.*

¹¹ The wise King Solomon records that after indulging himself in gardens, homes, slaves, wealth, provinces and all sorts of luxury he was forced to

6, 7. What illustration forewarns us against any scoffing now?
8. Why should the world's stable appearance not fool us?

9. In view of the evidence, what question poses itself?
10, 11. Of what value or harm is our gaining material wealth now?

conclude that "everything was vanity and striving for the wind, and there was no profit under the sun". (Eccl. 2:1-11, *An Amer. Trans.*) Though a man might prove so adept at amassing wealth that he gain the entire world, he could not truthfully say he had spent his time profitably. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" (Matt. 16:26, *Am. Stan. Ver.*) Solomon further observed, "I have seen all that goes on in this world; it is a vain, futile business."—Eccl. 1:14, *Moffatt*.

¹² How foolish it is, then, to spend time storing up riches which 'moth and rust corrupt and thieves break through and steal' or even to spend more time than is absolutely essential to provide for the necessities of life! (Matt. 6:19) To do so only turns the mind away from the more important things. The time which remains for this old world is not that we might follow such pursuits. In the short remaining time it is God's will that all men learn of him and gain life. And how are men to learn of God and his requirements? The apostle Paul raises that same question and then provides the answer, at Romans 10:14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Jehovah, who 'has a time for every purpose' (Eccl. 3:1), has set this time aside for the preaching of the gospel, and men must be the preachers. To emphasize the fact that gospel-preaching would immediately precede the final end, Jehovah caused his only begotten Son to declare: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

¹³ It is such a privilege to have a share in this activity that the Scriptures indicate that even the angels in heaven would rejoice at the opportunity. (1 Pet. 1:12) They do not feel it beneath their dignity or a waste of time to uphold Jehovah as the sovereign of the universe and make it known that his King, Christ Jesus, is enthroned. Yet this privilege is reserved for men, but even if every man were to fail to preach it would still be accomplished, for Jesus declared that if his followers should hold their peace "the stones would immediately cry out". (Luke 19:40) So Jesus set the proper pattern. He did not refrain from preaching, but fervently devoted his life to that one thing. Since he 'left us an example that we should follow in his steps' (1 Pet. 2:21), is not preaching the most profitable manner in which we could possibly spend our time?

¹⁴ True, it is no small responsibility to be a spokesman or ambassador for the Government of Almighty

God. Your life and the lives of others depend upon how well you preach, how convincing your argument, how steadfast your efforts. Men of this crumbling world grasp at the opportunity to be ambassadors of governments which are destined to fade away forever. Years of their lives are spent preparing to do their jobs well. Does it not seem, then, that we in whose hands rests an even greater responsibility can profitably spend some of our time in improving our abilities as ministers of God through study?

STUDY

¹⁵ Study is indeed a profitable thing, and no Christian should allow himself to acquire the mistaken belief that he can gain the approval of God without studying, or that he is too busy to profitably spend time for study. The admonition, "Study to shew thyself approved unto God," was not recorded for the benefit of persons who have not heretofore had a knowledge of the truth. Without *continued* study truths once highly treasured grow dim and fade away. To preach profitably to others the well of truth must be kept filled. The clergy, who waste their time on philosophy and the writings of men instead of studying God's Word, are referred to in the Bible as "wells without water". We, being leaky vessels, might become the same unless the waters of truth are replenished. Such a dried-out source can scarcely be expected to quench the thirst of a person seeking after the truth if haply he might find it. The time of both the hearer and the preacher would be wasted.

¹⁶ Paul affirmed the close connection between preaching, teaching and study when he advised the young preacher Timothy: "Attend to your Scripture-reading, your preaching, and your teaching." (1 Tim. 4:13, *Moffatt*) And do not Paul's words hold further instruction for the time-conscious servant of God? "Attend to," he says. How easy it is, while studying, to allow the mind to wander to things not apropos, so that, even while the eye is scanning the lines and pages, time is not being profitably spent. The hazy impression gained slips out of the mind quickly, for in reality it was never fixed there. For one to profitably use his time he must concentrate solely upon the work at hand. While studying, work hard at it; while preaching, let thoughts of accomplishing the most good in the available time fill the mind; and similarly with each task that falls into the hand of the Christian to do. 'Do with your might what your hands find to do,' admonish the Scriptures (Eccl. 9:10); and to do mighty works one cannot be content with 'beating the air'. (1 Cor. 9:26) Knowledge is essential to profitable preaching.

¹⁷ Increasing efficiency in study serves to enhance the value of time so spent. While reading the Bible

12. Why is the short remaining time granted us?

13. Why view preaching as a most profitable spending of our time?

14. Why spend time improving our abilities as ministers?

15. Who are admonished to study? Why is study necessary for them?

16. Why must we be at attention when studying and preaching?

17. What is the efficient method for Bible study? Why?

from cover to cover will undoubtedly broaden one's appreciation of the truth, knowledge is accumulated more rapidly by employing the topical method of study. For example, scriptures dealing with the resurrection are distributed throughout the entire Bible. One specifically interested in that subject will profit most by gathering these scattered texts together so that they may be compared one with another and hence God's mind on the subject be determined. It is in this regard that publications of the Watchtower Society are especially valuable, since they present an array of assembled scriptures which would take an individual researcher many tedious hours to gather. Information gained through individual study, 'line upon line and precept upon precept' (Isa. 28: 10), provides a backlog of information from which to draw when discussing the Bible with others.

¹⁸ In recent years the Lord has provided so bountifully for His servants that some may be prone to begin to take the spiritual food for granted. The world has so firmly adopted the attitude, "It can't happen to us," that the danger exists among Christians to forget that the adversary has not yet completed his days of roving about the earth seeking whom he may devour. Further tests may be confidently expected. It can and will happen to us. What form his attack will next take no one can foresee, but is it not possible that Satan may again do as he has done so many times in the past, withhold the Bible and kindred publications? In such an event, happy is the Christian who has done as warned: "My son, forget not my teaching, but keep my commands *in mind*." (Prov. 3: 1, *An Amer. Trans.*) Yes, time set aside to firmly fix God's truths in mind through study is time profitably spent.

ATTENDING MEETINGS

¹⁹ Further assistance toward efficiency in gospel-preaching is afforded through instruction imparted at Christian meetings such as those conducted by Jehovah's witnesses. No person can truthfully say he has progressed to the degree that he cannot learn from others. Whether one is considering the Bible itself or Bible helps such as *The Watchtower*, the presence of others proves stimulating and helpful. This is a divinely established rule: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Prov. 27: 17) It might be further observed: "Wherever two or three are gathered as my followers, I am there among them." (Matt. 18: 20, *An Amer. Trans.*) God's spirit quickens the minds of those who obediently gather together to consider his Word. By participating in congregational study, not only does one gain from the thoughts expressed by others but he unselfishly helps his fellows to profit from the

information he has on the subject. Thus, time is profitably spent by all.

²⁰ Specific instruction on gospel-preaching is provided at the weekly service meeting of Jehovah's witnesses. Much of the rapid growth in number of active witnesses of God in recent years can be attributed to training gained here. No course in high-pressure salesmanship, the meeting simply calls attention to the Scriptural manner of preaching adopted by Christ and the apostles and suggests practical ways to carry out the same work today. Regular attendance at studies of *The Watchtower* and the service and other meetings is a profitable way for the servant of God to spend the time set aside for this purpose.

²¹ At this point someone might suggest that the pendulum has been allowed to swing too far, that now there are too many meetings which occupy far too much of the little available time. Would not more time be available for preaching if less were spent at meetings? The time might be available, yes; but without the instruction and Christian fellowship provided by gathering together, other interests would soon tend to take up that "available" time. Time spent in company with men and women whose minds and hearts are set upon serving God is to your eternal welfare. As the final end draws nearer wickedness increases and time spent in contact with the world becomes increasingly hazardous. God, foreknowing this, caused Paul to record in his letter to the Hebrews: "Let us not neglect meeting together as some do, but let us encourage one another, all the more as you can see that the great Day is coming nearer." (Heb. 10: 25, *An Amer. Trans.*) Some will neglect meetings, according to Paul, and they will advance one argument or another for so doing, but that is not the profitable course to follow. By setting and meeting the goal never to miss any of the meetings that the Lord provides for His people, the Christian is protected against becoming involved in the affairs of this world. He doesn't have time for it!

²² It is well to keep constantly in mind that the pattern which our individual lives follow, the way we use our time, is largely determined by habits we have formed, whether good or bad. Usually the course that seems most difficult, when carefully examined, proves to be the best. It is a broad way that Satan constructs to lead his followers to death. The traveler on life's way can ill afford to waste his time on excursions away from the narrow though more difficult road. He may find some day that he has traveled too far; habits may have such a firm grip upon him that the remaining time will prove too short to extricate himself and return to the path of

18. Can we take for granted our always having Bible literature? So?
19. Why is meeting with others for study profitable?

20. Why is attendance at weekly service meeting time well spent?
21. What goal should we set for attending meetings? Why?
22. Why is it time economy to keep to the way of good habits?

life. Do not allow yourself to be enticed into being a 'lover of pleasures more than a lover of God' like those from whom Christians are advised to turn away. (2 Tim. 3:4) "Enter not the path of the wicked, and walk not in the way of evil men; avoid it, traverse it not, shun it, and pass on." Although effort will be required to profitably spend time in gaining instruction the reward is great. "Keep fast hold of instruction, let her not go; guard her, for she is your life."—Prov. 4:14, 15, 13, *An Amer. Trans.*

²³ Having studied and assembled with other Christians and thus gained knowledge is no guarantee that a person will always retain it. Paul warned, "We must give the very closest attention to the message we have heard, to keep from ever losing our hold upon it." (Heb. 2:1, *An Amer. Trans.*) How disheartening it would be, after spending days, months or years in learning about God's Word, to find that the knowledge had been taken away again by him who gave it! Much time would then have been wasted, indeed. But such a thing need not happen, and the best way to insure against it is to keep the truth bright through use. Jehovah has given a rich gift to those who gain an understanding of his purposes. "Neglect not the gift that is in thee," said Paul, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. 4:14, 15) Use must be made of the gift if it is not to be neglected and if all are to perceive how the servant has profited or progressed. This harmonizes with what Jesus told the disciples in one of his parables. "To everyone who has, shall more be given and richly given; but from him who has nothing, even what he has shall be taken."—Matt. 25:29, *Moffatt*.

²⁴ By the above words, Jesus was indicating what would be done with the talent which had been entrusted to a slothful servant who refused or neglected to trade with it and bring an increase to the master to whom it belonged. The talent was forcibly removed from his possession and given to the servant who had profitably used his time to bring an increase! The net result to the servant who fails to use his gift and bears no fruit for the Kingdom is shown by Jesus' next words: "Throw the good-for-nothing servant into the darkness outside." (Matt. 25:30, *Moffatt*) Yes, the light of understanding of God's Word grows dim and blacks out of the mind of the one who carelessly fails to trade with the talent or Kingdom interests which are placed in his hands. As far as the Lord is concerned, such a selfish person is "good-for-nothing" and not worthy of an understanding of His purposes.

²⁵ By bringing an increase or bearing fruit, Jesus meant helping others to understand and to become

witnesses to the majesty of Jehovah, preaching the word of life. This, according to Paul, is the sacrifice that is pleasing to God. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15) The desire to instruct and help others which so fills one when he begins to learn of Jehovah's gracious provisions should not be shunted aside, ignored or drowned with worldly cares. When one accepts Christ as his Redeemer and consecrates his life to do God's will, his time is no longer his own to waste or squander. His time, yes, his very life belongs to the service of God. "Ye were bought with a price."—1 Cor. 7:23, *Am. Stan. Ver.*

²⁶ This continued study and use of Bible truth brings great peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26:3) Those lacking this bulwark find their minds besieged with all manner of cares and worries. Consider what a tremendous amount of time is wasted daily through worry alone! Worry accomplishes nothing. Jesus asked: "Which of you with all his worry can add a single hour to his life?" (Matt. 6:27, *An Amer. Trans.*) One cannot lengthen the remaining time for him by worrying, neither can he profitably use that which is already allotted. And how can time-consuming worry be effectively banished? Paul says, "Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, and the God always ready to comfort! He comforts me in all my trouble, so that I can comfort people who are in any trouble with the comfort with which I myself am comforted by God." (2 Cor. 1:3, 4, *An Amer. Trans.*) Sharing comfort, preaching gospel truths, will free distraught minds for profitable use. Paul contended that God had comforted him that he might in turn comfort others. So doing, he followed his Exemplar, Christ Jesus, whose commission was, in part, "to comfort all that mourn."—Isa. 61:2.

PREACHING

²⁷ It is true that spending one's time in gospel-preaching is deemed both strange and foolish to those who lack vision to see the signs of the times. In a sense, it is strange or unusual to go about telling people that destruction awaits them if they continue in their heedless course; and it will be a strange or unusual thing when Jehovah brings about that destruction, for many centuries have passed since his power has thus been made manifest to men. But the fact that it is strange does not alter the truth. Rather, it serves to confirm it, for Isaiah, a prophet of Jehovah, recorded: "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

23. What rich gift do we have? How do we keep firm hold on it?

24. What parable shows a non-user of the gift loses out?

25. What does bringing increase mean? Why is it due to God?

26. What do study and use of learning bring us? How so?

27. How do worldlings view our preaching? Why wrongly so?

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, *A.S.V.*) So, this is a case where the strange thing, the foolish thing, is the profitable thing. So profitable that it leads to life. What greater profit can there be than that? "It pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1: 21.

²⁸ What, then, if the wise men of this world do scoff and ridicule? That is no cause to fear them and hold them in awe to the point of failing to preach and thus fall short of using time to greatest profit. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1: 25) The preacher may be certain he will be ridiculed. Such opposition and scorn may even come from his own family. But should that deter one from going out and to the doors of his neighbors to bring them kindly words of warning? Worse affliction than that which visited God's servant Job could hardly be expected, yet that tormented witness of Jehovah said: "Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?" (Job 31: 34) His course in maintaining integrity to God was a profitable one. Not only did the Lord give Job 'twice as much as he had before' and 'bless the latter end of Job more than the beginning' (Job 42: 10, 12), but he increased Job's remaining time upon the earth then. And Job is assured of everlasting life upon the earth as one of the "princes in all the earth".—Ps. 45: 16.

²⁹ Fear is a weapon used by the adversary to paralyze the activities of men, to ensnare them to do his will. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." (Prov. 29: 25) The spirit of fear has settled upon this dying old world, and if one fled from all the things the world fears and flees from he would certainly have time for nothing else, profitable or otherwise. But God has not given his people the spirit of fear. (2 Tim. 1: 7) The wicked consume their time fleeing when no one is pursuing (Prov. 28: 1), but the Christian, bold as a lion, stands fast in the knowledge of the supremacy of his God and devotes his time to profitable pursuits. Perfect love casts out fear (1 John 4: 18), leaving the mind free to think clearly and direct the body in profitable works of praise. One who is interested in having more time to devote to profitable works casts aside worldly cares and fears God alone. "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened." (Prov. 10: 27) It was godly fear that moved Noah to build the ark to the saving of his house. Had he allowed fear of man to interrupt his work, even for a short while, in all probability the ark would not

have been completed in time to serve its intended purpose. In such a case, all of the time and effort Noah had put into the incomplete structure would have been entirely wasted. Instead of having many long years following the flood for continued profitable service of the Creator, he and his loved ones would have perished with the rest of the disobedient. Rather than halt or interrupt your work for fear, "resist the devil, and he will flee from you."—Jas. 4: 7.

³⁰ Regularity in the preaching work is also essential. Not only is the mind thus occupied too busy for the Devil to tempt and trip up, but constant activity improves the efficiency of the preacher so that more can be accomplished in the available time. When one stops, he loses the swing of godly service, he becomes rusty in his use of the sword of the spirit and new bad habits crowd in and take the place of former good ones. Hence, not only is the time lost that is not spent in praising God, but time is also consumed in regaining past efficiency. The remaining time is too short to permit such losses; and there is the ever-present danger of being completely swallowed up in the old world. Now is the time to be awake and active and consistent in God's service.

³¹ This need for wakefulness was emphasized by Paul, who, after rebuking some in the congregation at Ephesus for falling back into the practice of corruption, said, "Wake up, sleeper! Rise from the dead, and Christ will dawn upon you! Be very careful, then, about the way you live. Do not act thoughtlessly, but like sensible men, make the most of your opportunity, for these are evil times." (Eph. 5: 14-16, *An Amer. Trans.*) 'Buy out for yourselves the opportunity.' (*Rotherham*) These words of admonition were offered by Paul to direct the *future* course of Christians. As was true with those Ephesians, so with us today; what has been done or what we have failed to do in the past cannot be changed. That time is gone, it cannot be used again. But in the present and in the future are yet many opportunities awaiting the one who would serve God. These opportunities may present themselves in a variety of ways. But, however they come, sensible men will make the most of them, buying them up and putting them to good use so that they will not be wasted.

³² It is only reasonable that the one who spends a greater amount of time serving God will be able to buy out or make use of more of these precious opportunities. No matter how high the cost might be in relinquished wealth and good standing with this world, these opportunities to serve God and Christ will be well worth it and more. Christ spoke a parable to his apostles, saying: "Again, the kingdom of heaven is like unto treasure hid in a field; the which

28. Should scoffing make us curtail preaching? What does Job show?
29. Which fear is profitable as to time? How did Noah show it?

30. Why is regularity in preaching essential as respects time?

31. How do we act like sensible men in these evil times?

32. How do we gain more opportunities? Why is it worth the cost?

when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44) Nothing we now might own or hope to obtain in the future could be compared in value to the kingdom of God and the blessings it will bring to those who live in it. Even though one might

give his life for the Kingdom it would be profitable: "for whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Christ can and will resurrect those from death who faithfully devote their time to his service.—John 5:28, 29.

TURNING THE REMAINING TIME TO PROFIT

JESUS did not preach one thing and do another. His course of action was consistent with his words.

Everything he had, Jesus gave up for the sake of the Kingdom, even to life itself. But he gave up a great deal before his life was given in sacrifice. First he gave up his heavenly existence as the Master Worker and Spokesman of the Creator. Then consider his earthly prospects. This brilliant young man (indeed his mind was perfect) might have devoted his time to advancing science, to lengthening the life span of the people through medical and social researches; he might have built up great cities with model housing or huge commercial organizations. With his perfect body he might have devoted his time to physical feats wherein he could certainly have excelled, a huntsman without a peer, an artist with unsurpassed skill; yes, whatever he had set his mind to he could undoubtedly have been the best. He was the only perfect man on earth. But Jesus turned his back upon all these things, and his decision hinged around what he, with perfect perception, considered to be the most profitable use of time.

² What Jesus chose to do himself was the same that he directed his followers to do. He preached. Yes, he preached about the kingdom of God; by the seashore, in the wilderness, on the mountains, in the temple, on the streets and in the homes of the people, at every opportunity he magnified the name and purpose of his Father. Because of having chosen this course he knew that his days were numbered, but he redeemed the time, bought up every opportunity, profitably used the time that remained for him. Seeing, then, that Jesus, who had such great potentialities in every field of human endeavor, chose to devote his time to the ministry of God, does it not follow that our prime objective should be the same? Most assuredly! Jesus instructed any who sought his favor to 'take up his torture stake daily and follow me'. (Luke 9:23) Daily service, yes, full-time service should be the goal of every servant of God.

³ It is true that not all will be able to attain to this goal. Jesus was a single man; he had no obligations to family, no encumbrances. God knows the circumstances of each one of his servants and he is pleased with the service of each one, no matter how small

that service might be, if the servants give all they can. Jesus showed that this is true when he called the attention of his disciples to God's approval of the widow who gave all she had even though it was a very small amount. (Mark 12:41-44) This does not detract from but supports the truth, however, that full-time service to God is the ideal situation for any Christian. Each one, then, can profitably use a little of his time to consider thoughtfully and prayerfully his circumstances to determine whether or not there is the possibility of full-time service for him.

⁴ For the full-time worker or the part-time workers who make up the majority of those now preaching about Jehovah's kingdom, the Scriptural requirements are the same. God is no respecter of persons. All do not have the same opportunities, but all can buy up their opportunities, ever alert for an opening to enlighten another. Not only during time set aside specifically for preaching, but throughout the day's activities occasions will arise to present or defend the truth. Peter counsels concerning such: "Always be ready to make your defense to anyone who calls you to account for the hope that you have. But do so gently and respectfully." (1 Pet. 3:15, *An Amer. Trans.*) Is not this constant readiness the only way to be sure not to let opportunities slip by, to be certain that every moment is put to profitable use? Great joy is frequently derived from speaking about the truth to a person you might have been prone to let go without including it in your conversation. "Happy are they who hold to what is right, who do their duty at all times!"—Ps. 106:3, *Moffatt*.

⁵ To "hold to what is right" does not restrict itself to mean that the Christian should preach at every opportunity and then feel free to spend other time carelessly. Paul counsels with respect to this, saying: "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." And again, he says: "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 9:27, *A.S.V.*; 10:12) It is not how time has been spent in the past that marks one as a profitable or unprofitable servant, but how he is spending it now and in the future. One cannot mix service of God with careless living. The Devil is

1. For the Kingdom what earthly opportunities did Jesus give up?
2. Why is especially Jesus an example to us of redeeming time?
3. Of what devoting of time does God approve? But what is ideal?

4. By what constant attitude do we not let opportunities slip by?
5. Why is it not right, when not preaching, to indulge oneself?

well aware of the inherent weaknesses of the human flesh; he knows every cunning device to trip the unwary. That is why Paul stressed the necessity of keeping the body under subjection at all times, not catering to selfish and carnal desires nor allowing the mind to dwell upon such things.

⁶ True, some who are now associated with Jehovah's witnesses once devoted all of their time either to advancing in this world of big business, to the acquiring of homes or to self-indulgent pleasures which lead to all manner of sin. Concerning their change to a more profitable use of their time, Peter says: "You have spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, carousing, dissipation, and detestable idolatry. They are amazed that you no longer join them in plunging into the flood of dissipation, and they abuse you for it; but they will have to answer for it to him who is ready to judge living and dead."—1 Pet. 4: 3-5, *An Amer. Trans.*

⁷ Having been freed from the works of the flesh through a knowledge of the truth, one must stand fast in it. "For if you live according to the flesh, you are about to die; but if, by the spirit, you put to death the deeds of the body, you shall live." (Rom. 8: 13, *Diaglott*) In death there is no time to be used profitably or any other way. "There is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9: 10) Better to refrain from spending time with the works of the flesh now than to spend eternity in the grave. Each step a Christian takes should be weighed against the requirements of God. "The steps of a good man are ordered by the Lord." (Ps. 37: 23) It is far better to take a few moments for quiet reflection, fully considering God's requirements before rushing into an action that might bring God's reproof. "To act without reflection is not good; and to be over-hasty is to miss the mark."—Prov. 19: 2, *An Amer. Trans.*

WASTING IT OVER UNESSENTIALS

⁸ But it is not only the big or the obvious thing that hinders the work of a Christian or the congregation of Christians. Often it is a trivial thing, a matter not worthy of the time that it eventually consumes. Little misunderstandings are certain to arise as long as men are imperfect. The adversary will see to it that they do. And when they do, nothing pleases him more than to see somebody begin to imagine that some action or remark meant more than it was intended to. Why? Because immediately the mind of that person becomes divided. Instead of thinking on ways to buy up opportunities to serve God, it dwells upon the fancied wrong. Time once profitably spent is now wasted in feeling sorry for self.

⁹ The Devil is not content to let the injured one brood about the matter. He is greedy for our time. Sympathy is required; others must be told; the time of others must be consumed. An unwary person, hearing this tale of abuse, may be prone to take sides in the difficulty and what was once a trivial matter may sweep through the congregation like a conflagration, disrupt the orderly and profitable service of God and give rise to charges and countercharges, publicly aired before all. Fortunately, this is not the usual thing among witnesses for God, but if there is a possibility of its happening, time-conscious, profitable servants do well to keep themselves forewarned.

¹⁰ It is a refreshing contrast to consider what a great amount of time, mental concern and productive effort can be saved when the Scriptural rule is followed. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church [representatives]: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18: 15-17.

¹¹ Usually difficulties can be settled between the two concerned if each is willing to put his own feelings second and love his brother as himself. Not even one night of anxiety should be spent while the wrong, either real or imagined, grows in the mind. "Let not the sun go down upon your wrath." (Eph. 4: 26) Sleep is sweet and refreshing for one who has confessed his wrong to his brother or taken his grievance to the one who wronged him and settled it as mature brethren should. Rising in the morning, he joyfully goes into the service of his God instead of lingering with a heavy heart.

¹² A servant of God, busy about his master's business, does not allow himself to become involved in controversies of others. He knows that "like a man who seizes a dog by the ears is the passer-by who meddles with a quarrel not his own". (Prov. 26: 17, *An Amer. Trans.*) Before he can extricate himself from the situation he will have spent much more time there than he intended and the evidence will clearly show that it was not time profitably spent. No, he has no time to even listen to the details of the matter; no time to listen and less time to repeat.

¹³ A tale repeated, regardless of how good the intentions, becomes busybodying and gossiping. The tongue, a small member of the body but most difficult to control, will not long be content with mere repetition. Use care then; 'take heed to your ways that you

6. How is the time we spent in the past in the world to be rated?
7. Why would it now be a waste of time to revert to that course?
8, 9. How is time misspent over misunderstandings between persons?

10. How did Jesus say to dispose of personal wrongs?
11. How does following this course profit one as to time?
12. How does avoiding meddling save our time?
13. Why is it a waste of time to gossip and find faults in others?

sin not with your tongue.' (Ps. 39:1) The same fountain cannot bring forth water both bitter and sweet. (Jas. 3:11) The tongue cannot praise God and at the same time malign a brother; neither can time be spent praising God and at the same time thinking about or talking about a mistake another has made. Time can be much more profitably spent examining your own mistakes which you are in a position to correct than in being concerned about another's shortcomings which you cannot change. Besides, says Jesus, "why note the splinter in your brother's eye, and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye?" (Matt. 7:3, 4, *Moffatt*) Obviously, it is a waste of time and it is probable that more harm will be done than good.

¹⁴ The things upon which the mind is allowed to dwell determine in the long run whether an individual will pursue a profitable or wasteful course. "As he thinketh within himself, so is he," says the Proverb. (23:7, *Am. Stan. Ver.*) A mind that is filled with evil things will direct the body to do evil deeds. A mind filled with fancied wrongs is apt to seek occasion for quarreling, backbiting or revenge. Nip waywardness and time-wasting in the bud by keeping the mind in check, harnessing it for profitable work, directing it in righteous ways. "Now, brothers," Paul wrote, "let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy. Do the things that you learned, received, and heard from me, and that you saw me do. Then God who gives peace will be with you." (Phil. 4:8, 9, *An Amer. Trans.*) A mind that is filled with truth and thoughts of serving God does not readily fall prey to the deadening forces launched by the Devil.

¹⁵ Arguments over inconsequential matters, long discussions on hypothetical situations and personal theories, these too claim valuable time from any who are foolish enough to allow it. "Avoid foolish, crude speculations; you know they only lead to quarrels, and a slave of the Lord must not quarrel, but treat everyone kindly," Paul told Timothy. (2 Tim. 2:23, *An Amer. Trans.*) "Shut your mind against foolish, popular controversy." (*Moffatt*) There are some people, foolish in their own conceit, who desire only to make a show of their own wisdom and who have no desire to acquire the true wisdom of God's Word. Hours might be spent with them discussing their pet theories; but they have no time to listen to the gospel. One who is 'buying up every opportunity' to preach will, of course, endeavor to direct the conversation or discussion to a profitable end, but he will not spend unnecessary time with those who are 'willfully igno-

rant' of God's purposes. "Do not give what is sacred to dogs," cautioned Jesus, "and do not throw your pearls before pigs, or they will trample them under their feet and turn and tear you in pieces." (Matt. 7:6, *An Amer. Trans.*) There are too many in the world with whom time can be profitably spent, who are more anxious to listen and learn than they are to talk. It is such meek ones that the preacher can profitably spend his time in searching out, for "the meek will he guide in judgment: and the meek will he teach his way".—Ps. 25:9.

¹⁶ Many who hate the truth are not content to ignore it and those who devote their time to its proclamation. Frequently they do literally, like brute beasts, turn upon Jehovah's witnesses in an attempt to trample them into silence. Their vicious assaults, combined with the indifference toward the warning message on the part of the majority of this wicked and perverse generation, are often trying for God's servants. They are prone to cry out, "Lord, how long?" and to wish for the time in which they must continue to preach to come to an early end. Envisioning the many blessings of the Kingdom, they would hasten its coming and look for the early breaking of Armageddon's fury.

TAKING ADVANTAGE OF DIVINE PATIENCE

¹⁷ But surely no servants of God, even those who become impatient, feel that their work of gospel-preaching is wasted. They see the results of their labors, men hearing and turning to obey the commandments of God, an ever-increasing multitude of gospel-preachers profitably using the remaining time. They likewise see and experience evidence of God's approval upon their actions, His assurance that they have been doing well. God rewards every man according to his works, and everlasting life is granted to those who patiently continue in well-doing. (Rom. 2:7) So the apostle warns, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:9.

¹⁸ All things considered, we have no cause to be impatient. It is God who sets the time for all things, and being unduly concerned about when Armageddon will come does not hasten it. Jehovah is more fully aware of the wickedness of men than are we. It is His name primarily that they are maligning, it is His creation that they have been corrupting for centuries. If he is patient enough to allow men a little more time to heed and turn from their time-wasting, life-wasting course, surely we should have the patience to give them the opportunity, knowing that, if it were possible, God would have all men believe and be saved.—1 Tim. 2:4.

14. What, therefore, is a profitable use of the mind? Why?
15. What discussions are time-wasting, and what are beneficial?

16. What do assaults and indifference often incline us to wish?
17. Why should we not be weary in well-doing under such conditions?
18. In the face of what example should we not be impatient?

¹⁹ By far the majority of those who are reading this page have reason to rejoice over God's patience. Justice would have been satisfied had the war which Christ instituted against the Devil in casting him out of the heavens been continued to the removal of all the wicked from the earth. (Rev. 12:7-13) But God's love and patience worked to our benefit. As Jesus pointed out: "If those days had not been cut short, nobody would have escaped, but for the sake of God's people those days will be cut short." (Matt. 24:22, *An Amer. Trans.*) We are now living in the intervening period between the beginning of the overthrow of the wicked world and its final accomplishment, which period of grace was made possible by God's cutting short "those days". God's people do not fret but rejoice at his patience.

²⁰ The fact that the remaining time has continued as long as it has does not mean that God is slow or has forgotten the date he set for the final end. "The Lord is not slow about his promise, in the sense that some men think; he is really showing his patience with you, because he does not want any to perish, but wishes all men to be brought to repentance. The Day of the Lord will come like a thief; on it the heavens will pass away with a roar, the heavenly bodies will burn up and be destroyed, and the earth and all its works will melt away. If all these things are to be dissolved in this way, what holy and pious lives you ought to lead, while you await and hasten the coming of the Day of God."—2 Pet. 3:9-12, *An Amer. Trans.*

²¹ No, God, 'with whom a thousand years is as one day,' is not slow in allowing these few intervening years to be used for the profitable purpose of gospel-preaching. With him it is as but a few moments; and the remaining days can go by rapidly for you too. You can 'hasten the coming of the Day of God' by having a share in the purpose for which these days have been set aside. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* [and not before] shall the end come." If the remaining days are occupied in profitable service they will not drag for you; they will fly by as though on wings.

²² Should you be one of the persons of good-will toward God who has not previously heard of the

blessings of the Kingdom, the most profitable immediate use for you to make of your time is to study and learn about it now while the patience of the Lord is still holding destruction in abeyance. Do not allow this world's false sense of security to lull you to sleep and think that God's patience will continue forever. Even though the majority of humankind may scoff at the possibility of a change of such sweeping magnitude or scorn those who use the remaining time to preach such a message, the majority can be wrong.

²³ It was the majority who had no time to hear what Noah was telling them, much less turn from their willfulness and join with him in what they considered a gross waste of time—building a great boat and preaching that generation's doom. Whose time was most profitably spent, you can judge. Again a generation is 'too busy' to stop using its remaining time in the manner in which it is accustomed. Many will pay a high price to learn that they wasted their remaining days when their lives are snuffed out by the righteous wrath of God.

²⁴ Each day makes the "appointed time" shorter. Each day presents opportunities to proclaim God's name and purpose that will never be repeated. And each day faithful ministers are buying up their opportunities, with the result that a growing throng is halting from the headlong plunge that the nations are taking toward destruction. As they halt and hear and learn they joyfully consecrate their lives to the service of Jehovah and share in the most profitable activity ever presented to man. To them the remaining time does not seem too long; rather, it is extremely short in which to accomplish the work which must yet be done. "The harvest truly is great, but the labourers are few." (Luke 10:2) But though the time is short Jehovah promises, "The little one shall become a thousand, and a small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60:22, *A.S.V.*) A yet unnumbered multitude will heed the warning message and join their voices in praising Jehovah's name, and it can be your happy lot to help them to learn the truth. In the thousands of years ahead in which you may enjoy the blessings which Jehovah has in store for those who serve him, you will never have cause to regret that you were among those who 'did not act thoughtlessly, but, like sensible men, made the most of your opportunities in these evil, shortly-to-end times'.

19. Why do we readers have reason to rejoice over God's patience?

20. Since the remaining time has been so long, is God slow? Why?

21. How can we hasten the coming of the Day of God?

22. What is the most profitable immediate use of time by new hearers of the message?

23. What illustrates how a majority can be wrong, misusing time?

24. How are ministers now using the time, never to regret it?

DISTRICT ASSEMBLIES OF 1949 IN MANY LANDS

PRECEDING issues of *The Watchtower* have reported on district assemblies held by Jehovah's witnesses in South America, the West Indies, Canada, Germany and the United States of America. In this issue is presented

a closing report on some of the other district assemblies that were conducted in other lands during the past year.

Five such assemblies were held under the oversight of the British Branch office, at Blackpool, Brighton, Dundee,

Belfast and Leicester. From the industrial centers of the north of England the witnesses trekked to the seashore and Blackpool, for the district assembly there June 10-12. So thoroughly did the intensive advertising of the public talk "It Is Later than You Think!" catch on that when the prime minister was late to a social function one of the waiters remarked: "Someone should tell him that it is later than he thinks." Saturday sessions were attended by 3,100, on Sunday 6,000 turned out for the public talk, and 177 were immersed.

Nearly two weeks later a four-day assembly opened at Brighton, convening from June 23 to 26. It was at the Stadium in Brighton that the witnesses met for a district assembly in 1948, and a comparison of the two assemblies shows the progress of the Kingdom work. In 1948 7,000 attended the public lecture, whereas in 1949 the figure swelled to 9,600. In 1948 at the assembly 140 were immersed, but the 1949 assembly saw that figure stepped up to 455. On Saturday 5,340 attended, which means some 4,000 newly interested ones were present on Sunday for the public talk.

The assembly for Scotland and the extreme north of England was held at Dundee, July 8-10. The companies served by this assembly are for the most part small, and a large attendance was not anticipated. Nevertheless, the witnesses made real effort to attend and they intensively advertised the public talk to the 175,000 inhabitants of Dundee. In addition to the usual advertising means employed by Jehovah's witnesses, the cinemas in the town displayed slides during their shows, thereby advertising the assembly free of charge. The Saturday attendance of 1,250 increased to 2,300 for the public talk on Sunday, and 88 were immersed.

The three days' district assembly held at Belfast, Ireland, July 29-31, was a milestone marking the grand progress that is being made in this most religious part of the British field. Just prior to the meeting there had been much publicity given by reason of a debate at Portadown. The so-called Protestant religious element had gone into a frenzy of rage because many were leaving their organizations and taking interest in the Kingdom message declared by Jehovah's witnesses. The assembly was timely and met the needs of both Northern Ireland and Eire. Patience and tact are required to work successfully in this difficult territory, and these things were emphasized at the assembly. The wide publicity given to the public talk bore fruit, for on Sunday 1,600 gave close attention to "It Is Later than You Think!" On Saturday 725 were in attendance, and 37 were baptized.

The fifth and last district assembly for the British Isles for 1949 was held at Leicester, September 2-4. Leicester is located in the midlands and the district covers a thickly populated area, so a large attendance was expected. On Saturday 4,650 were present, and on Sunday 8,500 packed out the facilities. The people of Leicester are getting to know Jehovah's witnesses and many came to see what their assembly was like. The previous large assembly of the witnesses there was in 1941, and left somewhat of a bitter taste with the Leicester people because of the touchy war years; but what a difference now! With Jehovah's servants fully organized and trained to be tactful and alert to the dignity of the name they bear, Leicester watched, Leicester listened, Leicester was interested. Her press published fair

reports, and of particular note is the following statement appearing on the front page of the *Illustrated Leicester Chronicle* of September 10:

"All over the country congregations in churches and chapels have dwindled to an alarming degree. Thousands of children are being brought up with little or no religious background. The man in the street shows small interest in the old established faiths. Yet a religious convention in Leicester last week-end attracted 8,500 adherents of a creed which inspires its members with overwhelming fervour. The burning enthusiasm of the Jehovah's witnesses is something to make clergymen and their depleted congregations think—and think hard. Why is this movement so powerful a magnet? Why are its members filled with such ardour? One answer is that Jehovah's witnesses believe in taking religion to the people. They believe in preaching from door to door. They are fully aware of the value of publicity, and enterprising in their use of it. They shout their religion from the house-tops. Whatever any church or chapel-goer may think of their beliefs or methods, their intense eagerness is a challenge to bishops and clergymen in every diocese, and to every chapel in the land. Will they answer the challenge by sweeping away old-fashioned ideas?"

When the 279 immersed at Leicester are added to those of the four other assemblies, the total shows 1,036 symbolized their consecration to do God's will. Total attendance for Saturday was 15,065, and for the public talk on Sunday there were 28,000.

AUSTRALIA, NEW ZEALAND, PHILIPPINES

"For, behold, the darkness shall cover the earth," said Isaiah. This was literally true of the city of Perth, Western Australia, when the first of Australia's 1949 district assemblies was held there, July 1-3. Because of the nation-wide coal miners' strike all electric power was cut off and darkness settled over the city's 273,000 population. But not so at the district assembly, neither literally nor spiritually. Auxiliary lighting for the hall was provided by the witnesses and sessions ran as smoothly as in normal times. And many new ones especially enjoyed the spiritual enlightenment at the assembly. On Sunday 925 packed out the hall to hear "It Is Later than You Think!"

The next week-end, July 8-10, saw the second assembly in progress at Adelaide, South Australia's capital city. Here, too, public transport was curtailed and lighting restrictions were enforced due to the coal shortage. But again the assembly ran without difficulty. Outstanding was the large number of persons attending the public lecture. Though the place is known as "the city of churches", and despite the holding of a Protestant rally that Sunday, there were 730 present to hear the public talk. This was a 32-percent increase over attendance at a similar assembly in Adelaide the previous year.

On July 22 the third assembly opened in Hobart, the capital of Tasmania, the island state. This time there were no power restrictions in force, for Tasmania is Australia's only state having hydroelectric power. There are only 171 publishers in the entire state of Tasmania, but the attendance at the public lecture was 321. At least 25 persons came to the talk on the invitation of one pioneer sister.

Now back across Bass strait to Melbourne, Victoria's capital and Australia's second-largest city, with a popula-

tion of 1,227,000. On July 29-31 the assembly was held there, with 1,316 in attendance at the public meeting. One week later the assembly in Brisbane, capital of the state of Queensland, was held. Now move your eye up on the map seven hundred air miles northward to the city of Townsville, Queensland. No sign of winter here, as this city lies in the heart of the tropics. Many more witnesses were present on this occasion than when an assembly was held the previous year. One small company from which only 3 attended then was represented by 20 now!

The last of the seven assemblies was the largest, being held in Sydney, Australia's largest city, on August 19-21. It is here that the Watch Tower Society's Branch office is located. The assembly was a fitting climax to all the assemblies, for it packed out the main floor of the Sydney Town Hall with 2,625 persons. It is news indeed when its main hall is filled by any organization, but this time there was not a word in the newspapers. The big newspapers in Australia seem resolved not to print anything favorable about Jehovah's witnesses. One of the Town Hall guards had a hard time convincing two policemen that their services would not be needed to handle the crowd after the public talk. They just could not understand why some policemen would not be needed to handle such a large crowd, but the guard assured them that he had been present at many assemblies of the witnesses in the hall and that there was never any trouble whatsoever.

Concluding the report on the seven assemblies in Australia, we find that combined figures of the conventions show that 4,101 attended the largest meeting of the witnesses on Saturday, and that the total at the public lecture was 7,512.

In New Zealand the district assembly for Jehovah's witnesses there was held at Palmerston North, a town with a population of about 30,000. To advertise the public talk 22,000 handbills were distributed, which means just about everyone of sufficient age to understand got one. For the talk 1,010 assembled in the Opera House. Fifteen were immersed. In reporting on the district assembly a newspaper commented on the attendance, saying: "From all parts of New Zealand Jehovah's witnesses assembled for the 1949 district assembly. Many Maori representatives were in attendance from North Auckland, the King Country, and Hawke's Bay."

In the Philippines a really splendid district assembly was held early in 1949, on the days of January 28-30. The assembly was located in Quezon City, and accommodations for it were the spacious studio and grounds of the Oriental Pictures. This property is owned by one of the witnesses, who very generously permitted the entire property to be used without charge. Other buildings on the grounds, and even the brother's own home, were used to sleep conventioners, more than 700 of them sleeping and preparing their meals right on the assembly grounds.

Witnesses came from all parts of the island of Luzon. One came from Negros and another from far-away Davao, on the southern tip of Mindanao. Most noticeable among the visitors were those from the remote sections of Mountain Province. These brethren are Igorots. The Igorots are pagans; some of them still head-hunters, roaming the fastnesses of the mountains of central Luzon. The womenfolk

wear a very colorful native costume. In contrast with this the men wear a very scanty loincloth, frequently referred to locally as a "G-string".

Our brethren from among the Igorots no longer practice head-hunting or any other of the tribal customs of their forefathers, but some of them still retain the native costume. A few of these who came to the district assembly wore the traditional loincloth, but over this they wore a shirt and light jacket. One of them was formerly a priest of one of the Igorot tribes. He was formerly called upon to invoke the favor of the pagan god at the native feasts, called *cañao*. Although he is totally illiterate, he is now a regular Kingdom publisher and devotes an average of more than thirty hours per month hiking in the mountains to tell his fellow Igorots what he has heard about God's kingdom.

The widely advertised public lecture was held on the large grassland in front of the Manila hotel, known as the New Luneta. Located near the shore of Manila bay, it was a pleasant spot for the splendid turnout for the more than 7,000 persons to hear "It Is Later than You Think!" This represented a high percentage of public present, for the Saturday attendance of witnesses was 2,350. Many Europeans were seen in the audience, and this gladdened the hearts of the Filipino brethren, for they sometimes feel that the white people in the Philippines pay little heed to the message of the Kingdom.

INDIA AND EUROPE

The first of two district assemblies in India was held at Dehra Dun in northern India, December 17-19, 1948. While this was not in the calendar year of 1949, it was in the 1949 service year. There were 45 witnesses present, and 40 of them traveled a total of more than 105,000 miles to attend, coming from Karachi (Pakistan), Darjeeling, Calcutta, Bombay, and places in between. A man who had been more or less associated with the Society for many years is now vice-chairman of the Dehra Dun municipality, and he certainly rendered valuable service in using his influence to get accommodations for the assembly, also good publicity. A pleasant hotel room was used for all the meetings except the public lecture. For that the Town Hall was placed at the witnesses' disposal free of charge, and 164 attended.

The second assembly was held January 7-9, 1949, at Bangalore, where 90 witnesses attended. Attendance at the public meeting was 248, and 18 left their names for being called on. Many favorable remarks were heard at the conclusion of the public lecture.

A previous issue of *The Watchtower* reported on the thrilling district assemblies in Germany; but many other district assemblies were held in Europe. Few details are available at present and the figures are sometimes incomplete, but the following information will make evident the fact that during 1949 Jehovah's witnesses did cover many countries with district assemblies.

Three were held in Switzerland. Italian-Swiss conventioners were served at Locarno, French-Swiss at Geneva (where 560 heard the public lecture), and German-Swiss at Zurich. The latter one was held June 3-6, and on Sunday 3,200 persons assembled to hear the discourse "It Is Later than You Think!" The advertising of this talk in Zurich

required some firmness on the part of the publishers. The police did not want to give permission to use handbills and placards in advertising, arguing that such activity was prohibited by city regulations. However, the regulations involved only commercial matters. Finally the police allowed use of handbills but prohibited the information marching with placards. But because the mere difference in size between handbill and placard was immaterial, and since the handbill was admittedly not commercial, then surely the larger placard was not; the witnesses used both in advertising. Some publishers were accosted by police, but no arrests occurred and advertising was thoroughly and successfully completed.

One district assembly was held at Rotterdam to serve the witnesses in the Netherlands, on July 1-3. A large stadium was used, and its spaciousness was used to good advantage in housing the many departments necessary for the smooth running of an assembly. In this seacoast city the weather is very unpredictable, but for the assembly days it was beautiful and the fresh air in the stadium was far better than the hot stuffiness of an enclosed hall. Between 8,000 and 9,000 attended the public lecture, and 239 were immersed.

In Belgium district assemblies in Antwerp and Brussels showed a combined attendance of 2,380 and immersion of 151. Two in Austria, at Vienna and Salzburg, had more than 2,450 for Sunday and 119 immersed. At Odense in Denmark 178 were immersed and on Sunday 4,102 listened to "It Is Later than You Think!" Finland provided three assemblies to serve that country, in Helsinki and Oulu and Vaasa, at which a total of 6,485 heard the public talk. The

number baptized was 201. Norway held four assemblies, and reports for the two at Haugesund and Fredrikstad show more than a thousand at the public lectures. Three in Sweden totaled 3,169 witnesses attending and 5,075 out for the public discourse. Baptized were 198.

The second assembly in Sweden, at Vasteras on August 5-7, was held under interesting circumstances. The clergy there advertised five weeks in advance of the convention that they were going to hold a meeting right after the witnesses' assembly closed, in the same building, and for the purpose of exposing Jehovah's witnesses. Newspaper publicity was often belittling the witnesses, and on the streets the orthodox religionists were rather aggressive. The townspeople became quite stirred up over the controversy, and as a result more than 800 strangers appeared at the public lecture, to make the total attendance 1,914. Several clergymen were present and a State Church priest, along with many of their congregations. For the most part they were favorably impressed, and surprised at the sound Scriptural presentation that they heard. The next evening the meeting sponsored by the local association of pastors, made up of both State Church and other religious bodies, gathered only about 1,000 persons to hear the usual derogatory statements. After that meeting many who attended both sessions said they saw the difference between Jehovah's witnesses and the orthodox religionists, and that they were no longer going to attend the orthodox churches.

And now with the closing out of the reports on the district assemblies of 1949, Jehovah's witnesses look forward expectantly to the grand international convention scheduled for New York city next July 30 through August 6.

ZERUBBABEL REBUILDS THE TEMPLE

THE captive city of Jerusalem must rise again! So predicted the prophet Isaiah two hundred years in advance. When he declared this prophecy of reconstruction and restoration, Jerusalem had not as yet even been desolated, was not to be desolated, in fact, for still some 130 years. Prior to the fall of Jerusalem the prophet Jeremiah foretold the time of desolation as stretching over seventy reproachful years, years during which the land would be desolated and its former inhabitants held captive in Babylon. Yet at the end of that time the temple was to be rebuilt and the city restored to its teeming life by the liberated Babylonish captives. The great Keeper of times and seasons, Jehovah God, had so declared and gone on record in His Word. Would release come on time?

That Babylon should have compassion on the Jewish captives was not to be expected, for it was said prophetically of Babylon's king that he "opened not the house of his prisoners". (Isa. 14: 4, 17) Only by overthrow of mighty Babylon was release to come, and that overthrow was foretold to come at the hands of Cyrus. (Isa. 45: 1, 13) Sixty-eight years of captivity crawl by, with no sign of release from Babylon. On a night in 539 B.C. blasphemy against the God of the Hebrews mounts even higher. King Belshazzar caps the wickedness of his party of wild and drunken revelry by profanely using the golden and silver vessels stolen from Jehovah's temple to drink wine and toasts to his demon gods and idols. Who could ever smash mighty

Babylon and spring from captivity the puny Hebrews? Why, the foretold King Cyrus! On that very night Babylon fell to the joint forces of Darius the Mede and Cyrus the Persian and Belshazzar was slain. Aged Darius' brief reign over Babylon is succeeded by that of Cyrus, in 537 B.C. Now the last few grains of the sands of time measuring the appointed seventy years of Jerusalem's desolation trickle out. The time is up! But with the same precision timing that marks the movements of the heavenly bodies in the vast solar systems of the universe, the great Jehovah keeps the set schedule for liberation and restoration. In that very year of 537 B.C. Cyrus issues the decree:

"Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and

with beasts, besides the freewill-offering for the house of God which is in Jerusalem."—Ezra 1:1-4, *Am. Stan. Ver.*

King Cyrus also restored to the Jewish remnant that departed from Babylon "the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods". These vessels for temple service Cyrus committed into the hands of a prince of Judah named "Sheshbazzar". But that was only the Babylonian name for Zerubbabel, a lineal descendant of King David and who was made governor of the restored remnant and charged with supervising the rebuilding of the temple. (Ezra 1:7, 8; 2:2; 5:14-16) "Zerubbabel" means "scatterer or grief of Babylon; stranger or banished at Babylon". With Governor Zerubbabel returned nearly 50,000 devoted men and women, reconstructors, including Nethinim and other servants of good-will.—Ezra, chapter 2.

The return of the remnant to their homeland was so timed that in the very month of the year in which the complete desolation of the land went into effect a new altar was erected at the temple site in Jerusalem and the remnant were able to celebrate the feast of tabernacles, seventy years later to the month. (Ezra 3:1-6) The work of rebuilding the temple was pushed, and soon the foundation was laid amid shouts of praise and tears of joy. (Ezra 3:7-13) But at this point opposition to the work rears its ugly head. When heathen adversaries hear of the rebuilding of the temple they come forward with crafty offers to assist, to which Zerubbabel and his counselors answer: "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us."—Ezra. 4:1-3.

But when the enemies' insincere offers of assistance were rejected and their attempts to infiltrate a fifth-column failed, subtlety gave way to open opposition. Religious persecution plagued the temple-builders all the days of Cyrus, and a smear campaign of letter-writing to Cyrus' successor Artaxerxes charging sedition caused official ban to be slapped on the temple-building work. The letter to Artaxerxes read:

"If this city be rebuilt and its walls finished, they will not pay tribute, custom, or toll, and immediately it will injure the revenue of the kings. Now because we eat the salt of the palace and it is not fitting for us to behold the king's dishonor, therefore we have sent and informed the king, that search be made in the book of the records of your fathers; for you will find in the book of the records and learn that this city is a rebellious city and one that causes damage to kings and provinces and that the Jews have stirred up sedition in it from ancient times." Artaxerxes replied: "Give command that these men cease and that this city be not rebuilt." When the opposers received this satisfying reply they "went in haste to Jerusalem to the Jews, and by force and compulsion made them stop" the temple-rebuilding. The work remained at a standstill until the second year of the reign of Darius II, king of Persia.—Ezra 4:4-24, *An Amer. Trans.*

After about sixteen years of inactivity, Jehovah God raised up the prophets Haggai and Zechariah to stir Zerubbabel and the builders to action. Their fiery words of exhortation fell like sparks on tinder, and roused Zerubbabel

from his apathy and spurred him to zealous activity. The work went on, despite official ban! But again the letter-writers protested to the king, who by this time was Darius II. Courageously and in faith the temple-builders stood fast for their freedom of worship; they argued the legality of their work by reference to the original decree of King Cyrus. Was it not the rule that the law of the Medes and Persians changed not? Thereupon King Darius had search made in the state archives, and the decree of Cyrus was uncovered. Back came Darius' reply to the adversaries:

"Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God in its place. Moreover I make a decree in regard to what you shall do for these elders of the Jews for the building of this house of God: that out of the king's funds from the tribute of the province beyond the River the expenses be paid in full to these men, and that without delay. Whatever is needed, both young bulls and rams and lambs for burnt-offerings to the God of the heavens, wheat, salt, wine, and oil according to the word of the priests at Jerusalem, let it be given to them day by day without fail, that they may offer sacrifices of a soothing odor to the God of the heavens; and pray for the life of the king and his sons. Also I make a decree that any man who alters this command, a beam shall be pulled out from his house and he shall be impaled upon it, and his house shall be made a refuse-heap for this. The God who has caused his name to dwell there shall overthrow any king or people who shall put forth his hand to alter this, or to destroy this house of God, which is in Jerusalem. I, Darius, have issued a decree, let it be executed to the letter."—Ezra 6:7-12, *An Amer. Trans.*

With this legal victory and material assistance, Zerubbabel and his builders pushed the work to a successful finish during the next four years. The account reads: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."—Ezra 6:14, 15.

In the rebuilding of the temple Zerubbabel is a type of Christ Jesus, who builds up the spiritual temple on heavenly Mount Zion. With even greater force do the words of Zechariah and Haggai to Zerubbabel apply to Christ Jesus: "This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." "Speak to Zerubbabel, governor of Judah, saying, 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 heathen; 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. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts."—Zech. 4:6, 7; Hag. 2:20-23.



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

VOL. LXXI

SEMIMONTHLY

-Ezekiel 35:15.

No. 4

FEBRUARY 15, 1950

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

ITS MISSION

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

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

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"SEPARATING TO THE RIGHT" TESTIMONY PERIOD

This is the twelfth annual campaign for taking subscription for *The Watchtower*. February, the second month of the campaign, has been set aside as a special Testimony Period entitled "Separating to the Right". Thoughtful readers of this magazine know there is no better Bible publication than *The Watchtower* for helping people to be separated to the right of the King Jesus Christ in this judgment day of the nations. As an added inducement to the public to subscribe, a premium of 8 assorted booklets is offered with every year's subscription for *The Watchtower* at the regular rate of \$1, American money. To persons already subscribing for *The Watchtower* a year's subscription for the companion magazine *Awake!* may be offered, however without the premium added. We especially invite our *Watchtower* readers one and all to join in this campaign during February. A postcard to us will bring instructions and references to local fellow campaigners. Yes, by all means, report on our form the success with which Jehovah God blesses your activities during February.

"WATCHTOWER" STUDIES

Week of April 2: "Stick to Your Work,"

¶ 1-24 inclusive, *The Watchtower* February 15, 1950.

Week of April 9: "How to Stick to It,"

¶ 1-21 inclusive, *The Watchtower* February 15, 1950.

SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

FEBRUARY 15, 1950

No. 4

"STICK TO YOUR WORK"

"Watch yourself and watch your teaching; stick to your work."—1 Tim. 4:16, Moff.

JEHOVAH GOD has always shown consideration in dealing with the problems and needs of creatures upon the earth. He knows what is good for his creatures. He knew well that the nation of Israel required commandments to regulate their lives and to keep them close to pure worship of him. Through Moses, God gave to Israel the Decalogue, or Ten Commandments, written on stone. It was in the Fourth Commandment where God stated his arrangement for governing the work that must be done: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."—Ex. 20:8-11, *Am. Stan. Ver.*

² Probably almost everyone in Christendom today knows of the law which God stated concerning the sabbath; yet very few have looked upon it as also a direct command from God to *work*. It is most important to remember that the Fourth Commandment is not limited to a mere consideration of one day in seven, but God's pleasure for his creatures was that they should work. By far the greater part of their time would be devoted to working.

³ When man had been ejected from the garden of Eden, God provided that through the sweat of his brow he would earn his bread. That meant working; it meant hard work. But from this ordinary work to maintain a livelihood the imperfect man would properly pause for recuperation. So the Israelites were given one day out of seven to rest from the servile work or ordinary business of life. There was, of course, great prophetic significance too in what God caused them to do. (1 Cor. 10:11) Since Jehovah's Word records his disapproval and condemnation of idleness (Prov. 6:10, 11; 19:15), it would be

error to suppose that the commandment forbade activity of any kind and imposed complete idleness for the day. However, in the years that followed the issuance of the command on the sabbath to the nation of Israel, many of the Jews fell away from keeping the command, and eventually the clergy turned the words to suit their own convenience.

⁴ That by the time Jesus came to the earth the clergy had induced the people to believe they must be completely idle on the sabbath day, and that there was a very general perversion of the sabbath then, are apparent both from their objections to the work Jesus did on that day and from his marked conduct on the sabbath to which these objections were sure to be urged. Evidently Jesus purposely did his acts on the seventh day to provide proper education for the common people. Jesus showed that it was not a violation of God's Law, which he kept perfectly, for anyone to do good works for the benefit of others on that day. Rather it was in keeping with God's principles to do the works of righteousness every day.

⁵ When Jesus freely cured a man who had been sick for thirty-eight years, the traditional religionists hated him for it and persecuted him, seeking to slay him. Jesus gave the straightforward answer: "My Father is still at work, and I work too." (John 5:17, *An Amer. Trans.*; also see Matthew 12:1-15; Mark 3:2; Luke 6:1-5; 13:10-17; John 5:2-18; 7:22, 23; 9:1-34) Jesus had not come to destroy the Law, but to fulfill it. (Matt. 5:17) The necessity of keeping the sabbath law remained until the death of Jesus, when the Law was abolished.—Eph. 2:15; Gal. 3:24, 25; 5:18; Col. 2:16, 17.

⁶ But the ending of the sabbath law with its command to work as well as rest did in no way change God's principle that creatures should work. As Jesus clearly put it, God is a worker. We see his works every day; they are all about us. The Bible tells us of his creative works and the many acts he performed in behalf of his people on the earth in ancient days. Greater works have never been done than those of the Most High God.—Ps. 19:1.

1. By the Fourth Commandment what did God govern for Israelites?
2. Besides to rest, what was this a command to do? How much?
3. What was rest to provide? Did it mean complete idleness?

4. 5. Over objections, what did Jesus show regarding the sabbath?
6. Did abolition of sabbath law change its principles? Why?

A MINISTRY OF ACTIVITY

⁷ Jesus brought a ministry of work to the earth. The Father in heaven had sent him, providing him with a commission to do marvelous and miraculous works while upon the earth. On one occasion, for example, Jesus saw a man who was blind from his birth, whom Jesus healed. The words of Jesus on that occasion were: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me." (John 9:3, 4) And so Jesus worked diligently throughout the time of his ministry. He devoted his talents and abilities exclusively to God's work and purposes. With this his Father in heaven was well pleased, thereafter exalting Christ to the highest position in the universe next to the Most High.

⁸ Before his exaltation, Jesus instructed his disciples upon the earth and showed them by his working example the manner of carrying on God's service. According to God's Law, Jesus went to the synagogues and assembled with the people. He used these occasions for informing the people concerning God's purposes: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matt. 9:35) Multitudes of Jews assembled at the synagogues; that was their regular meeting place. By speaking the truth then it was possible for Jesus to bring the truth to the ears of thousands of people in the territory he was assigned by Jehovah to cover. His followers thus learned by example how to take advantage of the custom of public assembling of the people, and this method was used later by faithful servants.—Acts 13:15, 16.

⁹ In Mark 1:29 is the record of how Jesus went into the homes to do God's work. The miraculous healing Jesus did was a token or evidence as to who he was, and the fame of him spread. In Mark 2 is the account of how Jesus conducted home Bible studies and instruction periods when the people gathered to hear his wisdom. (Also see Matthew 9:10.) Mark 9:33-37 shows how Jesus instructed disciples in a house, using a little child as an illustration or help so they could understand the principles he was teaching. Jesus visited the homes more than once, for it would have been impossible to impart sufficient knowledge to the imperfect minds of the people at one time. Jesus did this without respect for the standing of persons in the community, but on account of the desire of the people to learn God's truth and because of their faith and love for righteousness.

¹⁰ The apostles and disciples of Jesus benefited from his work. They learned much of the Kingdom gospel so they also could preach the Word. After they had witnessed Jesus' working, Jesus gave them direct commands to go out to cities and villages to do the work of preaching and teaching. He left no doubt about it: a Christian is required to go to the people. "After this the Master appointed seventy-two others, and sent them on before him, two by two, to every town or place to which he intended to come. And he said to them, 'The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it. Now go. Here I send you out like lambs among wolves. Carry no purse nor wallet nor shoes, and do not stop to exchange civilities with anyone on the way. Whenever you go to stay at a house, first say, "Peace to this household!" If there is anyone there who loves peace, your blessing will rest upon him, but if there is not, it will come back to you. Stay at the same house, eating and drinking what they offer you, for the workman deserves his pay. Do not change from one house to another. Whenever you come to a town and they welcome you, eat what is offered you, and cure the sick there, and say to them, "The Kingdom of God is close upon you!"' "—Luke 10:1-9, *An Amer. Trans.*; see also Luke 9:1, 2, 6.

¹¹ This meant house-to-house working, preaching and teaching the good news. They were not to change from house to house because one householder might possess more of the world's goods or might offer more comfort and physical entertainment, but rather stay on until the message and instruction had been given adequately. The apostle Paul showed that to be the correct understanding when he said: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks." (Acts 20:20, 21) Paul did work from house to house.

¹² That their Christian work was to include missionary service in far-away nations was shown by the direct words of Jesus to his disciples concerning the work they were to do following his ascension to heaven: "Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things which I have enjoined upon you." (Matt. 28:19, 20, *Diag.*) This was a clear command to go out to the people of *all* nations. It was further emphasized that this is a part of the work of the Christian when Jesus said: "But you shall receive power by the holy spirit coming upon you; and you shall be my witnesses both in Jerusalem and in all Judea, and

7. What ministry did Jesus bring? How did he show it?

8. Sabbaths, why did Jesus go to the synagogues? What do we learn?

9. What work did he do at the homes of the people? Why?

10. Who learned by his example? So what did he do to them?

11. What did such instructions to them mean?

12. What was their Christian work to include? To what extent?

in Samaria, and even to the remotest parts of the earth." (Acts 1:8, *Diag.*) That took in a lot of territory; it showed there would be much work done.

¹³ When Jesus ascended to heaven to be with his Father, the comforter, God's holy spirit, was poured out upon the faithful followers of Christ upon the earth. That spirit or invisible active force of God moved the Christians to perform wonderful works of preaching and teaching. God blessed their minds and hands for the performance of his will. Many persons believed the gospel and entered upon the way to life.

WORK, A REQUIREMENT

¹⁴ Many of all nations were given the benefit of the tireless working of the faithful disciples. Among them were the people of Thessalonica. Some of the Thessalonians did not seem to have a proper appreciation of the value of good works. They did not take note that the Scriptures condemned idleness and laziness at work. By being slack at their work they were doing injury to themselves and withholding good from others, which action might bring about destruction of life at God's hands. They should have known Proverbs 18:9 says, "He who is slack at his work is brother to him who destroys." (*An Amer. Trans.*) But evidently this ignorance was a result of those at Thessalonica not being diligent in the study of the Scriptures. (Acts 17:11) There was really no excuse for anyone's being idle there at Thessalonica. The teaching of the Scriptures had been given to them by Paul, Timothy and others to show them how God required proper Christian works. Additionally, they had the excellent personal example of Paul. Nevertheless the apostle Paul had to write to them: "We charge you, brothers, in the name of the Lord Jesus Christ, to keep away from any brother who lives in idleness, instead of following the teaching you received from us. For you know yourselves what you must do to follow my example, for I was not idle when I was with you; . . . When I was with you, I gave you this rule: 'If anyone refuses to work, give him nothing to eat!' For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now with the authority of the Lord Jesus Christ we charge and exhort such people to keep quiet and do their work . . . But you, brothers, must not get tired of doing right."—2 Thess. 3:6-13, *An Amer. Trans.*

¹⁵ All of the Christians were required to work. According to the apostle, the idleness of some of the Thessalonians was a result of their not following the teaching received from Paul and the other servants who visited them. They were not at work because

they were not following knowledge of the truth. It is true that the Lord poured out his spirit upon the Christians in those days, but if some did not have faith and the knowledge upon which to base it they would surely not receive the spirit. Paul had dealt with them in the same manner as he had done with other Christians in other places, imparting such knowledge as the Lord directed for the upbuilding of the individuals in the Christian worship. Certainly without proper knowledge none could work in a manner pleasing to the Lord; none could bring forth fruits to the honor of Jehovah's great name.

¹⁶ The knowledge of the wonderful hope of what is stored up for Christians by Jehovah God seemed to have a different effect upon those Colossians to whom Paul wrote: "You first heard of it long ago when the true message of the gospel came among you, to thrive and bear its fruit among you, as it does all over the world, from the time when you first heard about the mercy of God, and really came to know it, in the form in which Epaphras . . . taught it to you . . . it is he who has told me of the love the spirit has awakened in you. That is why, from the day I first heard of it, I have never given up praying for you and asking God to fill you, through full spiritual wisdom and insight, with a clear knowledge of what his will is, so that the lives you live may be worthy of your Master and wholly pleasing to him, and you may be fruitful in all kinds of good deeds, and may grow into fuller knowledge of God. Then, so mighty is his majesty, he will nerve you perfectly with strength for the cheerful exercise of endurance and forbearance in every situation, and you will thank the Father who has entitled you to share the lot of God's people in the realm of light." (Col. 1:6-12, *An Amer. Trans.*) Here Paul showed how important it is to have a clear knowledge of what God's will is. Without it one cannot live a proper life, pleasing to the Master and worthy of him. With it the way is open to be fruitful in all kinds of good works. Not only that, but there will be a gift of strength, nerving one for cheerful endurance. But all these things go together. Proper use of the knowledge helps us to work; the Lord will help us to stick to our work, to persevere in it in every situation. That is the blessed lot of true servants of God.

¹⁷ Is it possible for any person to obtain such knowledge? Will it truly be possible to work for the Most High and stick to that work? That so-important knowledge is something that does not come all in one moment. Our God has provided his Word of truth to help us and to show us the way to serve him. As we study it we learn what God's purposes are and we see that in order for a creature to please him that individual must make a consecration of his life to

13. What assistance was given them from above to that end?

14. Why and how were Thessalonians shown work is a requirement?

15. Why were some idle? Why was knowledge necessary?

16. As Paul showed the Colossians, how is knowledge effective in us?

17. How does such important knowledge come?

God's service. That means work. When one is filled with the knowledge of the hope in the living God and then works, that will benefit him in an exceptional way.

¹⁸ Why do we work? It is because of our faith and because we believe God's promise that he will give us life. "It is for this that we toil and struggle, for we have fixed our hopes on the living God, the Savior of all men, especially those who believe." (1 Tim. 4:10, *An Amer. Trans.*) To someone who has no faith this may appear to be a drudgery; yet in truth it is the source of the greatest joy to Christian men in this world. Especially at this time, when the forces of evil appear more actively than ever in the past, when the signs of the end of this old world are upon us, it is the greatest privilege. This is the time when the work of preaching the gospel in all the world for a testimony is taking place. It is the time when great light has been shed upon God's truth and when the Christian's business is to be studying his Word and assembling together regularly with those of like precious faith in Bible study, helping others to learn more of the kingdom hope of all mankind.

¹⁹ The knowledge of the Scriptures shows us that just ahead of us is that terrible and dark time of the battle of Armageddon, when the evil forces of the Devil's world will go down into destruction. The nearness of that world-shaking event impresses upon our minds the import of the words of Jesus at John 9:4, according to *An American Translation*: "We must carry on the work of him who has sent me while the daylight lasts. Night is coming, when no one can do any work." Now is the time to act wisely in doing these righteous works of teaching. Now is the time to live and work as Christians, especially now, for the final end is near. That is why the apostle advises us to be vigilant and careful: "Watch yourself and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself." —1 Tim. 4:16, *Moff*.

WHY PERSEVERE IN IT

²⁰ "Stick to your work," he says. Why is it necessary to give such pointed advice? It is because there is real struggle in keeping going in God's work. Were it true that no one opposed God's work, then, of course, it would be much easier; however, we must be aware that Satan the Devil is our adversary and he is very angry now, since he has been cast out of heaven. (Revelation 12) He is busily trying to turn all creatures away from God and into destruction with him at the coming conflict. He wants to make each one slack the hand, slow down, and finally stop completely from God's beneficial work. He is still trying to fight God by overcoming the servants of Jeho-

vah, for he well knows that then they will lose out on God's precious promises and Kingdom blessings. The warning of the apostle Peter (1 Pet. 5:8, 9, *Am. Stan. Ver.*) is therefore so appropriate at this time: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith." Satan is attacking every individual who is consecrated to God, every man, woman and child doing God's work. The Devil wants us to turn back from God's work, against the good advice of Jesus, who said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." —Luke 9:62.

²¹ How is this "looking back" done? By turning back to the old world from which we came out. It means turning our interest back to the evil practices and customs of the old world, as when Lot and his family were delivered by God from the destruction of wicked Sodom and Lot's wife turned to look back because her interest was actually there. She perished, becoming a pillar of salt; therefore Jesus said: "Remember Lot's wife." (Luke 17:32) Looking back means not keeping the Kingdom interests first. It means not sticking to your work.

²² Satan uses many ways to accomplish this. Some persons are affected by the persecution. Reproach slows others down. But this persecution and reproach cannot be avoided. The Master told his followers they would suffer many indignities and much torture for his name's sake. It was so in the case of his servants following his ascension to heaven and it has been true upon real Christians ever since. (Matt. 24:9; 2 Tim. 3:12) To combat this violent action of the enemy the Christian must be strong in faith. With strong faith we are fortified by Jehovah and we are able to overcome or neutralize the enemy's attacks if we persist in our work and trust in our God to deliver us.

²³ Not all suffer violent persecution today, but there are other methods Satan uses to turn us from our good work. In this life we have many responsibilities. Some of us learn the truth after we have acquired families, and these families do not always believe the Scriptures as we do. Sometimes they put every hindrance in our way in an effort to make us fail to stick to our worship. The responsibility is upon us to provide for our family members, which we as Christians are pleased to do. "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5:8, *Am. Stan. Ver.*) Even when they oppose our good works we must see that they have the necessities to maintain life if we are family providers. And in the end it may be that

18, 19. Why do we do this Christian work, and especially now?
20. Why give such pointed advice about sticking to our work?

21. How is this 'looking back' done, and with what result?
22. How does Satan induce this in some? How do we combat this?
23. Despite opposition must one still provide for family? Why?

they will accept the truth and we shall gain our families for the Lord by setting a faithful example of belief and good works.

²⁴ The counsel on overcoming family opposition is found in Jesus' words at Matthew 10:34-39 (*Am. Stan. Ver.*): "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his [stake] and follow after me, is not worthy of me. He

24. Why stick to the work despite family opposition? How?

that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Jesus showed that there would be great crises in the families who accepted Christ and followed in the right way. No Christian must permit family opposition to keep him back from serving Jehovah God and Christ, but the Christian must put the love of Christ first, else he would fail to prove worthy. If others in the family became so violent as to take the Christian believer's life, then Christ would restore life in the Kingdom time; but if one would back up into inactivity in order to save his life, in the end he would displease the Life-giver and lose everlasting life. By keeping the love of the Lord as of first importance and the other required things secondary, we will properly stick to our work.

HOW TO STICK TO IT

IN order to maintain our lives we must have a certain amount of this world's goods. Will worldly goods become a hindrance to us in our Christian work? Will we fall into the snare of the enemy because we become afraid of losing a steady income from our secular work? Pressure is often put on those who have taken up God's service. They are boycotted in their business establishments, particularly in such places as Quebec, where false religion holds sway. Again, there may be merely threats of financial or business losses. We know that if there is any selfishness or pride in us it will be worked on by our adversary to slow us down in our work. Here is another great test of the Christian's faith. The Lord has promised to provide all the needs of his servants. (Matt. 6:33) Will their faith be strong enough? Will they take the Lord at his Word? Based upon his knowledge and faith, the apostle Paul came out with a statement of the sensible Christian position: "If we have food and clothing we will be satisfied. But men who want to get rich fall into temptations and snares and many foolish, harmful cravings, that plunge people into destruction and ruin. For love of money is the root of all the evils, and in their eagerness to get rich, some men wander away from the faith and pierce themselves to the heart with many a pang."—1 Tim. 6:8-10, *An Amer. Trans.*

² Satan tries to make the things of this world appear alluring to those in God's work. There are many lusts of the flesh which war against the spiritual things. (1 Cor. 10:6-11; Jas. 1:14, 15; 1 Pet. 2:11) There are the pleasures of this life which can be allowed to take up all of our consecrated time. If we have plenty of this world's goods we may

become afraid to lose the easy way of life for the work's sake. The attractions of the old world can be a cause of looking backward. It happened in the early Christian days and is still happening today. As the apostle Paul testified in his writing (2 Tim. 4:9, 10): "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Demas had great opportunities of serving God in company with the apostle Paul, but he lost out because he did not stick to his work. By taking the course in life that he chose he could only lose his chances to obtain everlasting life, which he evidently did.

³ Our wily foe uses other methods to slow down God's servants. He sows discord among the brethren. It is often that we are evil spoken of by the world; but when such things come from the mouths of those who are associated in the work it is not easily taken. It hurts deeply. If our faith is not strong, we may become offended and isolate ourselves from other Christians. That is a mistake; it may cause us to stop the work. That is why we must not allow disunity to creep into our ranks. We must quickly settle any differences that arise and keep going forward in the work.—Prov. 6:14, 16, 19; Eph. 4:3, 12, 13, 31, 32; Col. 3:12, 13.

⁴ Because we are attacked from so many sides by the evil one, we must keep alert and fight hard to go ahead. We cannot afford to take chances with our lives, so we must always have a positive viewpoint. There is danger in being indecisive, pausing on the way to life. We are wise when we understand that once we have made a consecration to serve God there is never any question about how to decide matters.

1. How do business and worldly goods tend to slow down our work?
2. What part do worldly attractions and our lusts tend to play?

3. How do discord and evilspeaking tend to operate?
4. Why must we be alert and have a positive viewpoint of our work?

And we play safe by making our decisions always in favor of the Lord's work and in harmony with his Word. Jesus gave us a good example of how to proceed when the Devil tempted him in the wilderness. Jesus knew what the Scriptures said, so he used them as his vehicle for reply. The Devil could not make him change from his positive attitude of mind. (Matt. 4:1-11) We must likewise watch out that our fleshly desires or other creatures are not permitted to influence us unreasonably to keep us away from our Theocratic activities. It is necessary to stick close to the Lord and his organization to be safe.

⁵ Our minds must be trained through the study of the Scriptures if we are to stick to our work. Thinking and talking about God and his purposes is good for you. Consider your limitations. You have a limited amount of time to give to the training of your mind. If you consume all of that time with worldly reading, radio entertainment, television, etc., and thinking on earthly things, you are wasting time that can be used to build up a protective barrier against the darts of the enemy. Your thoughts can be filled with important ideas. Each day there is a text to consider, as published in the *Yearbook of Jehovah's witnesses*. You will find appropriate times to discuss Theocratic matters when in association with others in public witness work, or with friends in travel or at home. The wise Christian sets aside certain regular times for the building up of his mind, fortifying himself for the work to be done.—Phil. 4:8, 9.

⁶ This course of action will help others too. You have the privilege of building others up in the faith. Oftentimes you will encounter a person who is not positive in his ways, who shows laxity in his way of working. You do a distinct service to such a doubtful one when you encourage him to attend Bible-study meetings with others of like precious faith and when you suggest to him that he participate in God's service. He may not realize the danger into which he is being led when he makes little excuses for not doing as God requires of his consecrated servants. As a Christian you have the privilege of aiding another to form the good habits you have made your own and of fighting off the bad habits that lead backwards. Cultivate the habit of regularly associating with the Lord's people. Habitually practice these things.

⁷ Sticking to your work will be easier if you properly evaluate the extraordinary work that is the portion of a Christian. Surely there is nothing of higher value in this transitory world. It is not common or ordinary. A proud person might feel himself to be too important or too capable to go from house to house in God's service. But Jesus and his disciples

did not feel that way. They did not choose to serve God because they were unable to find any other employment or because they were unqualified for any other work. They saw in God's service the highest honor that could come to any creature on this earth. Today there are many among Jehovah's witnesses who, as the world views things, have unusual natural abilities or talents. They may have intelligence well above the average. They may be clever. If they were to direct their efforts that way, they would be able to gain high positions in this world, together with the wealth and all such things the world pursues. But do they choose temporal things, with the loss of God's treasured work and blessings? Certainly not. Rather they use all their natural abilities for the advancement of the Lord's work. We should consider our natural abilities as gifts from Jehovah and cultivate them in his service. (1 Cor. 12:31; 13:8; 14:1, 39; Eph. 4:7-13, *Am. Stan. Ver.*) Whatever abilities we have, therefore, whether many or few, should be applied to God's work and to help us stick to that work.

⁸ It is not enough that we share in God's work. No, we must give our very best if we shall please him. We should keep the quality of work as high as possible. As Paul put it: "Like an expert builder, I laid a foundation, as God commissioned me to do, and now someone else is building upon it. But let everyone be careful how he does so. For no one can lay any other foundation than the one that is laid, that is, Jesus Christ himself. And whether one uses gold or silver or costly stone in building on the foundation, or wood or hay or straw, the quality of everyone's work will appear, for the Day will show it. For the Day will break in fire, and the fire will test the quality of everyone's work. If what a man has built on the foundation stands the test, he will have his pay."—1 Cor. 3:10-14, *An Amer. Trans.*

⁹ It is a mistake to undervalue the wonderful service of God. That service is a treasure of inestimable value. "But we have this treasure in earthen vessels [our fleshly bodies], that the exceeding greatness of the power may be of God, and not from ourselves." (2 Cor. 4:7, *Am. Stan. Ver.*) We receive our abilities in the work from God and these we should employ creatively, conscientiously and with diligence. We shall enjoy doing God's work if we do it right, if we give our best. There will be good building work done; our work will be fruitful. It is upon the basis of the quality of our work that God will give us our pay. Jehovah pays us well for our service in righteousness; he gives us everlasting life. "The wicked man earns illusive wages; but he who sows righteousness has a true reward."—Prov. 11:18, *An Amer. Trans.*

5. Why must our minds be trained? By taking advantage of what?
6. How can we help brethren to faith and right habits?
7. How does properly evaluating the work help us stick to it?

8, 9. What quality of work should we give to this ministry? Why?

¹⁰ Even now we are receiving rewards. We have the satisfaction and contentment of mind that comes only with the blessing of the Lord. We have the joy of the Lord, hearts full of hope and expectation. These come to us as a bulwark against the Devil's opposition. We see that now we have the privilege of developing ourselves through the many experiences and tests that come upon us. We are, as it were, perfecting our work, polishing out the defects. As we see our work improving we receive much joy. We rejoice in doing the Lord's will, as it is written: "You must find the greatest joy, my brothers, in being involved in various trials, for you know that the testing of your faith leads to steadfastness, and steadfastness must have full play, so that you may be fully and perfectly developed without any defects."—Jas. 1:2, 3, *An Amer. Trans.*

THE FREEDOM OF A CLEAR CONSCIENCE

¹¹ With this perfecting of our service comes the knowledge that we are doing what is right. Thus the Lord pays us with the freedom that comes only from having a clear conscience. We, as Christians, have made a consecration to serve our Father, and he helps us to keep our integrity. By taking the course of righteousness we receive many blessings and we are privileged to show by our upright conduct that those who abuse us have all the shame. "And who is there that can hurt you if you are eager to do what is right? Even if you should suffer for uprightness, you are blessed. But do not be afraid of them, nor be troubled, but reverence Christ in your hearts as Lord, and always be ready to make your defense to anyone who calls you to account for the hope that you have. But do so gently and respectfully, and keep your conscience clear, so that those who abuse your upright Christian conduct may be made ashamed of their slanders." What a wonderful feeling it is to be free from fear, to be satisfied, to rely on the safety of the covering hand of the Most High. There is a certain joy in suffering for doing right in God's work; but, on the other hand, how great is the mental anguish of those who do wrong. "For it is better to suffer for doing right, if that should be God's will, than for doing wrong."—1 Pet. 3:13-17, *An Amer. Trans.*

¹² When we stick to the work of serving God and when we stick close to his organization we may suffer persecution, but God grants us the strength and ability to bear it. It is when we carelessly drift back to the old world's ways and become ensnared in any of Satan's many pits or traps that we suffer the untold miseries that we bring upon ourselves. The attention of the Watch Tower Society is often called to such things because persons seek help in their

time of trouble. One recent example that is very unfortunate is set forth in the following letter:

Dear Brethren:

I am writing for your suggestions on separation and divorce. My husband and I are witnesses for Jehovah but in the past two years we have slacked in our zeal for the service. I realize the mistake we have made and have tried to get my husband to get into the service again. Since the first of this year I haven't been able to get him to attend meetings. He thinks because at one time he was company servant and has slacked his hand that he has lost his right to the Kingdom blessings. Of course I think the Devil has ensnared him and he is trying to justify his actions now.

He has become involved with a woman and wants a divorce so he can marry her. I told him he would certainly be throwing away all hope if he proceeds in this. We have two children, and I think anyone who has a knowledge of God's laws should be able to figure out that they must leave such temptations alone, even if we can't get along, which I think we could, if he would give up this other woman. Please write us as soon as possible on our standing. I realize we have lost a lot of blessings by our negligence, but is all hope gone? I know he loves the Lord and the Lord's people. But I am at a loss as to what steps I should take.

Yours for the Theocracy,

That is the very pitiful state into which failing to stick to the work and stick to the Lord's organization has led some individuals. That is what Satan will bring upon those who give him an opening by pausing to associate again with the old world: mental suffering, misery, unhappiness.

¹³ It is a comfort to us to know that our God in heaven is a merciful One and that he is an ever-present source of help and comfort. When we are caused to stumble under the constant attacks of our adversary and we yield ground, we suffer untold miseries on account of it. But if we truly love God we will turn to him and seek his help, as a child will go to its father. This help we may receive, by his undeserved kindness, if we put forth a sincere effort to henceforth go in the right way. We know we cannot go on willfully repeating our sins and then come again each time to ask forgiveness, as is the manner of some in modern religious circles, for the Scriptures do not allow for that (Heb. 10:26-30); but when we sincerely repent and seek to go in the right way, getting back into the Lord's work and determining to stick to it, there is the Lord to help us recover. At the very least, the period of suffering is certain to be a most difficult time—there are many who never recover—and so the wise servant of Jehovah will keep his vision of the issue clear and stick to his work, not taking any risks with his life.

¹⁴ In the finality, it is our works that will be considered by our Father, and then it will be determined whether or not we shall receive everlasting life. Why

10. What present rewards do we have for thus doing?

11. What freedom does a clear conscience give us?

12. To what pitiful state does failure to stick to it lead?

13. How can taking advantage of God's mercy help us to stick to it?

14. By what course can we lose all our pay for our past works?

should we foolishly risk the loss of that excellent pay from Jehovah by going back and pursuing the illusive wages of this dying old world? It is better to consider and heed the words of the apostle Peter: "And if you address him as Father who judges everyone impartially by what he does, you must live reverently all the time you stay here, for you know that you have not been ransomed with anything perishable like silver or gold, from the futile way of living in which you were brought up, but with precious blood." (1 Pet. 1:17-19, *An Amer. Trans.*) It is required of Christians to live reverently all the time they stay in this old world, following God's Word carefully, if they are to gain final approval of the Life-giver in heaven. The ransom by Christ Jesus is not to be viewed as a common thing, but it is a precious treasure far more valuable than silver and gold. We can lose all of the blessings of the Lord if we go back to the futile way of living in which we were brought up before we knew the truth and made our consecration.

¹⁵ With the pay we receive now from Jehovah we find the divine protection. We are in an evil world that is seeking to destroy all that honors Jehovah's name. Were it not for the unexcelled protective service from above our chances of survival in this old world would be nil. We are given every reasonable help too. The Lord has given his spirit in abundance to his servants and with that has come a supply of spiritual food and knowledge of his purposes that we cannot contain. The food is plentiful. When we are working hard we use more of the food and we appreciate it more. It gives us added strength to stick to our work.

¹⁶ The strength that God gives us to endure in this old world is beyond the understanding of this world. The world sees that as an organization Jehovah's witnesses are sticking to their work under any and all conditions, in the face of the violence of persecution and war. The efforts made to stop the work would ordinarily bring an end to the activities of any group. We know it is only Jehovah's help that makes it possible for us to endure, and so we do not boast in ourselves. "We boast in hope of the glory of God. And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, approval; and approval, hope; and this hope is not put to shame, because the love of God has been diffused in our hearts, through that holy spirit which has been given to us."—Rom. 5:1-5, *Diag.*

¹⁷ With the help of God's spirit and the wonderful hope, we can endure, we find ourselves able to persevere, we can continue, we can stick to our work. It is the only wise thing to do now. We have the prospects of life, and the time is so near. Paul said:

"You must not lose your courage, for it will be richly rewarded, but you will need endurance if you are to carry out God's will and receive the blessing he has promised."—Heb. 10:35, 36, *An Amer. Trans.*

A SOUND INVESTMENT OF EFFORT

¹⁸ The enduring things are what we must invest in. These are only the Theocratic things, God's work. We are advised not to put all of our energies into the worldly enterprises because those things are doomed to destruction at the near battle of Armageddon. If we give all of our time to such things it will be lost because such things are doomed to destruction with this world at the now near battle of Armageddon. If we give all of our time to such things it will be time lost because such things are going to be lost. Worse than that, we may be smashed up with them at Armageddon because of not sticking to God's work and keeping that first in our lives. "You must not work for the food that perishes, but for that which lasts for eternal life, which the Son of Man will give you, for God the Father has authorized him to do so." (John 6:27, *An Amer. Trans.*) It must be remembered that the gaining of salvation means work, sticking to it through thick and thin. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."—Phil. 2:12.

¹⁹ And all the work we do is profitable. A few words spoken at the right time will help many a person to appreciate more of God's purposes and his great mercy. We have opportunities to speak to other people by telephone. We write letters about the gospel. We can mail literature concerning the Kingdom to friends and people of good-will. When visitors come to our homes we can speak with them about Jehovah God. These are all a part of the good work, oftentimes in addition to the important work of calling upon the people at their homes and places of business. Whether it may be that we do much in the work or a little because of limited strength or ability, sticking to the work is good. Since it means salvation, your work is not wasted or thrown away. "So my dear brothers, be firm and unmoved, and always devote yourselves to the Lord's work, for you know that through the Lord your labor is not thrown away."—1 Cor. 15:58, *An Amer. Trans.*

²⁰ It has always been true that Christians are required to work, for that is according to the principles of the Most High God. The advice of Paul that is written at 1 Timothy 4:16 was full of meaning for the consecrated ones in early Christian times. But today the times are more perilous, the days are more

15, 16. Where and how do we get strength for our work?

17. As to our work, what is the only wise thing to do now? How?

18. To what should we not bend all our energies? Why not?

19. In what profitable ways can our personal work proceed?

20. Why does the quotation from 1 Timothy 4:16 have more force now?

evil. The time for the final settlement of the great issue of universal domination is here and the ire of the evil ones is at its highest pitch. This means that the assaults against those who are seeking to do God's work are more intense and violent than at any other time in history. In the face of all of this we ourselves must stand firm in our integrity, never giving even a slight opening to the Devil to get in a wounding blow to disable us from the Christian service; never permitting ourselves to be captured by his forces and dragged back into the darkness of this world and its perdition.

²¹ The work that we have been given is a great blessing. It keeps us away from the dangerous things of the old world, so it acts as a protector. The work we have to do now is teaching and preaching. All of the time and strength we can possibly muster should go into the work. We have entered into this work

21. How is our work a blessing now toward winning out?

with determination to see it through to the finish. The name of Jehovah is involved and so is our eternal salvation. We want to win and we can win by doing good works. Indeed, we must stick to our work, faithfully looking to the time when the Lord's statement at Revelation 22:12 (*An Amer. Trans.*) is fulfilled: "See! I am coming very soon, bringing with me my rewards, to repay everyone for what he has done." Now is the time. Because the final settling of the great issue is to come in this generation, our salvation is much nearer than when Christians first started to serve God. It is even much closer than when we ourselves first started to do God's work. We must not take chances by looking back to the old world for anything. We cannot risk even the slightest slowing down now. That is why the admonition at 1 Timothy 4:16 (*Moff.*) means so much to us in the last days: "Watch yourself and watch your teaching; stick to your work."

WHY CHRISTIANS SHUN TOBACCO

MANY new ones are coming to a knowledge of the truths in the Bible and are taking their place in the gospel-preaching ranks of Jehovah's witnesses. Many of these new ones formerly smoked tobacco, but have now quit. A few others come to a knowledge of the truth but do not quit smoking. When an effort is tactfully made to instruct them they reply that the Bible does not forbid smoking, that when they are shown from the Bible that it is wrong then they will quit. Some of these have even offered cigarettes to non-smoking witnesses when at local Kingdom Halls. At least, their attempt at humor is unbecoming and savors of taunting. At most, they could tempt only another who had cleansed himself of the habit.

It is true that the Bible does not specifically name tobacco-smoking as an evil to be avoided. If Christians should shun it, why does not the Bible definitely mention it? Because in the times when the Bible was written the smoking of tobacco was unknown. Under the heading "Tobacco" the *Encyclopedia Americana*, 1942 edition, states:

"Originating in America, the use of tobacco has been extended into practically all parts of the world, and, indeed, it has come to be incomparably the most generally used of all narcotics. . . . Tobacco was widely used by the Indians at the time of the discovery of America by Columbus and relics of the Mound Builders show that pipe smoking was a very ancient custom among the aborigines. On landing in the West Indies in 1492 members of Columbus' crew observed that the natives smoked rolls of dried tobacco leaves. When the Spaniards landed in Mexico in 1519 they found the natives cultivating tobacco with care and skill. . . . The American Indians had evolved methods of cultivating tobacco and preparing it in all forms which are now used. . . . The culture and the use of tobacco were introduced into India, Persia and other Asiatic countries early in the 17th century."

Hence it was not used in Biblical lands till more than

fifteen centuries after the last book of the Bible was written. Nevertheless, inspired admonition contained in Scripture is of such scope as to definitely embrace the use of tobacco. A meek and humble person who wishes to receive instruction could consider with profit such scriptures as Proverbs 30:12, Isaiah 52:11, Galatians 5:19, Colossians 3:5, James 1:22, Ephesians 5:3, 4, and other texts concerning cleanness in matters both physical and spiritual. These texts establish a principle of purity and cleanness that should guide Christians, and 2 Corinthians 7:1 is explicit when it orders: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." A translation in modern English reads: "Let us cleanse ourselves from everything that contaminates either flesh or spirit; let us be fully consecrated by reverence for God." —*Moffatt*.

Is not tobacco-smoking filthy in that it stains the flesh, stinks clothes and body, and litters ashes about? Is it not expressing inconsiderate selfishness rather than love when one fouls the air with strong smoke for others to breathe, and which smarts the eyes? Does not the habit contaminate the flesh by harming health? It admittedly cuts wind or endurance, slows reflexes, fogs the brain, promotes diseases of heart and blood vessels, lowers vitality, irritates sinuses and membranes of nose, mouth, throat and lungs, induces cancer, impairs reproductive functions in both men and women, weakens moral fiber and shortens the life span. To what advantages can cigarette smokers point to counterbalance these disadvantages? Can one consecrate his full potential of strength and energy to God if he siphons off a measure of it by sucking on cigarettes? Is a Christian's consecrated strength and time and money being wisely spent when dissipated and wasted through the tobacco habit? It is not necessary for Jehovah's witnesses to badger or heckle smokers with these and similar questions. It is sufficient for each smoker, particularly those who have come

to a knowledge of the truth and who engage in Jehovah's service, to honestly consider these questions and look frankly into his own mind and heart for the answer.

They might also remember that it was Jehovah's visible organization that God used to rid their mind of false religious doctrine, that He used it to teach them Kingdom truths, to picture for them new-earth blessings, and to train them in the gospel-preaching work that leads to such joys and eternal life. They trusted the organization in those matters, certain that God was and still is using it. Is it not reasonable that God also uses it to cleanse His people of such filthy habits as smoking? After the novice becomes a witness through the organization's aid, does he suddenly become wiser than his visible teacher on the subject of cleanliness and on explaining scriptures relating thereto? On different occasions in times past *The Watchtower* has discussed the use of tobacco. Note the following comments taken from the *Watchtower* magazine of July 1, 1942, after it quoted 2 Corinthians 7:1.

"Any filthiness, whether it be of the flesh or of the spirit, is abominable in His sight. Cleanliness of the flesh and spirit is the very opposite of filthiness, and means that the creature must be clean in body and in mind and use the natural faculties with which he is endowed to the glory of God. Having taken his position on the side of Jehovah in the great issue, and having been granted by Jehovah the great privilege of being associated with his Theocratic organization, he must deport himself in keeping with that holy organization.

"The armies [of this world], and the religious organizations with them, are seeing to it that those fighting for world domination are amply supplied with tobacco. The *Encyclopaedia Britannica* (Vol. 26) says: 'As the continent of America was opened up and explored, it became evident that the consumption of tobacco, especially by smoking, was a universal and immemorial usage, in many cases BOUND UP WITH THE MOST SIGNIFICANT AND SOLEMN TRIBAL CEREMONIES.' That means the use of that herb was associated with demonism, to bring its dupes under the power of the demons. Is the use of tobacco, then, clean or filthy within the meaning of the Scriptures? The use of tobacco is extremely filthy, regardless of the form in which it is used. It befouls the body and dulls the mental faculties. It makes the user offensive to those with whom he comes in contact, and works great injury to the user and is a dishonor to God and Christ. The use of tobacco has greatly demoralized the human race. It creates an appetite for other impure and filthy things. Under no condition is the use of tobacco approved by God's Word, although not mentioned by name.

"It, therefore, does not seem consistent for anyone of God's organization or those who have been privileged by His grace to enter the 'cities of refuge', to use tobacco. . . . Those who persist in the use of the harmful weed cannot be considered as proper examples in word, in charity, in spirit, in faith, or in purity, and by their course of action the example they are setting forth works ill to their neighbor. They are rebelling against a reasonable requirement of the Lord's organization. . . .

"If a man chooses to injure himself by the use of tobacco, no one has the right to say he shall not use it, but certainly no person has the right to blow tobacco smoke into the

nostrils of another person. The habit of tobacco-smoking is one of the most selfish that is exercised by human creatures; and, being selfish, it is the very opposite of love. The smoker fails to give any consideration to the rights and privileges of others about, to whom tobacco may be offensive. There is every reason against the use of tobacco; there is not one reason that supports its use. . . .

"Tobacco is the Devil's weed employed for the purpose of demoralizing human creatures, particularly in the 'time of the end'. The use of tobacco having originated with demonism, it should be expected that the 'prince of the demons' would introduce its use into Christendom by religionists and popularize it there among religious practitioners. The contaminating influence thereof has spread to all parts of the earth. Imagine the 'great multitude' of Armageddon survivors, under the righteous rule of the visible 'princes in all the earth', with cigarettes in their lips and trying to carry out the divine mandate to fill the earth with a healthy-blooded righteous race!" (Pages 205, 206)

PROPER REGARD FOR THE ORGANIZATION

And one more point that new ones among Jehovah's witnesses should remember relative to the use of tobacco. That is, is it their purpose to bring filthiness into the organization and spoil its reputation for cleanness? The fact that Jehovah's witnesses as a group do not smoke has become a marker of them, a sign that distinguishes them from worldlings, a cause for special notice and comment by outside observers. Typical of this is the press report in the *Springfield Union*, July 2, 1949, in the section "With the Witnesses" published during the district assembly held in Springfield, Massachusetts:

"One boy about 12 years old had his binoculars trained on the speakers, even though he had a seat right near the front. Use of the glasses tended to create a racetrack atmosphere. But another condition in the Coliseum was a far cry from what's usual at sporting events of any sort. People who attend hockey games there, particularly, wouldn't have recognized the place. Indeed, who had ever before been in the Coliseum with 4,500 other people when there wasn't the tiniest trace of cigaret smoke?"

Do new ones wish to mar this standard of cleanness that has made Jehovah's visible organization outstanding? It does not seem that any new witnesses appreciative of the truths they have learned from the organization would want to repay by doing evil, by wrecking such a long-established reputation for freedom from tobacco's filth. It is not the purpose of the visible organization to be narrow or dogmatic or lacking in tolerance and mercy. It realizes that it takes time for new ones to cleanse themselves of worldly filth, both physical and spiritual, and those making up the visible organization should exercise patience and understanding with one another. New ones should be meek and teachable and not stubbornly resist for selfish reasons the Scriptural admonitions against the filthiness of the tobacco habit. On the other hand, those in the organization who are clean of this contamination of the flesh should not fall short of being merciful and long-suffering, but should allow time for new ones to readjust themselves and conform to the Scriptural ways of Jehovah's organization.

Many different methods for breaking the tobacco habit

are recommended by worldly theorists, such as special diets, exercise, medicines, gradual tapering-off of smoking, etc. The best method for quitting is to have a good incentive for doing so and then to stop abruptly. It is the method used by many when they became Jehovah's witnesses and wanted to cease fouling themselves with tobacco. Many of this multitude of witnesses numbering into the tens of thousands were at one time in slavery to tobacco with the rest of the world, but they broke free of its unclean bonds, not because they followed a special diet or course of exercise, but because they realized that it was defiling their bodies and harming their health and making them unclean for Jehovah's service. Had they not learned that Jehovah's witnesses were commanded to be clean in both mind and body?—Isa. 52:11; 2 Cor. 7:1.

How, then, were so many thousands able to break the tobacco habit? Most people fail to appreciate that the mind is the agency that controls, governs and directs the body and its habits. But Jehovah's witnesses fully realize this and know that the battle against tobacco must be fought and won in the mind. They know full well that the great adversary the Devil as a roaring lion seeking whom he may devour attacks one's mind, and so they take mental refuge under the protecting hand of Jehovah God. (1 Pet. 5:8) Under such overshadowing protection they are taught by God's Word, the Bible. But in addition to a mind fed, strengthened and directed by God's Word he gives them that all-necessary invisible force or energy toward righteousness, and that is his holy spirit. To those who ask him persistently he gives this spirit more readily than earthly parents give good gifts to beloved children. Thus, fortified

and moved by his holy spirit, and with honest-to-goodness appeal or prayer to God for his help to overcome the entrenched habit, they are bound to vindicate his power in gaining the victory.

Food and exercise are also important factors for Jehovah's witnesses. Their special diet is that prescribed by the great Physician: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) They do not get choosy and stubbornly reject the spiritual food that puts their unclean habits in an unfavorable light, but partake of the spiritual food to get strength to overcome the uncleanness. For exercise they have their "feet shod with the preparation of the gospel of peace" (Eph. 6:15), and they hasten from house to house with this good news. They do not sit around in a tobacco-laden atmosphere, but get out into the fresh air and occupy their mind and body by standing on the street corners with magazines heralding forth the Kingdom message.

This, then, is the sure and positive cure for the tobacco habit, and anyone who will make a clean and abrupt break from the snare and follow this course will find that in a short time he will have lost his desire for the weed. Then he will have more health and strength and energy to expend in Jehovah's service. He will have redeemed time and money for worth-while uses. He will have Scripturally cleansed himself from that particular "filthiness of the flesh". Then, instead of tearing down the organization's reputation for cleanness, he will be a clean associate of the clean organization that today is preaching the good news of Jehovah God's righteous new world of endless blessings.

ZECHARIAH URGES GOD'S SERVICE DESPITE BAN

WHY did Jehovah God effect the release of the Jewish captives in Babylon that they might return to their homeland? Why, after their capital city of Jerusalem had lain desolate for seventy years, were they returned to Judah and Mount Zion? Was it for the sake of their political independence, so called? No; but for the restoration of God's service in accord with Theocratic law. To this end the decree in the opening year of Cyrus' full power over Babylon read: "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem."—Ezra 1:1-3, *Am. Stan. Ver.*

Accordingly in 537 B.C. nearly 50,000 devoted worshippers of Jehovah undertook the perilous journey to return to their desolated homeland. Zerubbabel was made governor of this restored remnant, and prominently associated with him in the work of rebuilding the temple was the high priest Joshua, or Jeshua. In the second year of their return the foundation of the new temple for the worship and service of Jehovah had been laid.—Ezra 2:1, 2, 64-70; 3:1-4, 8-11.

At this time opposition to rebuilding the temple broke out among the Gentile nations in Palestine. They carried on

an official persecution of the temple builders and tried to hold up their work all the days of King Cyrus. Then they joined in sending a letter to Cyrus' successor, King Artaxerxes, and accused the temple builders of seditious aims against the political state. King Artaxerxes believed the accusation. Contrary to the law of the Medes and Persians, he countermanded the temple decree of Cyrus, and had the temple work stopped. "So it ceased unto the second year of the reign of Darius king of Persia."—Ezra 4:1-24.

That means that for sixteen years the work of rebuilding the temple had lain idle. Then, "the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel." (Ezra 5:1) Of the two prophets, Haggai was the elder and he took the lead in stirring up the Jews to activity in God's service of rebuilding the house of Jehovah. Less than four weeks after his opening blast the temple work was resumed, in the teeth of the imperial ban! Two months after Haggai led off with his vigorous exhortations the younger contemporaneous prophet Zechariah joined in with his voice: "In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet."—Zech. 1:1.

From the above it appears that Zechariah was the grandson of Iddo and the son of Berechiah. That Zechariah was

a priest as well as a prophet is shown at Nehemiah 12:12, 16. When he started his prophetic service, in 520 B.C., he was yet a young man, and continued in it at least two years, until 518 B.C.—Zech. 2:4; 7:1.

Zechariah, addressing both Joshua and Zerubbabel as prefiguring Christ Jesus the High Priest and Headstone of God's house, wrote: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at [men of wonder, or sign]: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts. . . .

"This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you."—Zech. 3:8, 9; 4:6, 7, 9.

And when the Jews plunged anew into the rebuilding work as a result of prophetic urging, what was the result of such defiance of the decree of the political state? The enemies appealed to King Darius to punish these seeming violators of the law, but courageously the temple builders contended that their God-given work was not against the interests of the state but was perfectly legal according to the original decree of King Cyrus. Thereupon King Darius turned to basic law and had search made in the state archives. The decree of King Cyrus was uncovered. It must stand and be enforced according to the rule of the law of the Medes and Persians, which changes not. The work of building the temple was finished, while the enemies looked on with chagrin. Worse still, they were ordered by the king to furnish aid to the temple work. In the twelfth month, which is the month Adar, and in the sixth year of King Darius (516 B.C.), the rebuilt temple was dedicated with great joy by the remnant, and Jehovah's word and name were vindicated.

A closer look at the prophetic book that Zechariah wrote under inspiration shows that it is generally divided into two parts: chapters 1-8 and chapters 9-14. The first part consists mainly of a series of visions which generally relate to the temple and the hopes raised by its rebuilding, and ends with a discourse replying to questions raised concerning certain feasts. Summarizing it, the prophet sees horsemen of the Lord inspecting the affairs on earth and hears promise of the temple's completion and Jerusalem's prosperity; he sees the four horns that scattered Israel and the four carpenters that are to destroy the horns; he has the vision of a man with a measuring line in his hand approaching Jerusalem, which foretells the growth and prosperity of Jerusalem and the joining of other nations unto the Lord; he hears Satan rebuked and sees high priest Joshua's filthy garments replaced with glorious change of raiment; a seven-lamped golden candlestick flanked by two olive trees for its oil supply next greets his wide-eyed gaze and he hears the cries of "Grace, grace" heralding the bringing forth of the temple headstone; he envisions a flying roll that

records the curse that comes on those who rob God and those who swear falsely to him; he sees Babylonish wickedness removed from among God's restored remnant; finally, four horse-drawn chariots appear in symbol of God's war organization, and God's temple-builder is identified as "The Branch", who will be a priest upon his throne.

The last two chapters of this first section give answer that feasts of weeping and self-pity should give way to times of joy and gladness, that restored Zion was to prosper and that men from all nations would take hold of "the skirt of him that is a Jew" to accompany him to Jerusalem because of Jehovah's blessings upon his people.

The second part of Zechariah's prophecy, chapters 9-14, has the usual prophetic tone and character, in contrast with the preceding vision-filled part so similar to the prophecies of Daniel and Ezekiel. Many Bible critics claim that this latter portion, because of the change of style and other supposed internal evidence, was written by one other than Zechariah, one living much earlier than Zechariah's time. To those who appreciate not only the matter of miniature fulfillment, but also the more important matter of major fulfillment, their devious arguments are not very impressive. The definite change in subject matter easily accounts for the change in approach and style. Similar forms of expression and like prophetic messages tie together both parts. Most convincing, the writer of the second part shows knowledge of the writings of the prophets following Jerusalem's destruction, but by making allusions thereto he refers to the future antitypical fulfillment of such prophecies. Hence the second part could not have been written by one much earlier than Zechariah, but, like the first, must have been written after the Jewish exile. Zechariah was doubtless the one Jehovah used to record the entire fourteen chapters of the book that bears this prophet's name.

This latter portion declares vengeance against heathen nations, foretells Christ's ride as King into Jerusalem on an ass, the extension of Kingdom rule earth-wide, the gathering of His people, the betrayal of Christ for thirty pieces of silver, the outpouring of God's spirit upon his remnant after their repentance, the shame of false prophets and the futility of hiding their identity, and the fall of two elements of the people and salvation of a third element (a remnant) by purification. The last chapter foretells the international assault upon Jerusalem in the day of Jehovah, the split "mount of Olives" as a refuge for his people, Jehovah's undisputed Kingship over the earth, the plague wherewith he will smite the opposers, and the regular worship of him year by year by the people and through his holy temple organization.

Many of Zechariah's prophecies have been fulfilled, and one-hundred-percent fulfillment of them in major completeness is not far distant. For references to Zechariah's prophecy in the Greek Scriptures, thus further establishing the book's authenticity, compare Zechariah 8:16 with Ephesians 4:25; Zechariah 9:9 with Matthew 21:4, 5 and John 12:14-16; Zechariah 12:10 with John 19:37; Zechariah 13:7 with Matthew 26:31 and Mark 14:27, showing fulfillment of such prophecies in miniature.

Zechariah was faithful to God, and in pursuing that faithfulness he urged the doing of God's work even in the

face of imperial ban. Because he remembered Jehovah and His service and held fast to integrity toward God, that

prophet will be "remembered of Jah", which is the meaning of the name Zechariah.

LETTER

ON CONVERTING CALENDAR DATES FOR THE "TIME OF THE END"

December 21, 1949

Dear Brother ———:

We have your letter of recent date requesting further information as to the conversion of Julian Calendar dates to their Gregorian equivalents as presented in the November 1, 1949, *Watchtower*. Since receiving your letter these dates have been rechecked by our mathematicians and are all found to be correct, as published.

While it is true there is a difference of a day in about every 128 years between the Julian and the Gregorian calendars, however, when arranging for conversion from one to the other, a person must be governed by the rules set down by those who designed these calendars. For the following rules we refer you to the 1942 edition of the *Encyclopædia Britannica*, Vol. IV, page 569. The Julian Calendar as authorized by Julius Caesar B.C. 45 provides for a common year of 365 days and a leap year of 366 days every four years with the extra day being added to the month of February. The Gregorian Calendar as advocated by Pope Gregory XIII in 1582 (now accepted by all of Western Christendom and adopted by Russia in 1918) operates according to the following rule. "Every year the number of which is divisible by 4 is a leap year, excepting the last year of each century, which is a leap year only when the number of the century is divisible by 4; but 4000, and its multiples, 8000, 12000, 16000, etc., are common years." Like the Julian the Gregorian Calendar has a common year of 365 days and for its leap years the extra day is added to the month of February.

Thus since the Julian Calendar continually has leap years at the turn of the century whereas the Gregorian Calendar has only a common year at that time except where the century number is divisible by 4, the Julian Calendar is consequently a little longer, approximately one day longer every 128 years. Hence the difference between the two calendars is noticeable generally at the century years. Being therefore a little shorter the Gregorian Calendar year approximates more exactly the true solar year of 365 days 5 hours 48 minutes 46 seconds. This then makes it possible for the Spring (Vernal) Equinox to generally fall on the same day, namely, March 21, as originally designed by the makers of the Gregorian Calendar regardless of whether using the calendar in the A.D. period or projecting it back into the B.C. period.

Note how this is true in the following examples. On page 329 of the above-referred-to *Watchtower* the Nautical Almanak Society of Britain is accurately quoted as saying: "The Spring Equinox in the year 607 B.C. was on March 28th (Julian Calendar)." As Gregorian dates are *behind* Julian dates for the identical events prior to the

third century A.D., actually 7 days *behind* for the 7th century B.C. Subtracting the 7 days from March 28 restores the Spring Equinox to March 21 607 B.C. as it should be according to the Gregorian Calendar, which has a uniform date for the equinoxes. Then take the example of the year B.C. 45 when the Julian Calendar began, the Julian date for the Spring Equinox that year was March 23. The conversion factor for the first century B.C. is a —2, thus again restoring the Spring Equinox to March 21 B.C. 45 Gregorian Calendar. Then note that at the time of the Nicean Council A.D. 325 the Spring Equinox occurred on March 20 Julian. The conversion factor for the fourth century A.D. is a positive 1. Again this brings the Spring Equinox to March 21 Gregorian A.D. 325. As a final example note that in Pope Gregory's time (1582) the Spring Equinox occurred on March 11 Julian reckoning. The conversion factor for the 16th century A.D. is 10, thus again restoring the Spring Equinox date to March 21 Gregorian. You will know that to commence their new Gregorian Calendar in 1582 the Roman Catholics arranged to drop 10 days from their old Julian Calendar by having October 15 of that year immediately follow their date of October 4. Though the Roman Catholic countries and later the Protestant countries adopted this new calendar after 1582, yet the Greek Orthodox Catholics continue to use the original Julian Calendar without any adjustments.

The apparent reason for the Gregorian dates running *ahead* of Julian dates in the A.D. period since the 3rd century is that the extra day's difference always occurs as the last day of February, which addition occurs before the Spring Equinox reckoning in the positive direction. Whereas in projecting the Gregorian Calendar backwards beyond the zero conversion factor, the extra day added in February always comes after the Spring Equinox when reckoning in the negative direction.

For the conversion factors referred to in the above please consult the works of the following astronomical authorities from which sources we have obtained our information and confirmation of the dates in question.

Robert Schram in his book entitled *Kalendariographische und Chronologische Tafeln*, published in Leipsig in 1908.

Karl Schoch in his book *Planeten Tafeln Für Jedermann*, published in Berlin in 1927. These latter tables also appear in English in the book entitled *The Venus Tablets of Ammizaduga*, by S. Langdon and J. K. Fotheringham, published in London. Dr. Schoch's tables appear in the appendix of this English publication.

Rejoicing with you in being Jehovah's ministers, we remain,

Faithfully yours in Jehovah's service,
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

FIELD EXPERIENCE

OVERCOMING CLERICAL OPPOSITION IN ITALY

The public meeting campaign is having splendid results in Italy, and the following experience well illustrates how the people are glad to hear the Kingdom message, packing out a public gathering with an audience of about 40 strangers to 1 publisher.

It was decided to hold the circuit assembly in the city of C—, which has a population of about 14,000 inhabitants, a city buried in the picturesque mountains of southern Italy. To reach the place we had to take a train on a secondary line which looked more like the "Toonerville trolley" than a railroad train. After winding about in the mountains for three hours we reached our destination. It was only by Jehovah's marvelous power that the truth came to this isolated spot in Italy. An Italian prisoner of war, interned in California, U.S.A., received the truth while there and symbolized his consecration to the Lord before returning to Italy. His immersion in a bathtub at the home of brethren in California has already been mentioned by *The Watchtower* in one of its "Field Experiences" several years ago. This brother's faithful activity in the service has Jehovah's blessings, and now a youthful, healthy organization is springing up in this town in Italy. It was felt that holding the assembly there would strengthen the new company. And it did.

There are a little more than 150 publishers associated with this circuit, but, because of recent floods in the area and other very unfavorable conditions, only 30 brethren were able to assemble and participate in the advertising of the public discourse, "The Only Light." We had 4,000 handbills and more than 100 wall signs printed. The handbills were practically all distributed on Saturday, while the wall signs had been pasted on the buildings of the main street several days in advance. Everybody in town knew that we were going to have a public lecture and we were quite sure that a fairly large audience would be on hand. The word was passed around that local priests would be present also, but with the intention of causing a controversy on the subject. First, let it be said that the clergy made attempts to put pressure on the local authorities so that our right to hold a public lecture might be denied; but to no avail. The local police officials were determined to stand fast for freedom, and it takes more than a little courage to refuse to take orders from the religious leaders in this clergy-dominated land. When this failed, the clergy laid plans to break up our assembly and turn the tables on Jehovah's witnesses. Would their plans succeed?

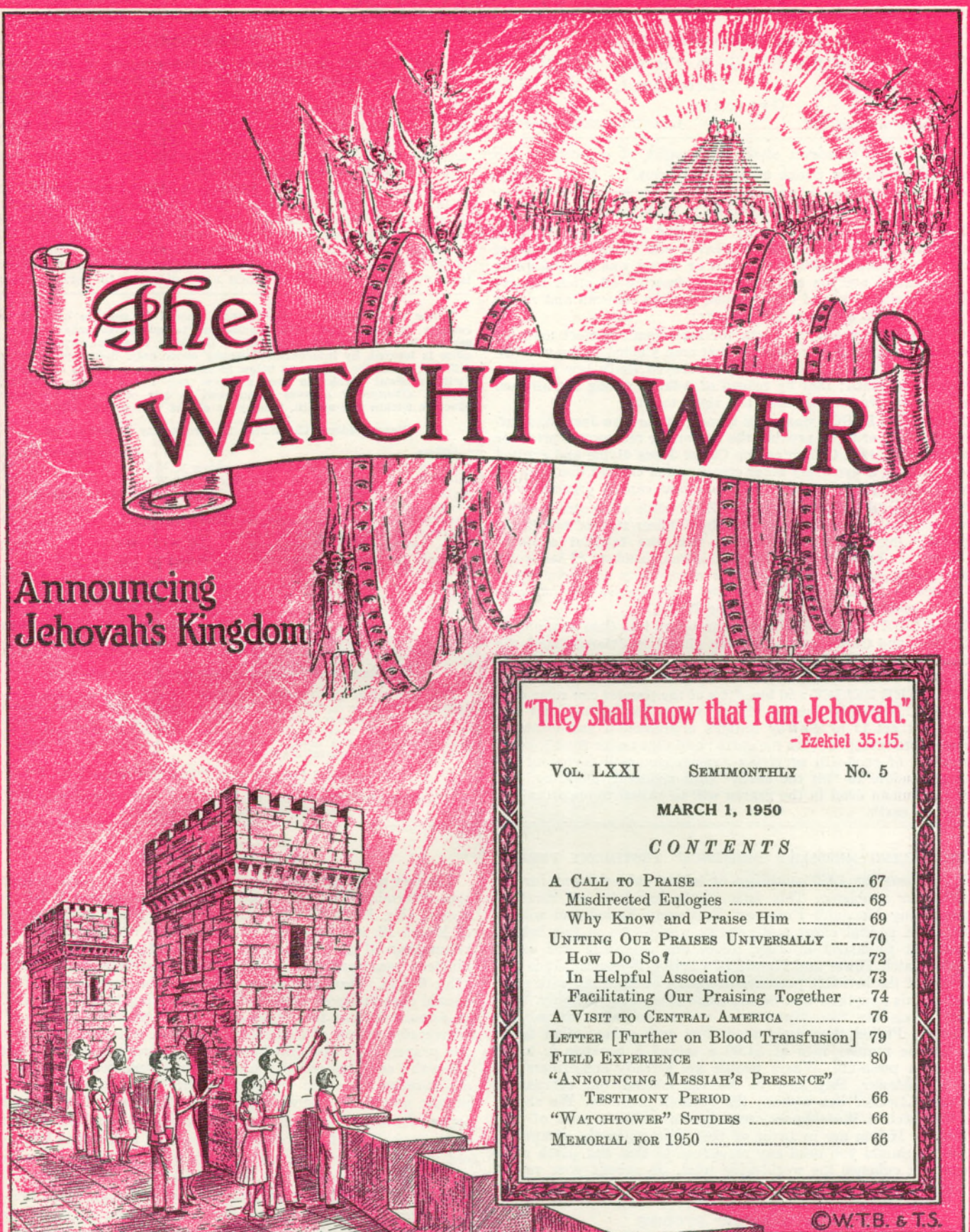
Early Sunday morning a brief visit was made at the office of the local *carabinieri* by our brethren. Men in uniform would be on hand, we were assured, and would be ready to keep order and protect our right of free worship. The only movie house in the city had been rented for the occasion. It was a theater that would seat about 700 persons, and we felt that it would be a blessing if we could at least fill it. The lecture was due to begin at 10:30 in the morning, and at 10:15 the theater was already packed out. But still the crowd continued to pour into the building, until all standing room was taken up. Then the enthused people thronged into the lobby of the theater; others remained at the en-

trance under the large loudspeaker that was hung up outside the building for the benefit of those who wanted to listen to the lecture in the street. All in all we calculated a total audience of more than 1,200, and they stayed right to the very end of the talk. Jehovah's blessings had far exceeded even what we had dared to hope for. As the chairman and the speaker came out on the stage, the audience began to clap their hands, and this alone should have convinced the religionists that interference on their part would not be tolerated by these honest, simple persons that comprised the audience. The speaker too made it clear that the people had come to hear the truth and hence invited would-be opposers to leave the theater. Only people who were not afraid of the truth should stay. But no one left his seat.

At the close of the hour's discourse which Scripturally exposed false apostles who hated light, and made plain where the source of the true and only light could be found, an appreciative audience applauded loudly and with feeling. The good news of the only light had been enjoyed by almost all in the audience, but not *all*, because one of the half-dozen priests in the audience suddenly jumped up demanding a debate. Seminary students, that he had brought along with him and had scattered in the theater, cheered as their "father" and priestly director of the local seminary stood up in opposition to the truth that had badly offended his religious susceptibilities.

The chairman explained that Jehovah's witnesses had paid all expenses connected with this public lecture and had done all their own advertising. Certainly then, it was out of the question that he permit those to speak who had opposed the public lecture from the beginning and who, not succeeding in having it banned, pretended that they wanted a debate. As if the religious priests had no places to do their preaching! Must they come uninvited to interfere with Christian assemblies? Would they permit questions or debates in their own religious temples? The chairman then showed that the people had come to hear a Bible lecture on "The Only Light" and not religious justification. This lecture the people had heard and were satisfied. There was nothing more to say and therefore, faithful to their promise to the people of good-will, Jehovah's witnesses were closing the meeting and dismissing the audience. How the people cheered the brethren for the truth's sake and booed and hissed the priest as he persisted in talking! What a miserable defeat for this proud religionist before the very people that he claims to serve spiritually! It was nothing more than a flat rejection of his services and shows well that honest people in Italy are not asleep as to what religion has done in this land. No, the honest people can no longer be fooled and religion is reaping just what she has sown. It is not difficult to see how the prophecy in Revelation 17:16-18 will be fulfilled.

The priests and their hirelings left in a hurry and the honest people made their way out orderly, accepting a free booklet that was offered them at the exits. Almost 50 bound books and 600 booklets were placed with the people, many of whom, asking to be visited, left their names with the ushers. A great witness was given to the name of Jehovah, and the new local company organized by our ex-prisoner of war received a real stimulus.



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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No. 5

MARCH 1, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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OFFICERS

N. H. KNORR, *President*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"ANNOUNCING MESSIAH'S PRESENCE" TESTIMONY PERIOD

April closes the 1950 campaign of taking subscriptions for the *Watchtower* magazine. This final month has been set aside as "Announcing Messiah's Presence" Testimony Period and will be a month of special effort and activity world-wide in this behalf. When first published in July, 1879, our magazine was called "Zion's Watch Tower and Herald of Christ's Presence". It is still a herald of the invisible presence of Christ or Messiah, with more proof of this now than ever before since 1914. Very fittingly, then, subscriptions for *The Watchtower* are to be taken during the Testimony Period thus designated. For each subscription for a year at the regular rate of \$1.00 a set of 8 booklets is to be given as a premium. Where people are already subscribers for *The Watchtower*, they may be offered, instead, our companion magazine *Awake!* but without the booklet premium. We should like this twelfth *Watchtower* campaign to realize a peak of subscriptions. If you are in favor of that, join us in the campaign. Write us, should you need any assistance to that end. Each one's report will enhance the world-wide total. So submit your report on our form for such.

"WATCHTOWER" STUDIES

Week of April 16: "A Call to Praise,"

¶ 1-12 inclusive, also "Uniting Our Praises Universally",

¶ 1-5 inclusive, *The Watchtower* March 1, 1950.

Week of April 23: "Uniting Our Praises Universally,"

¶ 6-23 inclusive, *The Watchtower* March 1, 1950.

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

Please address the Watch Tower Society in every case.

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Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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MEMORIAL FOR 1950

The new moon nearest the spring equinox in the north temperate zone determines the first month of the year according to Jehovah's decree. (Ex. 12:1, 2) This year the month Nisan begins at sunset of March 19, and hence the fourteenth day of Nisan would begin at sundown of Saturday, April 1, 1950. This agrees with the date nineteen years previous according to the metonic cycle. That day, after 6 p.m., Standard Time, would be the correct time for the annual observance of Christ's death according to his command. At an appointed hour that night companies, units, and groups of the consecrated people of God should assemble. After an opening song and prayer, some appointed consecrated person, preferably one of Jehovah's anointed ones, should present extemporaneously or read a discussion upon the meaning of the Memorial emblems. Then prayer should be offered over the emblems and they should be served, for any of the remnant of the anointed members of Christ's body to partake of. The emblems should be unleavened bread and red wine, to copy our Lord's example. All persons of good-will, whether consecrated or not, are cordially invited to attend this significant and blessed celebration, even though they are not authorized to partake of the emblems as members of Christ's body. After the Memorial appropriate service announcements for the group 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 at each gathering, and the number of those partaking of the emblems.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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No. 5

A CALL TO PRAISE

"Let everything that hath breath praise Jehovah. Praise ye Jehovah."—Ps. 150:6, Am. Stan. Ver.

JEHOVAH, the great Builder of the universe and the Creator of life, is worthy of praise. For his own pleasure he willingly undertook the burden of bringing into existence a great mass of orderly creation, visible and invisible. None of this creation exists independently of him, and therefore all creation has an obligation toward God and must join in testifying to his supremacy by showing that his work is commendable, or else perish. The rapidly approaching battle of Armageddon makes the matter of praising God increasingly urgent for survival. At this critical stage of world history it is more than a question of what is expedient for us. This is a great day of decision, and necessity requires us to face the facts and decide where we stand on the issue of universal sovereignty. Are we for God and his kingdom of righteousness? Or do we throw in our lot with this evil world under Satan its prince, being content with what it provides and supporting its multifarious schemes for human betterment? We cannot avoid the issue, nor will the shortness of the time allow for us to indefinitely ponder our steps. Only positive action now in favor of praising Jehovah will guarantee continued existence, for God is now bringing everything into final judgment. That which does not reflect God's glory is doomed to destruction.—Ps. 9:7, 8.

² The inspired psalmist had foreknowledge of these things, and therefore he calls upon "everything that hath breath" to praise Jehovah. So fully did he appreciate creation's absolute dependence upon God for survival in this day of judgment that he goes beyond the realm of man and extends his call to praise even into the invisible heavens. In exalted phrase he sings out: "Praise ye Jehovah. Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass away." (Ps. 148:1-6, *Am. Stan. Ver.*) Even the

faithful spirit creatures inhabiting the invisible heavens high above man are not exempt from honoring Jehovah God. They must bless and praise God in proof that they support his universal domination. The faithful spirit creatures are doing this, for at the birth of Jesus they appeared with the announcing angel and were observed by the God-fearing shepherds. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Luke 2:13, 14, *Am. Stan. Ver.*) Now that Jesus has come since 1914 as King and sits upon his throne of power, those heavenly hosts are more than ever causing the corridors of God's habitation to resound with his praises.—Rev. 12:1-12.

³ It would be fatally erroneous to conclude that the necessity of giving God praise is limited to only heavenly creatures. No creature, in the highest estate or in the most humble position, is exempt from the obligation of honoring and glorifying his Maker. Moreover, it was down here at this earth that the supremacy of God was originally challenged, and so it is in the vicinity of this earth that the issue will shortly finally be settled. Inasmuch as man is created a little lower than the angels, he is wise in taking his cue from the faithful hosts. All inanimate creation shows forth God's glory, so it is only reasonable that all living creatures, and outstandingly the intelligent human creature, should join the rest of creation, including the angels, in declaring God's adorable qualities and virtues. The psalmist meant to overlook nothing when calling for praise to God, and so he turns his attention from the high heavens to this earth: "Praise Jehovah from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor; stormy wind, fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying birds; kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth

1. Whom must we praise? Why is it increasingly urgent to do so?
2. How far up does the command to praise him extend? Why?

3. Who on earth are commanded to praise him? Why wisely do so?

and the heavens." (Ps. 148:7-13, *Am. Stan. Ver.*) It is wise now for man to give serious heed to these words, for they mean life. The reason is shown by another prophet of God, who wrote concerning these last days: "Jehovah hath a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, saith Jehovah."—Jer. 25:31-33, *Am. Stan. Ver.*

⁴ In the face of such wholesome admonition, with a prediction of dire consequences for those not heeding the call to praise God, one might expect to find a great chorus of voices extolling the Most High, looking for his salvation. Unhappily, such is not the case. It is manifest that "kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children" have not followed the instructions of the 148th Psalm. Had they done so, there would not have been two total world wars in this century with practically all humankind, young and old, male and female, being regimented and required to take part in the effort of the total nation against its enemy. There would not now confront the nations the perplexing problem of how to control the use of atomic energy to prevent world disaster. The military would not be directing the scientific effort of every nation toward the development of more efficient instruments of death and destruction. The dread of a cosmic-ray bomb with a thousand times the power of its atomic forerunner would not haunt the rulers, nor would they find it necessary to appropriate huge sums to keep abreast of the field in a world armaments race. No; instead, the total effort of all nations and peoples would be centered and united on exalting the Lord God, whose kingdom by Jesus Christ was brought forth A.D. 1914 in realization of Bible prophecies.

⁵ So, in the light of Psalm 148, the nations have failed in their highest duty. More than ever it is now clear that the rulers are not the "higher powers" "ordained of God", and there is no truth to their claim to rule "by the grace of God". According to the facts they certainly do not rule "for the glory of God" nor as his administrative servants or ministers. (Rom. 13:1-4) The best interests of the people are not served, either, for, true to Jesus' prediction for these very days, we find "men's hearts failing them for fear, and for looking after those things which are coming on the earth".—Luke 21:26.

MISDIRECTED EULOGIES

⁶ Nevertheless, in the nations of the earth, particularly in Christendom, there is today a great pretense at praising God. Imposing church buildings and temples are everywhere to be found, with paid clergy

to direct man's praise. Instead of praise to God, however, the earth rings with the glorifying of creatures. Men and women who have achieved fame in financial, political, social, military, religious and athletic fields are held constantly in the public eye and are lauded for their works. Without protest from the clergy, who indeed often join them, the people continue to forsake God's law. They magnify the prominent and wise men of this world which lies under the wicked one, Satan the Devil. (1 John 5:19; Matt. 4:8,9) The unhappy results that have always come from praising men have no retarding influence on this misdirected worship. Every man glories in his own works and in the works of fellow men, whereas the apostle Paul advised: "He that glorieth, let him glory in the Lord." (1 Cor. 1:31) Ignored is the wise declaration that God himself is the one to be praised, and for good reason, too: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11) That includes praise from the creature man, who was brought into being for God's pleasure.

⁷ Not only do men join together to give praise to individuals, but nations have joined together in setting up a great idol to which they give honor and glory. A United Nations organization, with a world capital, is set forth as the only remedy for the fear-some troubles that now beset the peoples and nations. The proverb advises mere man: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth"; but global architects heedlessly boast of a "better world of tomorrow" through the efforts of the U.N. They predict it will achieve great things for suffering humanity, and they call upon the people to trust in it and support it. Religious clergy lend their moral support and look upon it as God's way of ushering in peace. The U.N. has become a graven image that stands for man's power and achievement and it is hailed as the world's salvation. But it can never stand alongside of Jehovah God. In the coming settlement of the controversy as to who is worthy of praise, God will not let the glory due him go to any such image. Says he: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images."—Isa. 42:8, *Am. Stan. Ver.*

⁸ The political and religious leaders would do well to examine the record of past ages to determine whether like schemes for world salvation met with any success. They might with profit note what happened in the days following the deluge of Noah's time when men tried to build a super city and a tower that would reach into the heavens, all in an effort to hold the world together and make for themselves a

4. Have rulers and peoples obeyed this command? What proves it?
5. Whom does this disprove to be the "higher powers"? Why so?
6. With whose praises does earth ring? On the part of whom?

7. What world organization is idolized? Will its praises endure?
8. Examining Bible history, what should such idolaters note?

great name. God held to his rule of not allowing his praise and glory to go to another. He confounded the would-be builders and reduced their combined efforts to nothing. He has not changed from then till now, and he will not change in future days till Armageddon in requiring that praise be given to him. If twentieth-century men persist in idol-building, they can expect nothing better upon their efforts than that which God has decreed: "Confounded be all they that serve graven images, that boast themselves of idols." (Ps. 97:7) They might with great profit note how God was provoked to anger and moved with jealousy because of the graven images to which Israel gave praise, and how he gave that nation of old over to complete destruction.—Ps. 78:55-64.

⁹ But the rulers do not prefer to give heed to the record of history preserved for the learning of those who would be truly wise. (1 Cor. 10:11) Undaunted by past failures they proceed with their own schemes apart from God, at the same time keeping up a pretense of acknowledging God. The situation in the world is as Isaiah was obliged to describe it: "Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13, 14, *Am. Stan. Ver.*; 1 Cor. 1:19) Jehovah will not be served through any political government, nor through any agency of idol-images. It is by and through the Kingdom that Jehovah will perfect praise to himself, in heaven and earth, and that is why the Kingdom is the predominant theme of the Bible and why Jesus taught Christians to always pray for its coming. Now it stands revealed in heavenly glory, and it will soon command unlimited jurisdiction of this planet earth. So the day is truly here when men must decide whether they will worship and praise other creatures and images or whether they will seek out God and honor him.

WHY KNOW AND PRAISE HIM

¹⁰ Being practical, now, Why should an honest and sincere person seek to know God and praise him? Do you not stand to lose in a world filled with creature-praisers, man-made idols and get-rich-quick schemes if you take the opposite course of praising God? What is there in it for you? Stated briefly, it means life for you, not for sixty or seventy years, but for years without number. Said Jesus: "And this is life

eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17:3, *Am. Stan. Ver.*; Rom. 6:23) No human agency can guarantee as much for you. When Almighty God shortly goes forth to express his righteous indignation against this iniquitous, creature-worshiping world, only the person with unshrinking faith will live because of having God's pleasure upon him. Men who now worship God aright will be "hid in the day of the Lord's anger". (Zeph. 2:3) Therefore you must recognize the truth of the prophet's words: "For great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the peoples are idols: but Jehovah made the heavens." "From the rising of the sun unto the going down of the same Jehovah's name is to be praised." (1 Chron. 16:25, 26; Ps. 113:3, *Am. Stan. Ver.*) You must realize that your eternal destiny rests in the hands of God, and therefore you must seek to win God's favor by praising his name, for "in his favour is life".—Ps. 30:5.

¹¹ Make no mistake about the matter! It is the praising of God that guarantees deliverance and salvation into the new world of everlasting life. Unless a man now praises God by confessing his faith, there is no lasting future for him; and there are no exceptions, either. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." (Rom. 14:11; Isa. 45:22, 23, *Am. Stan. Ver.*) The faithful apostle Paul, then, had Scriptural support when he argued that not the praising of men or images but the confession of praise to God leads to eternal salvation. He was uttering the mind of God on the matter when he said: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) It is inescapable that all men who live shall bow the knee to Jehovah God and confess to his supremacy, and they must start now. When Armageddon breaks over the earth it will be useless for men to then first start doing these God-honoring acts, because the judgment of all living men will have been completed and the executioners will have been given the go-ahead signal. No Armageddon deathbed repentance will be acceptable. Therefore it is time to soberly consider the matter now while there is yet opportunity.

¹² Today a "great multitude" of persons "of all nations, and kindreds, and people, and tongues" are offering praise to God in the proper way; and their

9. By what agency will God perfect his praise? When?

10. What does it mean for one to know and praise Jehovah? Why so?

11. Why must praising him be started now, before Armageddon?

12. By whom is he now being praised increasingly? In what way?

ranks are constantly growing. (Rev. 7:9-17) With Jehovah's witnesses they raise their voices from every nation, echoing the words of the psalmist: "Praise ye Jehovah. Praise Jehovah, O my soul. While I live will I praise Jehovah: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:1-4, *Am. Stan. Ver.*) Jehovah's irresistible spirit is behind this singing of praise and nothing can stop its increase. In a very practical way, with much hard work in tramping from door to door, repeatedly visiting the people with the Kingdom message, Jehovah's witnesses and their companions testify to

the people concerning the Kingdom and its blessings. They call upon the people to join in praising God, because it is on this issue of praising God that men are now being judged. It is a great dividing work that is now in progress among the people everywhere, as Jesus foretold. Those who join in singing God's glories are classed as "sheep" whose inheritance will be eternal blessings. Those who refuse to acknowledge God by praising his name now place themselves with the "goats" whose end is eternal destruction. (Matt. 25:32-46) Where will you stand? Will you be able to say, as it was foretold Jesus did, "I will give thanks unto Jehovah with my mouth; yea, I will praise him among the multitude"?—Ps. 109:30, *Am. Stan. Ver.*

UNITING OUR PRAISES UNIVERSALLY

SUPPOSE now, having considered the foregoing facts dealing with the importance of praising God at this end of the world, you earnestly desire to seek God and strive for the salvation and blessings he has promised. What shall you do? Shall you enroll in a religious seminary and undertake a difficult course of study, consuming years of time, in order to prepare yourself to serve God in a manner that will merit his salvation? Must you first produce a certificate signifying high educational achievement in schools of this world before you can hope to make confession of praise to God? If so, then not many men could hope to qualify for the salvation that God promises. And if only a few are capable and qualified to sing God's praises in the right manner, then how can we understand these words of Jesus? "And this gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come." (Matt. 24:14, *Am. Stan. Ver.*, margin) How possibly could such a testimony be given to all nations in this very generation, as Jesus said it would, unless there were many, many persons singing God's praises? No, such high worldly educational achievement is not necessary for you to serve God. That is why it is possible for Jehovah to call forth a "great multitude" from all nations in these last days.

² Consulting the Bible record we find that Jesus himself had not studied at the feet of Doctor of Laws Gamaliel in Jerusalem, nor is there any record of his having had extended training in any college or school as a prerequisite to commencing the preaching work ordained for him by God his Father. Jehovah God knew what the people needed: they needed the truth concerning himself and his kingdom of salvation. They needed this message in a pure and unadulterated form, without worldly embellishments, un-

beclouded by any wisdom of man. So when Jesus appeared at the Nazareth synagogue he was not known to the people as a learned doctor of divinity, nor as a doctor of letters, but as a carpenter was he known, the son of a carpenter. That did not hold Jesus back from declaring his intention to praise God by becoming a preacher of Jehovah's Word, did it? Certainly not, for he picked up the Holy Scriptures and read his commission from the book of the prophet Isaiah: "The spirit of the Lord [Jehovah] is on me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and recovery of sight to the blind; to dispense freedom to the oppressed; to proclaim an era of acceptance with the Lord."—Luke 4:16-21, *Diaglott*.

³ Yes, it caused a stir among the people for Jesus to do this, especially because they knew he was not qualified according to the standards of men at that time. "The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?" (John 7:15, *Am. Stan. Ver.*) Perhaps Jesus was not learned in all the wisdom of his time, but he did have the truth, which is the Word of God. (John 17:17) He knew it was the truth that would make the people free and enable them to join in praising God unto salvation, and with this truth from God's Word he had filled his heart. (John 8:32) So Jesus could not refrain from doing that which he knew was to the highest good of humankind and, more importantly, to the eternal glory of God and the vindication of Jehovah's name. The desire to praise God was like a burning fire within him and he could not keep still. Jeremiah felt the same way, for he said: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20:9) Jesus did not make an effort to withhold his praise. Rather, as it is written,

1. What worldly course is not needed to learn to praise him?
2, 3. How was this exemplified in Jesus' case?

"And it occurred afterwards that he traveled through every city and village, publishing and proclaiming the glad tidings of the kingdom of God; and the twelve were with him."—Luke 8:1, *Diaglott*.

⁴ And what about the twelve that were with him? They, too, became praisers of God by preaching his Word and telling of his good works. They looked for God's salvation, even as we look for it now in these last days when it is so near. How did they qualify to praise God? They did not spend years getting ready to tell others about the glorious gospel of the Kingdom. With the exception of Paul, they were not men of worldly education, yet that did not stop them from confessing with their mouths. For example, take Peter and John. Although uneducated according to the standards of the day, they praised God so mightily in declaring his way of salvation that they caused great wonderment among the high officials of Jerusalem. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." "Unlearned and ignorant" though they were considered to be, they had hearts filled with the desire to praise God because of what they had heard from Jesus. "Out of the abundance of the heart the mouth speaketh"; so they spoke words of praise to Jehovah. These early Christians were joined by many more who heard the truth from their lips, and they formed a great company of gospel-preachers. They had a treasure of knowledge concerning God and his kingdom, and they brought forth good things in behalf of all the people. For "the good man out of his good treasure bringeth forth good things: and the evil man out of evil treasure bringeth forth evil things. . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned". (Matt. 12:34-37, *Am. Stan. Ver.*) They stood apart from the religious scribes and Pharisees whom Jesus condemned as bringers of evil upon the people.—Matthew 23.

⁵ So neither education nor lack of education can prevent anyone from singing praises to God; nor is one's qualification to preach determined by his social or financial standing. He must have an honest heart, desiring truth and righteousness. That does not mean to say it is not necessary for a man today to study God's Word, for as the disciples had to learn from Jesus, so we today must learn from the Bible. It would be impossible to answer any man concerning God's works and the hope you have in God's promises unless you apply yourself to study of what God has written concerning himself. You must always be ready to give an answer for the hope that you have in order to stir up faith in others. (1 Pet. 3:15) Paul admonished Timothy on this point, saying:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) Timothy needed to be equipped, and we need to be equipped today.

⁶ The mouth cannot speak good things of praise to God unless the heart is ready to supply the message from its abundance. So, then, "the heart of the righteous studieth to answer." (Prov. 15:28) Study, then! That is what you must do in order to serve God in the right way; and as you learn you must put your knowledge to work by telling others. This will strengthen your faith, "a basis of things hoped for, a conviction of things unseen," and you will be better able to commend to others the good works of God. Through personal study you will gain an insight of God's omnipotence; you will hear of his wondrous acts in times past in behalf of men of good-will, and you will see what he promises for this day and for the new world now at hand. Paul says that "faith cometh by hearing, and hearing by the word of God". (Rom. 10:17) So you must study the Word of God, which requires merely the ability to hear and read in your own native tongue.

⁷ But you say that you must work at your job for eight hours a day, five or six days a week, with only week-ends and a few evenings free for other activity of your own choosing. True, and the great majority of people in every nation have to do the same. Yet it is to them and to you that the glorious gospel of Christ is being preached, and you have the same opportunity of hearing, believing and praising God unto salvation. God is not making a mistake in having the gospel preached to you and to like people in all the world, because there are people in all the world who will praise God and be saved. God knows you have the problems of life that are common to all men and that you must, by the sweat of your brow, wrest a living from the earth. Yet he knows, too, that you have sufficient time to hear his message and act in harmony with it in giving him praise that is due; otherwise he would not bother to have the gospel preached. Therefore to those of honest heart in this evil world he gives some good advice, namely: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time [buying up the opportunity, *margin*], because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5:15-17, *Am. Stan. Ver.*) It is possible for you to devote a little time each week to a consideration of God's Word as it applies to these times; and it is possible for you to set aside some time for the giving of praise to God. But there must be the desire on your part and the determination to take the God-approved course, by his grace.

4. How was this exemplified in the case of the apostles?

5. What are the requirements to be able to preach and praise?

6. Why is study necessary?

7. So, with limited time available, what is it needful to do?

⁸ The practicalness of this conclusion is attested to by the record of Jehovah's anointed witnesses and that great multitude of persons now with them in praising Jehovah God in all the earth. Most of these people are just like you. They are factory workers, farmers, professional men, laborers, skilled tradesmen, housewives—in fact, they come from every walk of life. Many of them have families to care for and they work for their daily bread. They have household chores to perform; they get sick now and then; they come home from work late sometimes; and very often they are tired from the long hours of work they must perform in order to realize a reasonably comfortable existence. All the problems of life that you must daily face, they contend with also; and yet they study God's Word to gain better understanding, and they devote some time to singing Jehovah's praises. They are looking for the salvation that God has promised, with its eternal blessings. Therefore they understand that not all one's effort must be devoted to securing comforts in this present evil world, nor should one strive to lay up treasure as a protection against the future. While they work for their daily living, they keep in mind Jesus' words: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19, 20) They strive to lay up these treasures with God in heaven by praising him here on earth, with the assurance that such heavenly treasure will be available to them in full measure.

HOW DO SO?

⁹ How do Jehovah's witnesses and their companions praise God? By preaching the gospel of the Kingdom. Referring to the 1950 *Yearbook* we find a record of great world-wide activity in offering this praise to God. More than 317,000 different individuals devoted approximately 53,700,000 hours to the service of preaching in 1949. They conducted more than 167,000 free Bible studies in the homes of the people weekly, singing praises of God to those who wanted to hear. As they walked from house to house encouraging the people to give heed to the gospel message, they left more than 15,000,000 Bibles, books and booklets in the homes of the people, in scores of languages. Additionally, more than 13,000,000 copies of magazines bearing the "good news" were obtained from them by persons who wanted to know more about this "time of the end", to be followed by a new world of righteousness. They found it necessary to arrange for more than 174,000 public Bible lectures during 1949 and they

advertised these meetings widely. The interest manifested by the people who heard compelled these preachers to revisit homes more than 15,800,000 times during the year. All of this work was done in 104 different nations, colonies, isles of the sea and territories of nations. How did Jehovah's witnesses do it? By going "through every city and village, publishing and proclaiming the glad tidings of the kingdom of God", as Jesus did it. And, mind you, most of this work was done by people who have families, jobs, and all the other responsibilities that are common to all men. But they set aside a little time each week for praising God, endeavoring to be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God".—Phil. 1:11.

¹⁰ Jehovah's witnesses, working under the direction of the Watch Tower Society, are prepared to aid any seeking person in his study of the Bible. They have a systematic and orderly course of study in Bible matters, designed to fit into the busy routine of the man or woman who must work for his daily bread. This study course is based upon a time period of one hour each week, that hour to be of your choice. Right in your own home you can in a few months' time gain more knowledge of the Bible and its present-day application than you ever dreamed you could have in a lifetime. What does it cost you? Absolutely nothing, except your time and the small effort you put forth. Yes, Jehovah's witnesses, many of whom themselves learned Bible truths in the very same manner, are willing to come to your home for one hour each week and help you grasp what the Bible says and what it means today; and they will not charge you a penny for this Bible-study service. This is in keeping with the invitation that God himself sends forth to everyone: "Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) Moreover, when Jesus sent the twelve out to preach "The kingdom of heaven is at hand" he reminded them that they had not paid anything for the good truth they received from him. So he said to them, "Freely ye have received, freely give." This brings praise to God because it is an unselfish devotion to helping others learn of Him.—Matt. 10:7, 8.

¹¹ Using a textbook provided by the Watch Tower Society you take up Bible study according to a topical arrangement. Within a year's time you will have covered many subjects. You will know who Jehovah God really is; why he sent his Son Christ Jesus to the earth and what Jesus did; how a disobedient cherub became Satan the Devil, God's opponent, and why he seeks to devour all men. Hell, the "trinity", the Lord's return, resurrection, the end

8. How is the practical possibility of this attested to?
9. How does the *Yearbook* show his witnesses did this in 1949?

10. By what course do they help people study? On what terms?
11. What knowledge is thus gained? By what study arrangement?

of the world, judgment day, images, sabbath, prayer, the Kingdom, the "new earth", consecration—all these and many other subjects will come under your examination in a year's time and you will understand what the Bible has to say on all of them. How much of this have you learned through religion in many years? You will have a good basic knowledge of what the Bible teaches, and you will have read the Scripture texts yourself out of your own Bible. No man will have deceived you with cunningly devised fables, but you will have rightly divided the Word of truth. Your whole outlook on world conditions will change and you will have new hope, because now God has revealed to you through his Word the reason for present-day troubles. But you will not be satisfied to stop here, for you will want to go on increasing in knowledge and understanding. You will join the psalmist in his prayer to God, saying: "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works."—Ps. 119: 27.

¹² You will find that you cannot hold back from telling to others the good news that you have learned. It fills your heart and burns within you, and you get great joy out of speaking the truth to your friends and neighbors. Truly, "it is more blessed to give than to receive," so you will want to follow the example of Christ Jesus, telling publicly that "the kingdom is at hand". You will, even with what you think is your limited knowledge, feel like the prophet Isaiah did, who said, "The Lord God has given me a tongue for teaching." (Isa. 50: 4, *An Amer. Trans.*) You will want to teach others so they may praise God also. The prophet Zechariah knew beforehand what you and others like you would do in these last days, and so he declared: "These are the things that ye shall do: Speak ye every man the truth with his neighbor." (Zech. 8: 16, *Am. Stan. Ver.*) And you will be doing that, secure in the knowledge that it is the approved way of praising God and that you have his favor and blessing. You are now actively fulfilling the primary purpose of Christianity, which is to give witness in favor of Jehovah and his kingdom by Jesus the Messiah. Because of your newly found vision of God and the kingdom by his Christ, "your heart shall rejoice, and your joy no man taketh from you."—John 16: 22.

IN HELPFUL ASSOCIATION

¹³ There are other responsibilities that fall upon those who undertake the praising of God's name. Individually, each one has toward God the obligation of using his tongue to sing God's praises to others. But, because now he is a part of God's family of "chosen people" upon whom Jehovah bestows his spirit and blessing in their faithful service to Him,

the new publisher of the Kingdom must not keep himself apart from others who are similarly worshipping God. In the days of Christ Jesus and the apostles the truth spread out over a wide area of the then known world as a result of their preaching. Many people heard, believed, exercised faith and began to join in offering praise to God, just as they are doing today. Because these believers were in a world generally hostile to the truth they were, on the basis of their common belief and faith, naturally drawn together. Thus we find that early Christians were associated in congregations or companies, which the Bible calls "churches".—Rev. 1: 4; 1 Cor. 16: 1.

¹⁴ The evidence shows that the early praisers of God were associated together in these "churches" or groups, and the "churches" were in contact with the headquarters at Jerusalem, where there were many of the apostles and older brothers. In like manner all of Jehovah's witnesses throughout the world today have contact with the central headquarters through association with the local congregations. This association together is very beneficial to the individual and has God's blessing, for we read concerning the ministry of Paul and Timothy: "And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily." (Acts 16: 4, 5, *Am. Stan. Ver.*) Moreover, God deemed it advisable to have entire letters of the Greek Scriptures addressed to various churches or congregations, giving instruction, admonition and correction to the entire group of worshipers. Thus the congregations received the encouragement and assistance that the headquarters body was able to provide, and this strengthened them in the faith and aided in fostering an increase among the associated praisers.

¹⁵ What was true in the days of the apostles is more true at this time as we see the day of Armageddon's trouble fast approaching. No one today who wants to serve God acceptably can afford to ignore the injunction at Hebrews 10: 25 (*An Amer. Trans.*): "Let us not neglect meeting together as some do, but let us encourage one another, all the more as you can see that the great Day is coming nearer." It pleases God for us to meet together for joint study of his Word and for combined activity in the field service, and his blessing is seen in the great increase in the numbers of persons praising him in every nation. We cannot afford to remain away from the meetings of Jehovah's witnesses where our brethren receive instruction and plan their organized praise. God's favor is plainly upon the group activity and the arrangements for the

12. How does such knowledge acquired and appreciated affect us?
13. Why does responsibility to associate fall on us?

14. How was this need to associate shown in the early church?
15. Why can we not afford to neglect such association together?

weekly *Watchtower* study, service meeting and course in Theocratic ministry, which are held in the local Kingdom Halls of Jehovah's witnesses everywhere throughout the earth. Each one has the responsibility of contributing toward these meetings for the general good of the congregation and for his own spiritual welfare. To neglect these congregational activities when they are available to us indicates a lack of appreciation for God's arrangement to aid us in maintaining our praise to him, thus assuring us of salvation. Such neglect may lead to worse despisings on our part and we may ultimately fall from the ranks of praisers.

¹⁶ As we work with a congregation, cooperating in doing the field work of preaching, "everyone will have to bear his own load of responsibility." (Gal. 6:5, *Moff.*) That is to say, each publisher of the Kingdom message is directly responsible to the Great Judge for the work he does or does not do in and with the congregation. God requires a "reasonable service" of praise from each one, which the individual ought to do according to a convenient schedule. If, by God's grace, he is able to do much in Kingdom service, he will not compare his record with that of another person who is perhaps able to do less, seizing upon the occasion as an opportunity to boast among his brethren. He will realize that "every man ought to test his own work, and then whatever satisfaction he has will be with reference to himself, and not in comparison with someone else". (Gal. 6:4, *An Amer. Trans.*) If you must compare yourself with others, take Jesus as your measuring rod and see how you line up with his example. That will eliminate any spirit of competition from the congregation and the consequent feeling of dejection, inferiority or discouragement that is prone to occur to those who are, for one reason or another, able to perform less service than others. For real satisfaction from your service, you must follow the spiritual advice that Paul gave to the Colossians, namely: "Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men. For you know that it is from the Lord you will receive the inheritance as your reward. . . . The man who perpetrates a wrong will find the wrong repaid to him."—Col. 3:23-25, *Weymouth* (Fifth Edition); 1 Cor. 10:31.

¹⁷ While each must bear his own load before God, he does at the same time have a responsibility toward others in the congregation having the same faith and who are also striving to praise God. Paul indicates this when he says, "Bear ye one another's burdens, and so fulfil the law of Christ." This shows that, as we praise God ourselves, we cannot be unmindful of those who are associated with us in running the race

of faith. If we have first in mind the vindication of Jehovah's name and his universal sovereignty, then we will appreciate that the faithful, constant service of our fellow workers will contribute as much toward the honoring of Jehovah's name as will our own confession of praise. Contrariwise, the failure of any will bring reproach upon God's cause. So if we are strong in the Lord and in the power of his might and bear our own burdens well, perhaps also being better situated materially to do this, we must fulfill an obligation toward those who may be having a more difficult time continuing with us in God's service. Because we are strong, we cannot become impatient with those among us who are weak, nor can we brush them aside as of little importance in God's arrangement. If we do so, then we are going expressly contrary to the Lord's instruction given through the apostle Paul. He says: "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves; each of us must please his neighbour, doing him good by building up his faith. Christ certainly did not please himself, but, as it is written, The reproaches of those who denounced Thee have fallen upon me.—All such words were written of old for our instruction."—Rom. 15:1-4, *Moff.*

FACILITATING OUR PRAISING TOGETHER

¹⁸ This means, really, that in our association together as a group of God's people we are not to be governed by the standards or spirit governing those outside of the faith in the world. The world operates on the principle of selfishness, and a man is acclaimed for his achievements no matter whom he hurts or offends in the process. "Survival of the fittest" is the motto of this evil world, and so in their struggle to get to the top men of the world bite and devour one another, they bicker and strive, they indulge in quarrelings and bitter rivalries. Frequently they assume the attitude that "the end justifies the means" and they steamroller over anything that gets in their way. Not so among God's people, however, because they know that those who practice such things will not inherit the kingdom of God. (Gal. 5:21) Anyone seeking to praise Jehovah must be guided by the spirit of God. "Now I say, Walk by the spirit, and fulfil not the desire of the flesh. For the flesh desires the contrary of the spirit, and the spirit the contrary of the flesh; for these are opposed to each other; so that you do not perform the things which you wish." (Gal. 5:16, 17, *Diag.*) Being guided by the spirit of God, his servants in their association together must walk by the spirit and show forth the fruits of the spirit. "But the fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control; against such like

16. How must we bear our responsibility? To compare with whom?
17. How can we bear one another's burdens, and those of the weak?

18. In our association by what spirit must we be guided? How?

things there is no law." (Gal. 5: 22, 23, *Diag.*) There is no law that prohibits a Christian from superabounding in these good fruits of the spirit, and in doing so he is a blessing to those with whom he associates. That means we will not be acting immorally, getting drunk, indulging in pleasures to excess as the world in general does, but we will be soberly giving first attention to spiritual things.

¹⁹ Looking to the direction of God's spirit we will not conduct ourselves in the company of God's people as though we had a chip on our shoulder. It is not good to be so touchy and sensitive that we seize upon every remark or utterance as an assault upon our person and attempt to retaliate in kind. We must not permit prejudice to build up within us against another brother or sister in the company organization, so that we cannot speak to her or hear him speak without being overbalanced adversely to the extent of closing our mind to the good things from God's Word that he may be imparting to the congregation relative to our mutual service. This will have a tendency to sour our mental disposition and distort our thoughts, and the resulting mental upset will not permit us to benefit from attendance at meetings. Instead of fixing our mind on the important things of God's service, the united service is forgotten in favor of personal selfish inclinations. There is danger, too, that this attitude, as a cancerous growth, may spread to others of the congregation and thus inflict spiritual damage to more than ourselves. We must strive to counter such imperfect inclinations by exercising love and forbearance.

²⁰ Being guided by God's spirit we will never become cocky, high-minded and proud, thinking we have progressed to a point where it is impossible for us to commit a trespass or be overcome by the adversary. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12) Realizing that we are all subject to temptation, we will not feel any inward satisfaction over a misstep of another brother in the congregation. Having love, kindness and self-control, we will be anxious to help that brother up from his unfortunate condition. We will not increase his burden by going to others in the congregation and whispering to them just what his difficulties are and wherein he has erred, not if we love him and want to help him as one of God's "sheep". We will try to visualize ourselves in the same position and then we will act toward him as we would want to be dealt with if we made the same mistake. This is the gist of the apostle's advice at Galatians 6: 1 (*Am. Stan. Ver.*): "Even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted."

19. Why must we not be touchy, sensitive, quick to retaliate?

20. Why not gloat over but try to help those who have misstepped?

²¹ Suppose a brother commits a wrong of some kind against us, perhaps unsuspectingly. What shall we do? Shall we hold a grudge and be unyielding in our attitude, waiting for him to come beaten and penitent at our feet? Shall we insist on a public apology before we attempt any move at reconciliation? No; we can go to him and settle the matter privately, avoiding publicity that might embarrass him. In a spirit of gentleness we will approach him in the way Jesus directed, striving for a settlement of the matter with the least possible disturbance. If he will not hear us, then we can lay the matter before the representative members of the congregation so that they, quietly and in a spirit of gentleness, might remonstrate with the one who has offended us. (Matt. 18: 15-17) We must not let slip from our mind the general good and welfare of the congregation, and our efforts at settlement of any dispute should be put forth having first in mind the peace and unity of the company, so that God's service of praise is not interfered with. In this way we endeavor to safeguard God's organization, and at the same time hold onto those who are our brethren, and not merely preach to others outside of the organization in order to bring new ones into the fold of God. All of this imposes a burden upon us, but we must willingly bear it to help others with their load.

²² We must remember that Jesus did not spare himself, but he 'laid down his life for his friends'. He was surely walking by the spirit of God when he unselfishly took upon himself our great burden of sin, while at the same time bearing the reproaches that fell upon God. He was reflecting in our behalf the great mercy that God himself exercises, and so he was praising Jehovah God. We must be willing to extend the same mercy to our brethren who commit faults and make mistakes. Do not forget the divine law: "Blessed are the merciful, for they will be shown mercy!" (Matt. 5: 7, *An Amer. Trans.*) We are going to make mistakes, too, at one time or another, and we shall want forgiveness and restoration "in a spirit of gentleness". But we must always try to show improvement, else such mercy is wasted on us.

²³ Today all of us who have heard the truth, by God's mercy and loving-kindness, must be constantly aware of the fact that Jehovah is allowing this brief interval of time between the enthroning of his King and the violent outbreak of Armageddon so that "this gospel of the kingdom" may be preached. Already thirty-six years have passed and the opportunity to praise God grows more fleeting with each succeeding year. Urgently the command falls upon us with

21. How do we avoid disturbing a company over personal wrongs?

22. Why should we be merciful and also not abuse others' mercy?

23. Why must we praise God during this interval before Armageddon?

increasing force: "Praise ye Jehovah. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. . . . Let everything that hath breath praise Jehovah. Praise ye Jehovah." (Ps. 150:1-6, *Am. Stan. Ver.*) This is no local call to praise God; it is a universal appeal to all creation to join in singing Jehovah's praises. All men that know Jehovah must praise him now, so that

maximum opportunity is afforded others of goodwill to learn of him and join in the praising. Every available instrument must be pressed into service to sound out Jehovah's glories. No one must shirk his privilege of joining in the "Hallelujah" chorus, for the only creation that will survive to all eternity will be that which renders unceasing praise to Jehovah in this "day of Jehovah" and forever beyond its terrible climax.

A VISIT TO CENTRAL AMERICA

WEDNESDAY, November 30, 1949, was the day that N. H. Knorr, president of the Watch Tower Bible & Tract Society, and one of his secretaries, R. E. Morgan, were scheduled to leave New York for a service tour of the Society's Branch offices and missionary homes in Central America, also taking in three countries on the northern coast of the South American continent and several islands in the Netherlands West Indies. They were to attend conventions and give lectures in the principal cities visited during their trip. Preparations for the journey were interrupted fourteen days prior to the departure date when Brother Knorr was stricken with an acute attack of appendicitis. It was hoped that the inflammation would respond to treatment and subside so as to make an operation unnecessary. However, this was the third attack over a two-year period and the doctors decided that an operation was imperative. So at 10 p.m. on November 16 an appendectomy was performed. This meant, of course, that Brother Knorr would be unable to leave on the journey according to the itinerary sent to all Branch offices of the Watch Tower Society in the area to be visited, even though he was back at his desk and working by November 22, six days after the operation.

Due to the fact that Jehovah's witnesses in these countries were expecting a visit by representatives from the Society's headquarters, and because preparations had already been made for conventions and the advertising of public meetings to be addressed by Brother Knorr was being done, he advised Brother Morgan to continue his travel arrangements and plan to make the trip by himself from Mexico through to Nicaragua. Brother Morgan would keep all the speaking appointments and substitute for the president at the public meetings. Brother Knorr decided that, after allowing several weeks for the incision to heal sufficiently, he would leave New York on the 17th of December and spend two days in the first six countries to be visited, finally overtaking Brother Morgan in Costa Rica on December 30. In this way Brother Knorr would be able to handle important matters pertaining to the Kingdom work, check Branch offices, discuss problems of expansion and those confronting missionary homes, and address the local companies that Brother Morgan had already served; and at the same time he would not miss visiting and counseling Gilead graduates in these countries.

Early in the morning of November 30 a group of brethren from Brooklyn Bethel, including Brother Knorr, who was by this time feeling quite well and working every day, accompanied Brother Morgan to the airport at Newark,

New Jersey. There was a very heavy smog over the city that morning, and especially over the airfield; but promptly at 9 a.m. the airport loudspeakers announced the departure of Eastern Airline's Flight 501 to Houston, Texas. The brethren seeing Brother Morgan off wished him the Lord's blessing upon his journey, and within a few minutes the giant new-type Constellation thundered down the runway and soon disappeared in the haze on its southwesterly flight. With its pressurized cabin it cruised at an altitude of more than 11,000 feet, crossing southeastern United States at better than 300 miles per hour. Riding was smooth for the greater portion of the trip. A few minutes before 2 p.m. the captain called for seat belts to be fastened, and promptly at 2:05 the wheels touched down on the Houston runway. Reservations called for a continuance of the trip to Mexico City via Pan American World Airways at 3:30 p.m. But there was a delay of thirty minutes because of repairs being made on the Pan American DC-4. However, not many minutes after 4 p.m. the "Clipper Archer" was out over the Gulf of Mexico, taking a straight course for the capital city of Old Mexico.

MEXICO

A few minutes after 8 p.m. the lights of Mexico City began to appear in the distance. All was pitch dark in the sky above as we flew over the city and circled to the west, but the brilliance of the multicolored lights below evidenced the fact that Mexico City is a modern city, appearing no different from the sky at night than any large American city might. The plane settled down smoothly on the runway of the *Aeropuerto Central* on the outskirts of the city. On hand were all the Gilead graduates doing educational work in Mexico City, along with some members of the Mexican Bethel family. They wondered where Brother Knorr was, as the Mexican office had not received the notification that he would come two weeks later, although they knew Brother Knorr had been sick. Some thought that a fellow traveler getting off the plane with Brother Morgan was one of the brethren from Brooklyn Bethel, and they gave that gentleman as royal a reception and shook his hand as vigorously as they did with Brother Morgan. He certainly must have thought well of Mexican hospitality. It was not until a few of the "reception committee" of some thirty or more brethren said, "Wait for the other brother," that they all learned Brother Morgan was traveling alone.

After all this excitement the group proceeded to the home of the brethren. There everyone gathered around the dining-room tables to look at the latest pictures of the new Brooklyn

Bethel and factory, and to talk about friends back home and how things were going in the U.S.A. This was Brother Morgan's first trip to a strange and interesting country and he was enjoying it.

Thursday and Friday were devoted to checking procedure in the office of La Torre del Vigia de Mexico, A.C. Although Jehovah's witnesses in Mexico had just concluded three very successful district assemblies, a good number of persons gathered together in Mexico City to enjoy a fourth assembly for that country during the year. Principally those comprising the units in Mexico City were in attendance. All persons interested in the work of Jehovah's witnesses were invited to attend the special talk to be delivered on the subject "Liberty to the Captives". There were 670 brethren attending the opening meeting on Friday night. To Brother Morgan this was a new experience and he was impressed by the colorful group—people coming from all walks of life, each distinguished by his dress, but all being the Lord's "other sheep". To see babies carried in a *rebozo* or shawl in the mother's bosom or on her back was a strange sight when one is used to seeing babies moved about in carriages or carried in the arms of the mother. The children of all ages were unusually quiet and never caused any disturbance. All faces radiated joy and happiness. After a few words of greeting the speaker conveyed the love and best wishes of Brother Knorr and his regrets at not being able to be with them.

Then a fine service program got under way. This concluded with a thirty-minute talk by the traveling representative on the responsibilities of servants in the company organization. Saturday morning was set aside for field service; and the afternoon was devoted to talks, all by graduates of Gilead, two being native Mexican brethren. Saturday evening Brother Morgan spoke again, using a Gilead graduate as interpreter. Although the Mexican brethren do not have a *Kingdom Service Song Book*, but just the printed words, it seemed that their singing was so much more vigorous and moving than when the same songs are rendered in English. Sunday afternoon 850 persons assembled to hear the special talk "Liberty to the Captives". There were many persons of good-will in attendance, some having come to their first meeting. The convention concluded Sunday evening with a report on the expansion of the Society's facilities in the United States and a summary of how the witness work is moving ahead in other countries of the world. Approximately 950 persons enjoyed this last session and they requested Brother Morgan to convey their love to all their fellow workers whom he would meet along the course of his trip. At 11 a.m. Tuesday morning, December 6, Brother Morgan bade good-bye to the brethren at the Mexican office and boarded a Pan American DC-4 for the trip to Guatemala, to the south.

THE PRESIDENT GETS AWAY

The Mexican brethren had a very blessed time with Brother Morgan. They were not downhearted because Brother Knorr had not been present with him, because they knew that in about ten days they would receive a second visit, this time by the president of the Society. While his stay would not be as long, still it meant two visits by someone from headquarters, and for this they were glad. Time rolled by quickly and December 17 was upon them before

they knew it. This was the day Brother Knorr was to arrive. He got away from New York on time, saying good-bye to a number of brethren who had come to the airport to see him off. He was traveling the same route he would have traveled with Brother Morgan. The weather was, however, not quite as favorable, for while traveling over the states of Louisiana and eastern Texas the plane ran into a very heavy rainstorm and bumpy air. About half the passengers got sick. Brother Knorr, being a veteran traveler by air, was not disturbed by the bouncing but he felt very sorry for the many distressed passengers. He landed in a drenching downpour in Houston, Texas. All the passengers had to walk through lakes of water to get to shelter. The plane was considerably late and the traveler wondered if the Mexico-bound Pan American plane had waited for the arrival of this Eastern Airlines flight. In checking with Pan American it was learned that their plane was late too and would not leave until 7 p.m. That meant two and a half hours of waiting around the airport.

Desiring to see some brethren in Houston, Brother Knorr phoned the company servant, and shortly thereafter about fifteen brethren came to the airport and spent the time with him. There were many interesting things to talk about, and so until they left about 9:30 p.m. he certainly appreciated their company. Conversation made the time fly by rapidly. Pan American kept postponing their flight 30 minutes at a time until finally midnight rolled around. One of the engines of the DC-4 did not run properly and had to be taken apart two times before they found the trouble. Around 12:15 a.m. the engine was tuned up and sounded as good as the other three. All passengers were on board and they rolled away through a dense fog. Speeding down the runway it was possible to see only a few lights that marked the path for the plane, but within a few minutes they were up in the air above the clouds, observing the stars of heaven. Tired and sleepy, the president of the Society slept all the way to Mexico City, arriving there at 4:30 in the morning. Pan American had informed the brethren who had come out to the airport earlier in the day to meet the plane that it would not leave Houston until morning. So they gave up and went home, with the exception of one brother who checked later in the night and found the plane would arrive between 3:30 and 4:30 in the morning. So he waited until Brother Knorr came. It was good to see Brother Terán, a graduate of Gilead and a native Mexican. The two took a taxi to the Bethel home and got in without being heard or disturbing anyone, and they slept well for a few hours in the morning.

Sunday was a busy day, spent talking to graduates of Gilead school and the Bethel family. Arrangements were made to talk to two of the Mexico City units at 7 p.m. and three units at 8 p.m. The first hall was packed out, with standing room only, and Brother Pérez, the servant in charge, interpreted what Brother Knorr had to say to the company. He was then rushed by car from one hall to the other and started talking there at 8 p.m. At the two meetings there were 550 persons in attendance. Announcement was made at these two meetings that, due to the number of publishers in Mexico City and the crowded three halls they were using, the Society would arrange immediately to break up the five units into twelve, establishing units in all parts of the city so as to make it convenient

for those interested to get to meetings and get better attention as to field organization. This arrangement was received with enthusiasm, for the brethren in Mexico are expansion-minded.

Monday was devoted to problems pertaining to the office work and generally in the field. There are nine circuits in the country of Mexico. These are being increased so that better arrangements can be made for circuit assemblies. A circuit servant in Mexico must be physically strong and mature in the truth. Getting from company to company in some of the out-of-the-way places involves much walking, traveling by horseback, sleeping out in the open, enduring all kinds of hardships, never being sure of good drinking water, contending with the threat of malaria and other diseases, etc. But the brethren in Mexico, like the apostle Paul, are willing to endure all things for Christ's sake. Many little groups of isolated publishers need the service of the circuit servant, and arrangements were made to get in touch with them and give them regular visits. Three and a half years ago Brother Knorr visited Mexico, and in that year they had an average of 3,094 publishers. They have nearly doubled that now with an average in 1949 of 5,547, reaching a peak during the year of 6,733. Companies have increased from 223 to 306. All this expansion has made the brethren rejoice in the Lord's blessing upon their work. There are over 200 pioneers devoting full time to the service, many getting out into isolated places.

Opposition to the work comes mainly from the Catholic Church. It has for years been their policy in Mexico to keep the people ignorant, whereas Jehovah's witnesses for some time now have been helping the illiterate to read and write. The government of Mexico has put forth vigorous efforts to help the people in their education. This, of course, has not found favor in the eyes of the Catholics. They have been able to hold their great population throughout the world by keeping people ignorant, but they are in for a day of reckoning. While the Church has been thrown out of government and has little to say in affairs of state, it still does wield great influence over the people who are born into Catholic families and know nothing else but the Catholic system. The Church would like to regain her lost power in Mexico, but the present generation can recall clearly the evil it has done to the nation. Prominent are the remains of some of the church institutions which, if allowed to remain, will always remind the people of the tyranny of religious inquisition that once existed in Mexico. There was nothing "holy" about the years the Catholic Church ruled that land. In one of the sixteenth-century convents, still in a fair state of preservation, we find beautiful gardens covering subterranean dungeons where religious prisoners were chained in pitch darkness. In their fiendishness the priests devised a method of driving prisoners insane by dropping water on their heads. Still preserved is the lime pit where bodies of the victims were destroyed. Places like this speak for themselves as to the "holy years" of Catholic rule.

It is good to see the Word of God now getting into the homes of the people. And the Mexicans are rejoicing and making known the good news of salvation, 'letting God be true though every man be proved a liar.' On Monday, the 19th, Brother Knorr left Mexico City to take up his work

in Guatemala, after spending a most pleasant time with the Mexican brethren.

GUATEMALA

Flying over Guatemalan territory to the capital, Guatemala city, to the left of the plane Brother Morgan could see three huge volcanoes: Agua, Acatenango and Fuego, Fuego (meaning "fire") being the only active one of the three. It was about 2:20 p.m. when the plane passed over Lake Amatitlan at an altitude of only a few hundred feet and then settled down on the paved airstrip south of Guatemala city, one of the finest airports in Central America. Immigration checking was very brief, but Brother Morgan's baggage was retained at the airport for four hours in order to fumigate it. This is a government precaution against the spread of hoof-and-mouth disease among cattle. Each passenger also had to walk through chemically treated wet sawdust for the same purpose; and all had their baggage handled in the same manner. But within twenty minutes or so the Branch servant and all the Gilead graduates and company publishers who had come to greet the visitors from New York were on their way to the Branch home at 11 Avenida Norte No. 8, Guatemala city. On the way home we passed the site where is being constructed a gigantic sports center. This is being rushed to completion for the Latin-American sports games early in 1950. Right up to date is Guatemala city, with its many busses and fine new cars. At the same time alongside the "new age" are the many yoked oxen, horse-drawn carts and barefooted Indians carrying huge loads on their backs and heads. The fine missionary home consists of seven bedrooms and a modern bath, along with a kitchen and three patios. The largest patio is enclosed and forms an ideal Kingdom Hall that will comfortably seat 200 persons. This certainly provides an excellent headquarters for the Lord's work in Guatemala.

On Wednesday morning the Branch servant, Brother Munsterman, and Brother Morgan emplaned for Quetzaltenango, a city to the northwest of the capital with a population of about 35,000. Here a missionary home is located and the brethren have been doing good work. For that afternoon they had arranged a public meeting in the Teatro Zarco, one of the town's several movie houses. The Gilead graduates were a bit apprehensive, wondering what would happen and how many people would come to a midweek meeting. There is no company in Quetzaltenango as yet, and the previous high attendance figure for a public meeting was only thirty-seven. At 3 p.m. there were not more than twenty or thirty persons present, and so it was decided to wait fifteen minutes more to allow some people time to arouse themselves from the midday siesta. By the time the talk "Liberty to the Captives" got well under way there were 145 persons listening. Everyone was delighted with the attendance, and it was hoped that this meeting would give impetus to the work in Quetzaltenango. A company is being formed there now. Thursday morning all the Gilead graduates returned to the capital with Brothers Morgan and Munsterman to attend the convention there.

It was reported that Guatemala city presented a strange sight on Wednesday evening. After 6 p.m. many fires appeared in the streets, two or three to a block. The church bells began to toll incessantly, and the air resounded with the explosion of fireworks. This was the eve of the annual

celebration of the immaculate conception of the virgin Mary, and hundreds of fires were lighted everywhere to frighten away the evil spirits. In some cases hot coals are taken into the homes so that no evil spirit will take refuge there. It was observed on Thursday that a large image of the "virgin" was carried from one church to another. Following this image were eight other images, all supposed to represent angels. On Friday night this ceremony was repeated when the "virgin" and her angels were returned to the church of origin. It is a very ceremonious procession and is made somewhat weird in the night by the carrying of lanterns and lighted candles on poles. People line the streets to observe the procession, and many move along with it, selling various kinds of foods and trinkets. The men who bear the statue of the "virgin" on their shoulders pay so much per block for the privilege of carrying her. And those who actually carry her back into the church building, which is considered the greatest privilege of the ceremony, pay the most money. This certainly emphasizes the need of liberty for the captives.

Thursday night a good service meeting was had at the Salón del Reino in Guatemala city, and on Friday evening 184 brethren were present for the opening of the assembly. There were young and old, the oldest being a brother of 80 years. He had traveled 120 miles to attend the convention and felt this might be his last because, as he said, "I'm getting rather old to travel." But his vision of the Kingdom is clear and he is an active publisher. It is his earnest desire to have help in the preaching in his town. One sister with eight children, who also manages several Bible studies each week, was there too. Great zeal is shown by many in preaching the Word.

Saturday was devoted to field service, principally the distribution of 60,000 handbills which had just arrived from Brooklyn on Thursday. In the afternoon and evening there was a full program of talks. Sunday morning seven brothers and nine sisters symbolized their consecration in a small pool in the park on the edge of town. The attendance of 425 at the public meeting on Sunday afternoon made glad the hearts of all the brethren. This was a figure 173 more than any previous public meeting in the country. All agreed that this was the best convention yet in Guatemala.

Monday, December 12, after dinner, all the brethren at the Branch home piled into the bus that was to take Brother Morgan to the airport; and shortly, with our driver leaning on the horn, we were under way. Sometimes it seems that the brakes are a safety factor second only to the horn. As we passed down the streets we glimpsed the beautiful National Palace, an architectural credit to the city. But it still bears the marks of the last revolution, for its pretty light-green stone surface is pock-marked with small shell

holes; and here and there one sees a large hole. However, we were soon at the airport and it seemed as though the visit was all too brief. Here again the brethren were happy that the visit was not completely over, because Brother Knorr was coming in a few days. He arrived on the 20th of December.

The plane Brother Knorr took out of Mexico City left promptly and, having a good tail wind, it arrived early at the Guatemalan airport. He landed and was going through the customary procedure for entering the country, but none of the brethren had arrived to meet him. They were all very much embarrassed when they did arrive and found Brother Knorr already there. All were very cheerful, though, and one would think from the joy they all expressed that a convention was on in full force. They had planned a meeting for that night. All the people of good-will had been invited. So there was arranging of chairs at the Kingdom Hall to be done; and we were delighted to see that 225 persons turned out. The subject discussed was the yeartext, "Preach the word," and it was pointed out how important it is for the brethren to prepare to be on their own. They should not work just because the Society had a Branch office there, or a missionary home; but each person in the truth should be ready to continue should all be scattered as the brethren in Jerusalem were when persecution became heavy against the early church. All should be ready to "preach the word" everywhere. While there has been no opposition to the preaching in Guatemala, and the message is received well, it must be expected that the Devil will bring pressure to bear from some source to disturb the tranquillity of the organization.

There were many problems to discuss with regard to the Branch and the work yet to be done in Guatemala. There are more than 3½ million people in the country, and at the present time there are 188 publishers on the average, with a peak of 218 last year. However, expansion is very noticeable in Guatemala, for at the time of the last visit there were only twenty-five publishers on the average in the whole country. That was three and one-half years ago. Plans were made this time to send more Gilead graduates to Guatemala, probably ten to work in other cities. And the graduates of Gilead now in the country are going to work not only towns they are in, but on specified days in certain months they will move out into some of the villages to see what can be done to establish companies. More visits will be made by the Branch servant to the four companies already established, and to a number of isolated brethren. There is a lot to do in Guatemala and the brethren are anxious to do it. After spending two happy days in Guatemala, the president of the Society was on his way to San Salvador, following the route his secretary had taken.

LETTER

FURTHER ON BLOOD TRANSFUSION

October 28, 1949

Dear Madam:

Answering yours of the 14th instant re blood transfusion:

The method of giving blood transfusions today may not follow the normal human procedure as when slaughterhouse men drink the warm blood of animals they have killed or

as when people eat blutwurst or blood sausage with its congealed blood. But just because the manner of administering the blood is different is not proving that God's law concerning blood does not cover or apply to transfusion of HUMAN blood. Whether by eating or drinking or transfusing blood, in all cases it is basically the transferring of blood from one organism human or animal to another organ-

ism, and this basic transfer of blood is what God's Word condemns and forbids to his consecrated people. Just because a blood transfusion does not quench a person's thirst or satisfy a person's hunger is beside the point: the transfer of the blood remains an undeniable fact.

And why did God forbid the transfer of blood from another creature's organism to the partakers seeking some sort of relief, whether relief of hunger, thirst or blood depletion? Search the law of God given in the Bible, if you please, and in no case will you find that the reason why God forbids such transfer of blood is in any way a health reason, to avoid corruption, contamination or infection. The reason is a higher one than that, and your letter shows you have ignored or overlooked that higher reason. At the very beginning, when God established the everlasting covenant with Noah regarding the sanctity of our blood, he made plain this higher reason, when he said: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Genesis 9:4) The blood is the life of the flesh, and for that reason God restricted the use of blood to propitiatory sacrifices for his holy altar. Note that no health reason is given when God says on the atoning value of the blood: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people. [Why?] For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, who taketh in hunting any beast or bird that may be eaten; he shall pour out the blood thereof, and cover it with dust. For as to the life of all flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of NO MANNER of flesh; [why?] for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Leviticus 17:10-14, *Am. Stan. Ver.*; see also Deuteronomy 12:16, 23-27.

It was in harmony with this fundamental significance of the blood that David refused to drink water brought him at the risk of men's lives 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?" (1 Chronicles 11:18, 19) In harmony with this vital significance of blood Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him." (John 6:54-56, *Am. Stan. Ver.*) It is his blood that makes propitiation on God's antitypical holy altar for our human souls. Hence without the shedding of his blood there is no remission or forgiveness of our sins. (Hebrews 9:14-22) That is the only use of human blood that does any real good to humankind, and we should, therefore, not pretend to do mankind a service by a misuse of human blood contrary to the very essence of God's law.

Blood transfusion is blood transfusion whether done by the crude methods of 1492 or by the more refined methods of 1949. Though modern blood transfusion does not kill the blood donor, it is taking part of his life and reducing his vitality and misappropriating his blood under the specious claim of doing good. The Bible speaks of quenching fire, and the pouring out of water in order to save combustible property from a fire is a far-fetched comparison with blood transfusion for medical purposes, because God's law does not forbid quenching fire with water but his law is very specific regarding the disposal of blood. The figures you cite on the enormous use of blood in the U.S.A. in medical practice just goes to show the tremendous blood bill that God has to settle with mankind at the battle of Armageddon for their violation of his everlasting covenant regarding the sacredness of creature blood.

True, Jesus "told his disciples to heal the sick and he gave the order unconditionally. There were no buts attached to it". But records at Matthew 10, Mark 6 and Luke 9 and 10 do not show he authorized them to perform blood transfusions or other violations of the everlasting covenant to do so. He gave them miraculous powers, and the only thing like medical practice is that "they cast out many demons, and anointed with oil many that were sick, and healed them".—Mark 6:13, *Am. Stan. Ver.*

Sincerely yours,

WATCH TOWER BIBLE & TRACT SOCIETY

[For our previous letters on this subject see the *Watchtower* issue of December 1, 1949, pages 367, 368, under the heading "On Blood Transfusion".]

FIELD EXPERIENCE

BIBLE STUDY STARTED WITH WBBR LISTENER

"A young Catholic mother sent a letter to WBBR, requesting more information. I received the letter from the station and made the call. She had lost her only son of ten years of age through drowning, but when she sought comfort from her priest she was told his death was a judgment from God for her not having been a good Catholic. She had implored the priest to spare her son the fire of purgatory, but to no avail. Frantic, unable to eat or sleep, she contemplated suicide. Then by chance she tuned in on WBBR. She heard of a new world of peace without death, she heard of the dead being asleep, resting until a resurrection, when God would bring them back again to a cleansed earth. Hope

sprang up in her heart and she had written for someone to call on her. She had asked that the caller come in the forenoon, as her husband would not be home, for she supposed her husband opposed her listening to WBBR. But when I called her husband was unexpectedly home, yet as I discussed world conditions and God's purposes to bring in a new world of righteousness he nodded in agreement. I finally asked how he had gained so much knowledge. To his wife's amazement he said that every evening, while she put the children to bed, he had been listening to WBBR! I immediately arranged for a study in that home, and now the mother and one daughter are active in Jehovah's service."—New York city publisher.



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

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No. 6

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

The WATCHTOWER

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OFFICERS

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"ANNOUNCING MESSIAH'S PRESENCE" TESTIMONY PERIOD

April closes the 1950 campaign of taking subscriptions for the *Watchtower* magazine. This final month has been set aside as "Announcing Messiah's Presence" Testimony Period and will be a month of special effort and activity world-wide in this behalf. When first published in July, 1879, our magazine was called "Zion's Watch Tower and Herald of Christ's Presence". It is still a herald of the invisible presence of Christ or Messiah, with more proof of this now than ever before since 1914. Very fittingly, then, subscriptions for *The Watchtower* are to be taken during the Testimony Period thus designated. For each subscription for a year at the regular rate of \$1.00 a set of 8 booklets is to be given as a premium. Where people are already subscribers for *The Watchtower*, they may be offered, instead, our companion magazine *Awake!* but without the booklet premium. We should like this twelfth *Watchtower* campaign to realize a peak of subscriptions. If you are in favor of that, join us in the campaign. Write us, should you need any assistance to that end. Each one's report will enhance the world-wide total. So submit your report on our form for such.

"WATCHTOWER" STUDIES

Week of April 30: "Fearless at the World's End,"

¶ 1-13 inclusive, also "The Way to Remain Fearless to the Final End",

¶ 1-9 inclusive, *The Watchtower* March 15, 1950.

Week of May 7: "The Way to Remain Fearless to the Final End,"

¶ 10-30 inclusive, *The Watchtower* March 15, 1950.

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

Please address the Watch Tower Society in every case.

Offices	Yearly Subscription Rate
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Burma, 39 Signal Pagoda Road, Rangoon	Rs. 3/8
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1.00
England, 34 Craven Terrace, London, W. 2	5s
India, 167 Love Lane, Bombay 27	Rs. 3/8
Jamaica, 151 King St., Kingston	5s
Newfoundland, Post Box 521, St. John's	\$1.00
New Zealand, G. P.O. Box 30, Wellington, C. 1	6s
Nigeria, West Africa, P.O. Box 695, Lagos	5s
Philippine Republic, 104 Roosevelt Road, San Francisco del Monte, Quezon City	2 pesos
South Africa, 623 Boston House, Cape Town	5s
T. Hawaii, 1228 Pensacola St., Honolulu 14	\$1.00

Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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MEMORIAL FOR 1950

The new moon nearest the spring equinox in the north temperate zone determines the first month of the year according to Jehovah's decree. (Ex. 12:1, 2) This year the month Nisan begins at sunset of March 19, and hence the fourteenth day of Nisan would begin at sundown of Saturday, April 1, 1950. This agrees with the date nineteen years previous according to the metonic cycle. That day, after 6 p.m., Standard Time, would be the correct time for the annual observance of Christ's death according to his command. At an appointed hour that night companies, units, and groups of the consecrated people of God should assemble. After an opening song and prayer, some appointed consecrated person, preferably one of Jehovah's anointed ones, should present extemporaneously or read a discussion upon the meaning of the Memorial emblems. Then prayer should be offered over the emblems and they should be served, for any of the remnant of the anointed members of Christ's body to partake of. The emblems should be unleavened bread and red wine, to copy our Lord's example. All persons of good-will, whether consecrated or not, are cordially invited to attend this significant and blessed celebration, even though they are not authorized to partake of the emblems as members of Christ's body. After the Memorial appropriate service announcements for the group 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 at each gathering, and the number of those partaking of the emblems.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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FEARLESS AT THE WORLD'S END

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear."

—Ps. 46: 1, 2.

JEHOVAH caused the record to be made that in the closing days of this old world there would be many tribulations, great evils committed, increased oppressions, sorrows multiplied, and an all-pervading sense of uncertainty and insecurity would rest on the people. Trouble upon trouble has come upon this generation, until many wonder just what will come next. Great fear has overtaken the earth's inhabitants. They know some great catastrophe is impending and that they are powerless to stop it. Terrible disasters have already taken place and more are yet to follow. Amid all this the faithful Christians are the objects of intense universal hatred, and yet they are counseled not to be discouraged or frightened. Concerning the "time of the end" of this world, in which we have been since A.D. 1914, their Master said: "And when you hear of wars and disturbances, do not be scared; these have to come first, but the end is not at once." (Luke 21: 9, *Moffatt*) And previous to that prophecy he had said to them: "Fear not, you little flock, for your Father's delight is to give you the Realm," that is, the Kingdom.—Luke 12: 32, *Moff.*

² This present evil world is in opposition to Almighty Jehovah, and always has been, and there is no hope of its ever coming into harmony with God's perfect will. Ignorance of the Most High God is everywhere; a dense, mental darkness blankets humankind, obscuring the knowledge of Jehovah. Only the faithful footstep followers of Jesus Christ know Jehovah. Truly "darkness covereth the earth, and deep gloom the peoples, but on thee beameth [Jehovah], and his glory on thee is seen". (Isa. 60: 2, *Rotherham*) Into the darkness of this world the light must penetrate to open the blind eyes, revealing the knowledge of the glory of God and of his beloved King-Son to earth's millions, showing the pathway to life and offering comfort and peace. Darkness is the antithesis of light. It is no wonder, then, that all manner of evil things are said about the light-bearers for their discouragement. Threats are made by the workers of darkness against the children of light to

try to intimidate and if possible bring fear so that they will desist from spreading light. Such conduct by those of this world often causes much surprise to the peaceful servants of the only light. They find it hard to understand until they call to mind what Jesus said concerning such experiences: "Happy are ye, whensoever they may reproach you and persecute you and say every evil thing against you falsely for my sake: rejoice and exult, because your reward is great in the heavens; for so persecuted they the prophets who were before you."—Matt. 5: 11, *Roth.*

³ The thousands of good-will persons now receiving the light have not been accustomed to ill-treatment. Sometimes they question the advisability of continuing if such treatment is to be meted out to them, for it is one thing to learn the good things of Jehovah's holy Word and the marvelous blessings in the future through the new world, but an entirely different thing to meet up with the world's disapproval, scorn, ridicule and persecution. Nevertheless, the displeasure of the Most High God will be made manifest if we shirk responsibilities because of fear. "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe. Many seek the ruler's favor; but a man's judgment cometh from Jehovah." (Prov. 29: 25, 26, *Am. Stan. Ver.*) A mighty work has to be performed before this old world is destroyed. No time is this for hesitation, timidity or fearfulness, but a time for going forward. This is a time for courageous action and marvelous expansion on the part of all true servants of God. The whole world and the invisible evil powers are exerting every effort to prevent this prosperity. Every expression of hatred is being and will be raised to create barriers, but such obstacles will not succeed. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. 54: 17, *Am. Stan. Ver.*) Such promises are for the heritage of diligent, fearless servants of Jehovah God.

⁴ Today his mouthpieces have to speak God's Word

1. Who are today in fear, and who are not so, and why?
2. Who now bear the light? Why is it attempted to frighten them?

3, 4. However, what is this a time for? and why that with confidence?

to rebellious Christendom, a stiff-necked generation, a hardhearted people, and no words must be diminished from the divine commands. No; but the whole counsel of God must be declared, even though Satan, the god of this evil world, will try to make us forget the truth and God's instructions. Those who are overcome by the evil one or by his agents will incur the displeasure of Jehovah.

⁵ The fearless servants of God are at enmity with this world: "The friendship of the world is enmity to God. Whosoever, therefore, is minded to be a friend of the world an enemy of God doth constitute himself." (Jas. 4:4, *Roth.*) This enmity is not for different political opinions, ideologies, religious views, or racial animosity. No, our enmity is far more embracing, for it is opposition to the whole world, visible and invisible. No individual, group or world organization could continue in such a state of alienation from this present evil world in its own strength. Human endurance can go only so far. No person of flesh and blood can stand against the whole world and serve with an unpopular, despised organization for very long, unless he obtains strength from the highest source, the Almighty Jehovah. In such service there are no praises from men, no plaudits, no thanks nor honors from the world, no monetary nor commercial gain. Indeed the more service rendered, the more zeal, energy and devotion put into the work, the greater the hatred and disesteem from those of this world. Therefore, is it not of vital importance to know how this much-needed strength and support may be obtained?

⁶ His Word abounds with assurances: "Come now! Do you not understand, have you not heard, that the Eternal is an everlasting God, the maker of the world from end to end? He never faints, never is weary, his insight is unsearchable; into the weary he puts power, and adds new strength to the weak. Young men may faint and weary, the strong youths may give way, but those who wait for the Eternal shall renew their strength, they put out wings like eagles, they run and never weary, they walk and never faint." (Isa. 40:28-31, *Moff.*) The apostle Paul comforted us with these words: "In conclusion, strengthen yourselves in the Lord and in the power which His supreme might imparts." (Eph. 6:10, *Weymouth*) *An American Translation* expresses it, "You must grow strong through union with the Lord." Stress is laid on the words "must grow strong". Quite evidently, then, the power of God will not just fall on us like a coat, equipping us to do mighty works, but rather something has to be done by each individual to strengthen himself in the Lord. Much time in study has to be spent that one may learn the source of strength, who has already obtained it,

and how he did so. Every Christian surely wants to be a valiant warrior of the Lord, do his holy work without fear and withstand the fiery darts of the wicked one, having complete confidence in Jehovah and in his glorious King-Son Christ Jesus.

CAUSES FOR FEAR; HOW TO BE MET

⁷ What are some of the causes for fear? Probably all will concede that fear is the expression of selfishness. Where there is complete unselfishness there is love. "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love." (1 John 4:18, *Am. Stan. Ver.*) This slavish fear certainly would be absent if all selfishness were eliminated. However, is it not true that when we are requested to perform some special service for Jehovah, which may be in direct opposition to this world, may in fact even be a message against it, thoughts like these enter the mind: Can I do this work? Will I fail? What will be the result? What will the people think and say? Is there possibility of hurt or danger to me or to my family? Will it be mental or physical? Can the pain be endured? Many doubts come upon the fearful. Hesitation sets in and the fear of man takes hold. Immediately excuses come to mind; perhaps there is something more important to do, something demanding attention has been forgotten, or maybe one's health is not so good. Timid and fearful ones are satisfied they have good reasons for not going forward with the work in hand. "The spirit indeed is willing, but the flesh is weak."

⁸ Is it really possible for a creature to build up his courage so there would not be all these fears? Can he be fortified against all these fleshly limitations and weaknesses? The answer in the affirmative is supplied from Jehovah's Word. "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4:19, *Am. Stan. Ver.*) The Most High assures us: "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; yea, I will uphold thee with the right hand of my righteousness." And again, "Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread." (Isa. 41:10 and 8:13, *Am. Stan. Ver.*) He who knows so well the weakness of human flesh commands us not to fear.

⁹ Then how can we depend on him? Is it possible to stake one's life on the promise of Jehovah? The Scriptures supply the answer: "All such words were written of old for our instruction, that by remaining steadfast and drawing encouragement from the scriptures we may cherish hope." (Rom. 15:4, *Moff.*) There is no need to fear that our hope will be in

5. With what are we at enmity? Whose strength do we need? Why?
6. How may such needed strength and support be obtained?

7. What are some of the causes of fear?
8, 9. What assurances have we to fortify us against such fears?

vain or that we shall be disappointed, for the apostle says: "Tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts."—Rom. 5: 3-5, *Am. Stan. Ver.*

¹⁰ Our strength must therefore be drawn from a study of the Scriptures, for here we learn who is the source of strength. Did not the Almighty make strength? He created it. The more we learn of Jehovah, and how he supplies his power, the better enabled we shall be to become recipients of it. To know Jehovah is to trust him. Our Lord Jesus is the perfect example of complete confidence, knowing no fear of man, of the world, or of the Devil. The truth gives freedom of mind, of speech and of self. "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32, *Am. Stan. Ver.*

¹¹ Truth must be received in meekness. "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." (Jas. 1: 21, *Am. Stan. Ver.*) The Lord Jesus was meek. Likewise "the man Moses was very meek, above all the men that were upon the face of the earth". (Num. 12: 3, *Am. Stan. Ver.*) Meekness and fear of the Lord are essential qualities of the Christian, and Jehovah has graciously provided for our private and collective study so that we may attain growth in these qualifications. By meekness will instruction come, and the faithful disciple will always be found waiting on the Lord and seeking His will. Then at all times the conscience will be void of offense toward the Lord when supplicating him for help and strength to do his work. Lack of meekness will often result in one's going ahead and trying to accomplish something in his own strength.

¹² By our associating for fellowship, study and service, we are able to encourage and aid each other in the faith. "Then they that feared the Lord spoke

10. Therefore from what study must we draw strength, and why?

11. How must truth be received, and why?

12, 13. How can we encourage and aid one another in the faith?

every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name. And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them, as a man spareth his son that serveth him." (Mal. 3: 16, 17, *Douay*) Speaking every one with his neighbor cannot be accomplished by remaining at home or by only reading the Scriptures. To accomplish this it must of necessity mean meeting one with another and discussing the Lord's Word and those works which pertain to the honor of his holy name. It means talking to one's neighbors, and telling them the truth. With such actions the Lord is so well pleased that he commanded a record to be made: "But meanwhile those who worshipped the Eternal talked to each other, and the Eternal heeded them and heard them; before him lies a record of his worshippers who adhere to him. 'And I will claim them,' the Lord of hosts declares, 'as my own prized possession, on the day when I take action; I will spare them, as a man spares the son who works in his service.'"—Mal. 3: 16, 17, *Moff.*

¹³ Then the apostle Paul declared: "By observing one another, let us arouse ourselves to rival one another's love and good deeds. Let us not neglect meeting together as some do, but let us encourage one another, all the more as you can see that the great Day is coming nearer." Jesus said, "For wherever two or three are gathered as my followers, I am there among them." (Heb. 10: 24, 25; Matt. 18: 20, *An Amer. Trans.*) It is so that we can understand the good purposes of the great Jehovah, and grasp for ourselves an understanding of the righteous new world and its King, for there must be a personal acceptance and conviction of these truths. To have complete trust and implicit confidence we must make these truths our own, a part of ourselves, so to speak, and then we shall be able to obey the injunction, "Stand your ground, then, with the belt of truth around your waist." The truth is truly our armor from God to enable us to withstand the onslaughts of the evil one and his demons in these last days. —Eph. 6: 11-14, *An Amer. Trans.*

THE WAY TO REMAIN FEARLESS TO THE FINAL END

OBVIOUSLY talking together to know the truth will embrace attending Bible studies regularly, being present and sharing to the extent possible in the service meetings and ministry school meetings, making sure we are present at the circuit assemblies and other assemblies arranged by the

Lord's organization. All these provisions are made to learn the truth and so grow "strong in the Lord, and in the power of his might". As each servant increases in knowledge he will desire to make it available to others. So then, there is the publishing of the good news, talking to those outside the companies, the people in general, yes, going from house

1. What does talking together to know the truth mean or require?

to house, then making further visits until the interest is kindled into a desire for study. The oftener Jehovah's children converse together and carry this news to others, the more pleasing it is in his sight.

² Is it not a fact that those servants who attend meetings regularly, take an interest in the ministry programs and in the actual preaching service, who are present at every session of their circuit assemblies, are the ones who are most lively, always discussing the truth, eager for any opportunities and privileges of service? Are they not always talking about their back-calls, their studies, or how someone has been aided in the service? These dear ones have no time to spend doing anything else, but keep themselves free from old world pursuits in order that they may willingly be slaves of the Lord Jesus Christ.

³ Nothing escapes the eye of the Lord. "Thy Father which seeth in secret himself shall reward thee openly." (Matt. 6:4) He takes note of faithful, loyal service. Never does an act escape him. "The Lord hath his throne in the heavens, his eyes behold, his eyelids prove, the children of men." (Ps. 11:4, *Leeser*) We know his eye never sleeps and he is ever watchful for the best interests of his children. "For he puts you under his angels' charge, to guard you wherever you go, to lift you in their hands lest you trip over a stone." (Ps. 91:11, 12, *Moff.*) Remember the precious promises: "For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him." (2 Chron. 16:9, *Douay*) "He never faints, never is weary, his insight is unsearchable; into the weary he puts power, and adds new strength to the weak. . . . Those who wait for the Eternal shall renew their strength." (Isa. 40:28, 29, 31, *Moff.*) Contentment and peace are the lot of those who live in the conscious condition that Jehovah's power is always available for their need, and he is watchful for their best interests, believing that "we know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything".—Rom. 8:28, *Moff.*

⁴ Why should the Christian then fear? Surely with such assurances he may follow through with the service of the truth and grow in love, and so grow "strong in the Lord, and in the power of his might". Jehovah's witnesses are the only ones who are in such a happy condition, for they know the truth and it has made them free. They study the Bible, talk about it, and obey it, because they know it is God's Word. Their studies include reviews of the acts of faith and fearlessness of the servants of God in ages past, and they believe that the same God who did wondrous works then is the same one we know and serve today. "For this God is our God for ever and

ever: he will be our guide even unto death."—Ps. 48:14, *Am. Stan. Ver.*

⁵ The way, then, to remain fearless to the end is to study the truth which is God's Word; learn of his works toward men in times past; get to know who God is and understand his purposes. Appreciate the fact that he is the Eternal God, the Almighty, the Most High, who always was, is and is to be; without beginning, without end, who knows the end from the beginning, the source of goodness and life. Learn of his beloved Son, the beginning of all creation, for without him was not anything made that has been made; how he has always been his Father's delight, and, when sent to earth, he took the form of human flesh wherein he suffered, and by complete obedience, fearlessness, loyalty and love was highly exalted and given a name above every name, for he is King of kings and Lord of lords, the Everlasting Father, and the Prince of Peace. Study God's Holy Record and be taught of the new world of righteousness and its blessings, in which you may now learn to rejoice. Keep firm your hope to share in these blessings. "Happy the people who know thy festal songs, who live within the sunshine of thy favour!" (Ps. 89:15, *Moff.*) It is good to know about these promises; yes, go beyond merely knowing, memorize them if you will, so that they are always in mind for your comfort and consolation. Only those who have learned to actually trust in Jehovah know the value of being able to recall at will some of the precious statements God has made for those who love him.

⁶ All good-will persons must learn of these things, be taught what is involved and who first raised the issue of universal supremacy. Unless properly informed of Satan's works they will not value the promises of the Almighty's protection. For is it not a fact that those who seek righteousness and the Lord's honor become targets of the Devil? David, speaking prophetically for Jesus, said: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) Jesus did not choose for himself, but pleased first his heavenly Father: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."—Rom. 15:3.

EFFECTS OF ACCEPTING TRUTH

⁷ The acceptance of these truths by sincere persons has an immediate effect on the disposition and the pathway along which they walk. A disinclination to continue seeking the company of former associates and relatives shows itself and a leaning more to be with those who have the truth. This is as it should be. The more they seek the truth and companionship

2. What effect does such faithful talking together have on one?
3, 4. What assurances give us contentment, peace, happiness, freedom?

5. What, then, is the way to remain fearless to the end?
6. To value God's promises, what issue must we be taught? Why?
7, 8. (a) What change does accepting truth effect in us, leading to what fears? (b) In whom must we build up trust, and how?

of the brethren, the more it becomes apparent to their former friends and business associates that something has happened in their lives to change the course of conduct, the conversation and forms of relaxation. It may be some will scoff, ridicule and bring various kinds of opposition to bear, or perhaps our secular occupation is in question, and then, if there are Scriptural family responsibilities on us, what will happen? Who will look after them? Former friends may be lost and disesteem be manifested. Also suppose these prophecies are not going to work out as expected? What will then be done? It may be Armageddon will not come as soon as expected! Then what? And, to say the least, one would become the laughingstock of others. All these fears and many more may crowd into the mind. It is now time to take comfort and obtain strength.

⁸ Listen to Jehovah's word: "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil." (Prov. 3:5-7, *Am. Stan. Ver.*) Perhaps at first it is not easy to trust in the Lord, for we certainly have to know anyone before he can be trusted. However, by prayer in earnestness and sincerity, with study and fellowship in service, you will learn how to trust in Jehovah with all your heart.

⁹ Honest seekers for righteousness must learn to go much farther, if they would become champions of truth, real soldiers in the war against the Devil's world, fighters for the new world of righteousness, and fearless at this world's end. Activity in the work of Jehovah becomes those who want to make progress and really obtain from the Lord his full approval, a place in the new world, and a share in the joy and blessings with others in the future purposes of Jehovah. Fear prevents progress. It brings stagnation, perhaps providing obstacles to being received into the new world. Those who are fearful are in a continual condition of anxiety and worry about many things that never happen. The Lord Jesus instructed: "So do not worry about tomorrow, for tomorrow will have worries of its own. Let each day be content with its own ills." "But which of you with all his worry can add a single hour to his life?" (Matt. 6:34, 27, *An Amer. Trans.*) Needless to say, many do not take the Lord at his word and cast all their cares upon him. So they are unhappy because always fearful about something that might happen, described by Paul as "those who through fear of death had been subject to lifelong slavery". (Heb. 2:15, *Weymouth*) There is a Deliverer, and that one is Christ Jesus, who can set every captive free from self-bondage, bondage to the Devil,

yes, and to present evil conditions. The truth of God as given by Christ Jesus will set free from such fears. "And ye shall know the truth, and the truth shall make you free."—John 8:32, *Am. Stan. Ver.*

¹⁰ Those who are strong cannot please themselves as to their course of conduct, for they must help the weaker ones. How easy for the strong ones to say to the timid and fearful ones, Stand aside and let me go on! Or to lose patience with the Lord's "other sheep" and, because they themselves can boldly go forward, think that every one else should and it is just too bad if they cannot! No, it cannot be this way for the devoted ones of the Lord; for the command of Jehovah is: "Proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1, *Am. Stan. Ver.*) Again: "Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion." Furthermore: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you."—Isa. 52:2 and 35:3, 4, *Am. Stan. Ver.*

¹¹ The responsibility falls squarely on the shoulders of the anointed remnant and their companions to strengthen the weaker ones, and not push them to one side. The timid ones should not be bruised or hurt or loaded with further handicaps. It must not be that way. Rather obey God's command, "Say to them that are of a fearful heart, Be strong, fear not"! Then instruct and explain, showing reason for not being afraid. Strengthen them in the sure knowledge of the truth; give them the assurance they need. Certainly point them to the true Deliverer and Avenger. "Lo! your God with avenging doth come, with the recompense of God, he doth come to save you." (Isa. 35:4, *Roth.*) How precious and assuring these words are to the true lovers of Jehovah! He comes "with avenging". All the evildoers, scoffers, blasphemers, persecutors, haters, slanderers and other agents of Satan will be punished, and harm will come to those who hurt God's children.

¹² Let the fearful ones know and take courage in the knowledge that Jehovah reigns. "Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel." (Isa. 12:6, *Am. Stan. Ver.*) The King is here. He now sits on the throne of authority, and shortly will again attack the enemy organization and break it to pieces. Cause the fearful ones to be strong in the certain knowledge of these important and vital facts, so that they will realize that the things to which they are holding in this life are not really worth consideration. However, all should deal kindly and not dogmatically, or

10. How must the strong not act toward the weak? Why not?
11, 12. How must the strong act toward the weak, and why?

9. What further is needed to build up fearlessness? In what way?

with a domineering attitude. A little reasoning on some of these matters, with time taken out to explain, will be time well spent and reap its own rewards. Do not hastily brush aside their problems and seemingly great barriers, but try to understand their attitude, and help them. Remember that the timid ones want the assurance that everything will be all right if they go on, not a blunt word that they should not fear; for very often they know that themselves. Sometimes those who have been the fearful ones become firm, loyal soldiers of Christ Jesus, having learned in a difficult way that their own lack of strength to go forward in the holy service of God has necessitated a complete dependence upon Jehovah, the Strength-giver.

¹³ Surely this is a most joyful occupation, to help the Lord's little ones in this way, to see the knees of those who are weak get strong so they can carry the servant on in the service, to note the hands and arms which did hang down limp get stronger until they commence to use them in the employ of others. Yes, to really see an inactive person become active is a joy. Those who are found handling their brethren with kindness and consideration, therefore obtaining results, will surely be granted further gracious opportunities of service. Does not the Lord know they will be careful, diligent and dependable, always trying to build and strengthen the brethren? Let us take to heart the dealings of Jehovah with each one of us and so deal with the fearful and timid ones in like manner. Resulting from these ministrations is the greater expansion of Jehovah's service. All the faithful servants will so help each other to remain fearless to the end.

FEAR OF GOD PROPER

¹⁴ The apostle Paul warned, "So the man who thinks he can stand must be on his guard against a fall." (1 Cor. 10:12, *An Amer. Trans.*) Jehovah has recorded that "not to the swift was the race, nor to the strong the battle". (Eccl. 9:11, *Roth.*) No one is so strong that he needs no added strength. Paul's experience was certainly an outstanding example, for he exclaimed, "That is why I am pleased with weaknesses, insults, hardships, persecutions, and difficulties, when they are endured for Christ's sake, for it is when I am weak that I am strong." (2 Cor. 12:10, *An Amer. Trans.*) Then how is it possible to always be able to draw strength from Jehovah? you may ask. The answer is that we must all live in the fear of the Lord. Strange though it may appear, yet it is a fact, true to experience, that the more we fear Jehovah, then the less we shall fear creatures, conditions and the world with its wicked demons and overlord. It is not for us to fear Jehovah as a great

monster. Jehovah is just, true, wise and loving. These attributes are part of the Almighty. We fear him, so we love him. Some may wonder how this is possible. If you do, then take for example the human father, and remember that the child's love for parents is not one whit diminished by knowledge that disobedience and wrongdoing will bring some form of punishment. Good parents must discipline their children. "When our earthly fathers disciplined us we treated them with respect; should we not far more submit to the Father of our spirits, and so have life? For they disciplined us for a short time and as they thought proper, but he does it for our good, to make us share his holiness."—Heb. 12:9, 10, *An Amer. Trans.*

¹⁵ With Jehovah it is a question of obedience or disobedience. He shows the way leading to life by obedience, and those who walk therein are happy; those who refuse to walk according to the light they have are stubborn or negligent ones and are disciplined, and if they turn rebellious then they are cut off from the way leading to life. Should we, therefore, not fear the Life-giver? The man is foolish who refuses to do so. It may not appear a vital matter whether one is fearful or fearless, but there should be no misapprehension as to how Jehovah's Word deals with the two classes. "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe. Many seek the ruler's favor; but a man's judgment cometh from Jehovah." (Prov. 29:25, 26, *Am. Stan. Ver.*) "Have no fear of those who kill the body but cannot kill the soul: rather fear Him who can destroy both soul and body in Gehenna." (Matt. 10:28, *Moff.*) "The fear of Jehovah is a fountain of life, that one may depart from the snares of death." (Prov. 14:27, *Am. Stan. Ver.*) When judgment is rendered we know the righteous Judge will be true and impartial, and still he expresses his decision that the destiny of those judged fearful is destruction: "But for the fearful . . . their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8, *Am. Stan. Ver.*) None can afford to ignore these plain statements from the Scriptures.

¹⁶ Often an examination of oneself is beneficial to see if the commandments of Jehovah and Christ Jesus are being obeyed. Are we really sharing in the ministry committed to the chosen ones? Is our heart really behind our service effort? Are we truly devoting all? "And to love him with one's whole heart, one's whole understanding, and one's whole strength, and to love one's neighbor as one's self is far more than all these burnt-offerings and sacrifices." (Mark 12:33, *An Amer. Trans.*) If this is true in our case, then we may depend upon it that we shall not be fearful. If,

13. What joy and opportunities result to the strong so acting?

14. By what attitude do we draw strength from Jehovah? How so?

15. Why is it important to fear Jehovah rather than creatures?

16. Why should we see that we are not just pretending to obey God?

of course, a pretense is being carried out, if we are just going along with the crowd, and not making sure of our steps, and coming to a personal decision, then we may expect to be fearful. To be fearless must mean entering into the truth, the commands, the service, the experiences, with all we have, wholly, completely devoted to Jehovah's holy will. We may be satisfied if our examination reveals honesty and sincerity and not hypocrisy. "Happy the pure in heart; for they will behold God!"—Matt. 5:8, *Diag.*

¹⁷ Certainly it must be clear that if there was a real fear of the Almighty then no creature of sound mind would ever dare displease him. For our own well-being it is imperative that we learn to fear the Most High. Those fearing him are his friends. "The friendship of Jehovah is with them that fear him; and he will show them his covenant." (Ps. 25:14, *Am. Stan. Ver.*) Correct information is of utmost importance. For that right instruction we are bound to rely on God's Word. He is the source of knowledge, and those desiring understanding must first learn that "the fear of Jehovah is the beginning of wisdom". (Ps. 111:10, *Am. Stan. Ver.*) Our worship to him must be rendered with fear. "Therefore let us render thanks that we receive a realm unshaken; and in this way let us worship God acceptably—though with godly fear and awe, for our God is indeed a consuming fire."—Heb. 12:28, 29, *Moff.*

¹⁸ Pause and consider the words, "Our God is indeed a consuming fire." What is the significance? The apostle Paul in all probability is quoting from Deuteronomy 4:24 where Moses was referring to the occasion when Jehovah had been displeased with him. It happened at Kadesh, the burial place of Miriam, and the children of Israel had murmured, rebelling at God's dealings with them, for there was no water to drink. Jehovah instructed Moses to gather the assembly together and speak to the rock before their eyes, and water would spring forth. Quite evidently Israel was to witness a marvelous demonstration of God's power. Moses gathered Israel together and took his rod and then said: "Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them."—Num. 20:10-12, *Am. Stan. Ver.*

¹⁹ Moses knew well that proper worship is acceptable only with fear of Jehovah. Because he failed to give Jehovah credit, and did not hallow the Creator's name, God denied him the honor and great responsi-

bility of taking Israel actually into the land. Little wonder, then, that he drove these truths home to Israel: "Furthermore Jehovah was angry with me for your sakes, and sware that I should not go over the Jordan, and that I should not go in unto that good land, which Jehovah thy God giveth thee for an inheritance." He further said: "Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you, and make you a graven image in the form of anything which Jehovah thy God hath forbidden thee. For Jehovah thy God is a devouring fire, a jealous God." (Deut. 4:21, 23, 24, *Am. Stan. Ver.*) Israel should have known this, for at Mount Sinai God had revealed his glory by fire. "And the appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel." (Ex. 24:17, *Am. Stan. Ver.*) So, now forty years later, Moses commanded: "Know therefore this day, that Jehovah thy God is he who goeth over before thee as a devouring fire; he will destroy them." "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." (Deut. 9:3 and 28:58, *Am. Stan. Ver.*) Moses truly feared the Lord as indicated by his words: "For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward."—Deut. 10:17, *Am. Stan. Ver.*

²⁰ Where is the man, where the ruler, yes, and where is there any government that should not bow the knee in fear of this most mighty One, who inhabits eternity, who can melt the mountains, and rain fire from heaven? He can burn with fire this old evil world and consume every evildoer on the face of the earth. Indeed it is his purpose to do so. Every one not having a place in the new world of righteousness will be destroyed forevermore. Truly "our God is a consuming fire"! Once we grasp this truth and fact, and make it our own, then and only then shall we live in the fear of Jehovah, a fear to go contrary to the ways he has marked out, a fear to go against his instructions, a fear to hurt in any way those who are his own children. The whole world will try to hurt God's anointed and their companions, and will meet with well deserved disaster. Jehovah says: "Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."—Isa. 8:12, 13, *Am. Stan. Ver.*

²¹ Just try to imagine the fear you might have toward these evil worldly powers. Go to the limit in your imagining, and then realize with all the force

17. Does fearing him make us enemies, or how does it affect us?
18, 19. Where was it said God is a devouring fire? How is he such?

20. How will he yet manifest this fact?

21. Who is exempt from fearing Jehovah? Why is this?

possible that the fear of Jehovah must be far greater than all that. Does not ordinary sense convey to us that Jehovah the Life-giver can just as easily take away our life as he can give it? Faithful Job gave expression thus: "Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah." (Job 1:21, *Am. Stan. Ver.*) Knowledge of the great Creator is so essential, and those knowing him best trust him most, and fear is with all. No one is exempt from fearing Jehovah, not even the beloved and precious Son of God, for it is written: "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered." (Heb. 5:7, 8, *Am. Stan. Ver.*) Yes, he was heard for his godly fear, his reverent fear.

²² Sometimes there is an inclination to water down this expression "fear" and say it means just "reverence" of Jehovah. True, reverence must be included in our fear of him, but fear also means dread, awe. Take, for example, the scripture at Isaiah 8:13: "Let him be your fear." The word "fear" here is a translation of the Hebrew word *mo-raw'* and means also "dread, terribleness, terror". At Psalm 2:11 the word "fear", translated from *yi-raw'*, is derived from the same Hebrew verb *yi-reh'* meaning "to fear, reverence, honor".

²³ The many recorded works of Jehovah clearly teach that creatures should have proper, intelligent fear toward God. They should stand in awe before him and bow down before his great and terrible name Jehovah, for no one should willfully cause his displeasure. Disobedience is punishable by death. Has he not the right and power to destroy? While fearing to incur his anger for rebellion, stubbornness, idolatry and all forms of disobedience, yet God's children must love him. Perfect or complete love will cast out all slavish fear and give the creature a proper appreciation of his relationship to his Creator. No one who really has an awe, a dread, a reverence, yes, fear of Jehovah, has fear of man or conditions in the world. Those who are the loyal and faithful children of the Most High God know from scriptures and experience that fear and love of Jehovah go hand in hand, and are not, in His case, in opposition. They fear to do anything contrary to his will, for he can destroy; yet they love him with all they have. If we maintain fear of God we shall be kept fearless of men; and at this world's end this is most important.

A MODERN EXAMPLE OF FEARLESSNESS

²⁴ In these years since the close of World War I in 1918 true lovers and fearers of Jehovah have many times demonstrated their fearlessness toward men. They have been taught to know him and to make him their strong tower. His purposes in his people are clearly seen. Evidences of his guiding hand in their affairs pile up. They wait on him and are nourished for future service, even as the apostle Paul declared: "For God has not given us a timid spirit but a spirit of power and love and discipline. So do not be ashamed to testify to our Lord, and do not be ashamed of a prisoner of the Lord like myself; join me in bearing suffering for the gospel, by the power of the God who has saved us." (2 Tim. 1:7-9, *Moff.*) But how little they realized the need they would have for all these favors and assurances. Great opposition was being organized in 1933 against the Lord's anointed, and it broke out in fury a few years later. Furious demonized mobs attacked these peaceful Christians until the persecution became a national issue in America. Bitterness, hatred and all forms of slander and evilspeaking were heaped on these faithful witnesses, both young and old, male and female. It required fearlessness to withstand such brutal oppression; those who had no strength were granted it by the Almighty in whom they had trusted. Their trust and confidence were rewarded and the abuse and hurt turned out to be a testimony against their enemies.

²⁵ On came World War II, but no one had grasped how far-reaching it would be when the peace was broken. Totalitarian hordes overran Europe. Jehovah's witnesses were arrested in large numbers, and overnight cast into prisons or concentration camps. The Watch Tower Bible and Tract Society's work was interfered with and some Branch offices occupied by the gunmen. But God's work could not stop. His commandments were final. Bitter and terrible persecution came on Jehovah's witnesses in most countries, yet what happened to God's faithful servants? Did they discontinue doing Jehovah's service? Certainly not! The whole world was against them, yet they trusted in the Most High God. In themselves they were subject to human frailties, fear and doubts, but looking to the Lord and relying on his might and strength, they went on confident that he was their support and was truly backing them up. It is a fact that in all countries where Jehovah's servants carried on the gospel-preaching work to the best of their ability Jehovah God became, as it were, very real. Assurance was supplied, so that no one could doubt that God was with us. We knew.

²⁶ Over and over again, as the loyal brethren all

22. What is the full force of "fear", that is, fear of Jehovah?

23. Is fear of him opposed to love? Why is that?

24. Since when has our fearlessness specially been shown? How?

25. Under what developments and how did God become very real to them?

26. How were faith in him and love toward him strengthened in us?

know, the Lord comforted and gave such marvelous demonstrations of his working with us, of his power manifested on our behalf, that we were strengthened to go on. How many times it could be recalled that a seemingly impossible situation would arise, yes, often involving the service of Jehovah and the interests and well-being of the brethren; yet a way out was provided! And at knowing it was no one but Jehovah who had so acted gratitude would fill the heart; our love for him would grow deeper and stronger and true fear of the Lord brought forward its own rich reward. "Oh love Jehovah, all ye his saints: Jehovah preserveth the faithful, and plentifully rewardeth him that dealeth proudly. Be strong, and let your heart take courage, all ye that hope in Jehovah." (Ps. 31:23, 24, *Am. Stan. Ver.*) The anointed knew their calling and promised reward in the kingdom of heaven, and the Lord's "other sheep" had been strengthened in their hope of the new world blessings and Jehovah's favors. "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: Be strong, and let thy heart take courage; yea, wait thou for Jehovah."—Ps. 27:13, 14, *Am. Stan. Ver.*

²⁷ So today all the children of the Most High rejoice in the faithful, fearless action of those who were honored and privileged to have assigned to them such opportunities of service, which have all been for the advancing and expansion of the Lord's service. The ministry was performed. They were used and others have benefited. Fearlessness brings reward.

REWARDS OF BEING FEARLESS AT THE WORLD'S END

²⁸ No good thing will be withheld from those who fear the Lord and walk uprightly, whereas the ones who are without fear of God and do wickedly shall lose life and have no good things added to them. "The fear of Jehovah prolongeth days; but the years of the wicked shall be shortened." (Prov. 10:27, *Am. Stan. Ver.*) "No good thing will he withhold from them that walk uprightly. O Jehovah of hosts, blessed is the man that trusteth in thee." (Ps. 84:11, 12, *Am. Stan. Ver.*) "The fear of Jehovah is a fountain of life, that one may depart from the snares of death." (Prov. 14:27, *Am. Stan. Ver.*) Not only will the Lord preserve and add many years to the ones fearing him, but will give to them wisdom, that most precious gift. "The fear of Jehovah is the beginning of wisdom." (Ps. 111:10, *Am. Stan. Ver.*) Then more blessings follow, for he has promised: "The

reward of humility and the fear of Jehovah is riches, and honor, and life." (Prov. 22:4, *Am. Stan. Ver.*) Those who fear Jehovah are clean and hate evil, for it is impossible to be filthy in mind, heart and body, or to love the unrighteous evil thing and truly fear God at the same time. "The fear of Jehovah is clean, enduring for ever." (Ps. 19:9, *Am. Stan. Ver.*) "The fear of Jehovah is to hate evil."—Prov. 8:13, *Am. Stan. Ver.*

²⁹ The last days of this wicked, abominable world are upon us, and we shall see the final end during this generation. Terrible calamities will befall those living on earth today, for it is the time for Jehovah's anger to be poured out. It is a time of darkness, desolation and gloom. Famine, disease and death will overtake those on earth today. Every form of oppression and corrupt, sadistic practice will be used. Violence will be everywhere, for all the world will be shaken to its very foundation. Hatred upon God's children will be viciously expressed by the wicked. But blessed is the lot of those who fear Jehovah, those who trust in him. Study the 91st Psalm and know that Jehovah is the lot of those who can apply its precious promises to themselves: "Thou shalt not be afraid for the terror by night . . . it shall not come nigh thee . . . For thou, O Jehovah, art my refuge! Thou hast made the Most High thy habitation." (Ps. 91:5, 7, 9, *Am. Stan. Ver.*) Protection is guaranteed to those fearing Jehovah, for even the angels will guard them. "The angel of Jehovah encampeth round about them that fear him, and delivereth them." (Ps. 34:7, *Am. Stan. Ver.*) "As the mountains are round about Jerusalem, so Jehovah is round about his people from this time forth and for evermore." (Ps. 125:2, *Am. Stan. Ver.*) "God is a shelter and stronghold for us, we shall find him very near; therefore we never fear, though earth be over-set . . . The Lord of Hosts is at our side, the God of Jacob is our fortress."—Ps. 46:1, 2, 11, *Moff.*

³⁰ Oh the joy of that time when every human heart praises Jehovah and fears him with a clean and enduring fear! No more evildoers in the land, for in God's new world only his friends will be there. Not alone in the future; but now in this very day the rich blessing and favors of Jehovah are granted to those who are fearless. Let all learn to know Jehovah. Study his precious Word. Grow strong in him and in the power of his might. Keep the eye single and the heart steadfast, wholly trusting in Jehovah and being fearless at the world's end.

27. So what attitude has been rewarded, and in whom?

28. What are the rewards to those having the clean fear of Jehovah?

29. Despite world trouble why is the lot of His fearers blessed?

30. What joy is set before us, and what final exhortation given?

Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments . . . and repayeth them that hate him to their face, to destroy them.—Deut. 7:9, 10, A.S.V.

EL SALVADOR AND THE HONDURAN COUNTRIES

AT THE new, beautiful airport of San Salvador, which bespeaks the increasing role being played by international air travel, a group of Jehovah's witnesses were awaiting the arrival of R. E. Morgan on December 12, and ten days later for N. H. Knorr, president of the Watchtower Society. The first visitor saw new terrain and a city new to him in Central America.

In all of El Salvador there are 207 publishers, but not more than 100 of these are in the capital city. Nevertheless, the brethren had arranged for a public meeting on Tuesday evening, December 13. The declaration of the truth deserved the best, and so the Branch leased the Teatro Nacional, the finest and most reputable theater in El Salvador. The meeting was widely advertised with handbills and posters, and several hundred letters of invitation had been prepared and delivered. The occasion was a bit unusual because of the fact that this night marked the eve of the national celebration of the first anniversary of the revolution. The government had made elaborate arrangements for the celebration and the festival spirit was everywhere in evidence. Bands, drum corps, troops, police—all were ready for the big day marking one year of freedom from dictator rule in El Salvador. How would "Liberty to the Captives" be received in such an atmosphere? What would the reaction be to a strong declaration against Catholic oppression? Would many people come to such a meeting on this evening?

These questions were soon answered as 803 persons found their way into the National Theater. Nothing this big had ever happened to Jehovah's witnesses in El Salvador before. The talk, with interpretation, progressed well. About halfway through the talk it was noted that some national police had entered the building, one coming up front near the stage. However, they made no effort to interfere with the meeting and were apparently there to see that order was maintained. The spirit of the audience was good, all listening attentively as religious-political-economic oppression and captivity were contrasted with the great freedoms which the new world will bring to the people. Spontaneous applause answered the declaration in this supposedly strong Catholic country that people who wanted to know the truth should not depend on the priests, for they would never teach the truth from the Bible. The meeting was a huge success, and it is estimated that at least 600 of the public were there.

Arrangements had been made for the Branch servant and Brother Morgan to travel by station wagon to Santa Ana the next morning, some 45 miles from the capital. Here are located another missionary home and a company of Jehovah's witnesses, and a meeting was scheduled for Wednesday night. All passengers but two were aboard and it appeared that we were to enjoy a pleasant trip with our Spanish-speaking chauffeur. But, alas, the shiny new Chevrolet soon coughed, sputtered and quit cold. The chauffeur manifested disgust as he muttered in English, "Ugh, no gas!" He seemed dumfounded and aghast that such a thing could happen to him; but the fuel gauge registered "Empty" when he called at the Branch home for two of his passengers. And so we waited patiently for a half hour while he trotted off in search of more combustible fluid. When gas had been put in the tank, the battery would not turn the engine over.

So we lent some assistance to our distressed chauffeur by helping him push the machine. It got to Santa Ana.

That afternoon several hours were spent distributing invitations. During the course of the work the publishers saw two funeral processions en route from church to cemetery which well demonstrated the attitude of the Catholic Church toward the people here. The first was the funeral of a poor man, whose body was being carried in a plain box by relatives. Those who followed wore tattered clothes and some had no shoes. It was indeed a pitiful sight to behold. But the second funeral was for a wealthy man. Well-dressed pallbearers carried an ornate casket. They were preceded by two priests in flowing robes. A long line of black-clad mourners followed, and many automobiles and flowers were in evidence. Brother Morgan inquired of a shopkeeper as to why the priests did not also lead the first funeral procession. The answer shows where the love of the clergy is, for the poor people did not have sufficient money to pay the priests to lead their funeral. How wonderful that God loves the poor and gives the water of truth to them freely! Certainly these people need the Kingdom and its blessings to release them from their poverty and captivity.

That evening an enthusiastic group of 136 persons assembled in the patio of the missionary home in Santa Ana to hear a service talk and to listen to a report of the wonderful expansion of the Kingdom work in many countries of the world. Surely these dear brethren in Santa Ana were not alone in praising their God, for everywhere and in every language Jehovah's people were holding high the Signal. Just as thrilled as all their brethren were three totally blind publishers who sat in the first row. They sell newspapers and know every inch of the city, and at least one supports a family. They are among the best publishers in the Santa Ana company. They have their own territories and work them; they attend every meeting and answer from the *Informant* and *Watchtower* better than most brethren who can read these publications for themselves; they are enrolled in Theocratic ministry and give student talks, and they give good ones, too. What an example they set for Kingdom publishers everywhere who have eyes with which to see! It was a pleasure to meet them and see their joy for the Lord and for the privilege they have of helping open the eyes of those who are blinded by religious tradition.

A few days after Brother Morgan left El Salvador Brother Knorr arrived and again had a good visit with many faithful missionaries. Extra chairs were obtained for the meeting in the Kingdom Hall, which is situated in the missionary home. At the evening meeting 128 persons packed out the assembly place, the largest meeting of brethren ever held in San Salvador. The less than two-day visit was much too short to go into all the details, but the big problems were handled. Arrangements were made to open a new missionary home in San Miguel on February 1. Four of the missionaries from Santa Ana will be transferred to this home. Arrangements were made, too, for the visiting of companies and isolated publishers more often during the year; and efforts will be made now to open up new territories for witnessing. Since the last visit of Brother Knorr, when there were 22 publishers there three and a half years ago, a magnificent increase has taken place. There was an

average of 177 publishers for 1949, with a peak of 207. There are twelve missionaries in the country, and it is hoped that before 1950 is over more will be able to enter to help in the expansion program. It was a pleasure to answer the Gilead graduates' many questions about the new Bethel home, the changes at Gilead, and tell them about the increases made in other lands. To learn of the faithfulness of their fellow students in sticking to their work always brings joy to those who are working hard to stay in the field.

HONDURAS

Saturday morning, December 17, Brother Morgan bid *adios* to the brethren in San Salvador and boarded a DC-3 for the 55-minute flight to Tegucigalpa, Honduras. This proved to be a rough trip, no doubt due to air currents created by the extremely mountainous terrain below. The captain ordered seat belts fastened all the way, for the ship was tossed around like a feather. As it heaved to and fro, some of the passengers did likewise. It was good to settle down on the rock-strewn airfield at Tegucigalpa and feel the solidness of terra firma again. Brother Burt and seven of the eleven Gilead graduates presently in Honduras were there at the airport to meet the visitor from New York, and so were many of the local publishers. Soon the entire group was headed back toward the city in the bus that had been rented for the occasion. The remaining hours before noon were spent in necessary formalities with three different departments of the government so that Brother Morgan's passport and papers would be in order for his departure from the country a few days later.

This was a big week-end for the brethren in Honduras. Friday had marked the beginning of the first general convention ever held in that country. Brethren from all seven companies in the land were in Tegucigalpa, and many isolated publishers were here too. This represented a big effort for many of the brethren, but they had planned for this occasion. Twenty-eight publishers came from one company by air to the capital, and some of them had never flown before. One brother sold the family cow in order to get sufficient funds for the trip. Others walked.

The inhabitants of Tegucigalpa were startled to see Jehovah's witnesses advertising with placards for the first time, and the brethren had several interesting experiences as they walked about the streets. One "*padre*" followed a sister along the street, discouraging passers-by and bystanders from accepting handbills advertising the public lecture, though he had a handbill in his own hand. One gentleman reminded the "*padre*" that if he, the "*padre*", could take a handbill then there seemed to be no reason why others could not take them. With that the clergyman ripped up the invitation. Such interference did not stop people from attending the public meeting. On Sunday morning at 10 o'clock there were 511 persons in the theater to hear "Liberty to the Captives". This was the largest public meeting ever held in Honduras by Jehovah's witnesses. That afternoon eleven new witnesses were baptized in the Rio Grande river about a mile out of town, to which place all the brethren walked. One person, a transient who had talked to one of Jehovah's witnesses just a few days before and who had then attended all sessions of the convention, was among those baptized. He is anxious to learn everything he can now so that he too can join in the preaching, and

so he asked if he might have a Bible study in his home.

There were other places to be visited in Honduras, where graduates of Gilead are working, along with others of the Lord's people who were unable to come to the general convention at the capital. So on Monday afternoon the Branch servant and Brother Morgan boarded a TACA plane for San Pedro Sula, a city lying northwest of the capital. Monday evening witnessed the gathering of 92 brethren and persons of good-will at the Kingdom Hall located in the missionary home where two graduates of Gilead live. The local brethren were happy with the turnout. Right next door to the missionary home is a radio station which grants free time to Jehovah's witnesses each week. The missionaries put on some very interesting programs. San Pedro Sula is hot, and it rains a great deal, but the Lord is blessing the efforts of the brethren in preaching the gospel there.

Tuesday afternoon the two brethren traveled to La Ceiba, a city on the coast directly north of Tegucigalpa. En route the plane stopped at Puerto Cortez and Tela. As we approached La Ceiba we saw thatched roofs of the homes below and great fields of banana trees. The north coast of Honduras is fine banana country, and the fruit companies provide about the only means of employment for the population. That evening the three Gilead graduates who have worked in La Ceiba for about six months were pleased to see 41 persons at the meeting. Ten of these persons are now publishers, and a company of Jehovah's witnesses is being organized. Many of the people of good-will learning of the truth here are active in the local churches, and some were troubled by the warning of the clergy that Jehovah's witnesses would just sell as many books as possible and then leave for another town. But they were assured that Jehovah's witnesses were in La Ceiba to stay and that they were forming a permanent company organization for true worship in that city. These new people were interested in hearing about the Society's work throughout the world, as well as considering the responsibilities of Jehovah's witnesses in La Ceiba to proclaim the truth. Working here is not easy, but the brethren are enthused with the prospects for expansion.

The paths of Brother Morgan and Brother Knorr crossed on Saturday the 24th of December. The plane that the president of the Society came in on at Tegucigalpa was the same plane Brother Morgan was to leave on for Nicaragua, he having already visited British Honduras and Honduras. For ten minutes they discussed matters pertaining to the countries visited, and then Brother Morgan was on the way to Nicaragua. Brother Knorr was to stay and decide on matters relative to the Branch and missionary home. He recalled being there in 1946 when the work was really just beginning, when seven graduates of Gilead had been sent in there to organize things for preaching the gospel. Brother Burt had been transferred from Costa Rica to Tegucigalpa, and other inexperienced missionaries were sent to the capital city to assist in the organization work. During the year 1946 there was an average of only 19 publishers in the field, twelve of these being company publishers. 1947 saw the work more than double, reaching 45 publishers for the year. Then 1948 saw a large increase, the publishers jumping to 119. Again in this last service year they more

than doubled in number of publishers, bringing the total up to 246. This means they have had an increase of more than 100 percent in each of the last four years. So Honduras has proved to be an excellent field for the advancement of Kingdom interests.

On Saturday evening at the Kingdom Hall, which is situated in the missionary home, 66 brethren attended the talk delivered by Brother Knorr. The brethren here, as in other countries, must be preachers of the Word, every individual being on his own as a minister of the gospel. Jehovah's witnesses are not in this work because someone else is doing it; they are in it because they have accepted the responsibility of preaching the Word in the presence of Jehovah God and in the presence of his Son, and at the time of Christ's second appearing and the setting up of his kingdom. While most of these brethren have been in the truth for only a year or so, they are beginning to appreciate the responsibility the Lord has placed upon them and how they must always remain faithful in order to gain eternal life.

Uppermost in the missionaries' minds was how they might expand during 1950. After considering the conditions in the country and the prospects of the future, it was believed best to add more missionaries to the present homes and open a new home as soon as possible in another city. There are a lot of small villages of from two to five thousand persons that will also have to be reached by aggressive, young missionaries who will be able to "rough it". It is hoped that by the time the year is over penetration will have been made into other parts of the country with the Kingdom message.

While the missionary home in Tegucigalpa is a beautiful place and very comfortable, it is believed to be in the wrong part of the city to bring about much more advancement in that territory. Instructions were given to the Branch servant to move the missionary home into the heart of Tegucigalpa. It is now on the outskirts of the city. A small Kingdom Hall situated in that district will take care of whatever good interest has been developed around the home. The public meeting of a week previous demonstrated that there is a lot of interest in the city, and better attention can be given this interest if the home and Kingdom Hall are more convenient to the people.

After attending the English *Watchtower* study and the Spanish *La Atalaya* study on Sunday, and talking over problems with the missionaries, Brother Knorr's very pleasant stay with this group came to a close. Monday morning he was on his way to San Pedro Sula to visit four other graduates of Gilead and discuss their work with them. Getting away at 8:30 in the morning of the 26th, the plane landed at Progreso, a few miles away from San Pedro Sula. In a few minutes it was taking off again, skimming the treetops of the banana plantations and the clean little city of La Lima on the way to San Pedro Sula, where it landed five minutes later. The day was spent with the missionaries in their home, and at 3:30 in the afternoon many of the company publishers of San Pedro Sula and La Lima came to the airport to see Brother Knorr off to British Honduras. More than thirty brethren had come to say hello, regretting very much that he had been unable to be at their convention in Tegucigalpa.

BELIZE, BRITISH HONDURAS

The same reception was given Brother Knorr as Brother Morgan received when he arrived in Belize, British Honduras. Two truckloads of brethren had come out to greet the visitors from the Society's headquarters. In Brother Morgan's case his plane arrived two hours late and his landing was in the dark; while Brother Knorr's plane was on time and, in fact, arrived there before one truckload of brethren got to the airport. It was indeed a pleasure for both to see these 65 zealous brethren of Belize welcoming the visitors to their seaside city.

Brother Morgan, after clearing Customs, climbed into one of the trucks with the rest of the brethren and headed back into the city of Belize. That evening he gave them a report on what had occurred on his trip up to that time. Thursday morning was devoted to checking the Branch records and missionary home reports. In the afternoon the brethren were addressed on the subject of "Love", and at 7 o'clock that evening 100 persons came to hear the public lecture. The majority of them remained to hear an hour's talk following the public lecture, on the responsibility of Jehovah's witnesses in praising Jehovah's name.

His schedule called for him to leave early Friday morning, and the missionaries saw him off at the airport. The weather was bad and visibility poor. Flying away over the Gulf of Honduras the plane struck some very rough weather and heavy rains. It was necessary to keep the seat belts fastened all the time, and it seemed as though the plane were bouncing and sliding around in the air and could not do much to overcome the force of the elements now raging. The destination was San Pedro Sula in Honduras, but the storm and fog were too intense for a landing there, although a try was made. After circling the field for some time, trying to get in, the pilot changed his course and eventually landed at a small field in Puerto Cortez. This meant that Brother Morgan missed seeing the missionaries again at San Pedro Sula, who were waiting at that field. After the plane had refueled it got away to Tegucigalpa. It was indeed good to get out of that drenching rain and off the muddy field and see the sunshine when arriving in Tegucigalpa. It was here that Brother Morgan stayed overnight and then met Brother Knorr the next morning at the airport on his way to Nicaragua.

The elapsed time between Brother Morgan's visits and Brother Knorr's was growing shorter. It was only a matter of days, and it seemed to the brethren as though it were a continuous convention with a little rest period in between. At Belize Brother Knorr was driven into the city by truck, enjoying the company of the brethren and the beautiful scenery along the Belize river, which is really jungle country. Some of the missionaries have gone away back into the country of British Honduras where the mahogany trees are cut and lumber floated down the river. Six small companies have been organized in various parts of British Honduras and there has been a steady growth in the number of publishers in this country. In 1946 when the first graduates of Gilead arrived there were only thirteen publishers and the one company at Belize. Now there are fifty-five publishers and six companies in different parts of the country. When the two truckloads of brethren arrived in Belize they drove right to the Kingdom Hall. Brother

Knorr did not have opportunity to speak to them at the airport, so they assembled in the Kingdom Hall for a few minutes and Brother Knorr talked to them in the late afternoon. It was a great pleasure to greet some who had been there on his former visits, and also to see many new faces, and wish them well.

The evening was spent in the missionary home talking over the problems, of which there were many. One of the great problems is that of impressing on the minds of the publishers their responsibilities. Many new publishers want to serve the Lord but they do not appreciate consecration and the necessity of symbolizing it. It takes great patience on the part of missionaries to keep after the new interest. But then the Lord is patient with all of his people in these last days of this old world. And we must be patient, too. In some lands individuals appreciate their privilege of service more quickly than in other places. Then, too, many people are steeped in the habits of this old world and its religious ideas and it is hard for them to change in so short a time. The brethren are not discouraged but they needed counsel and were wondering how missionaries handled the same situation in other lands. Patience and love for the people of the land in which you work is the answer to the problem. We must always recognize that people have their own way of life and have formed habits over centuries of time, and some of the things they do and the way they think are inbred in them. British Hondurans are slow to take on new ideas, and it takes real patience to convince them. However, the brethren have had good results and there are now more people proclaiming the message of the Kingdom than ever before in British Honduras.

In addition to the missionary problems there are other things to contend with. Belize has no running water furnished to the homes by a city water supply. Every home must have its own wooden or concrete tank, and during the rainy season drain water off the roof and store it for later use. But these problems are met, along with the marketing problem and the mode of travel, which are different from what the missionaries were used to in the United States. Accustoming oneself to conditions, as all missionaries must do in their country, is important to successful service and enjoyable living. It was indeed good to see the splendid attendance at the evening meeting. The missionaries invited their people of good-will and, to their surprise, 111 persons came to hear Brother Knorr talk on "Preach the Word". The responsibility of being a minister here was put squarely up to the congregation assembled. God's laws apply to all people regardless of land, education or customs. God's laws never change. All individuals must accommodate themselves to these laws and adjust their lives to be in harmony with Jehovah's purposes.

It is believed that the visit of the brothers to Belize has helped the publishers and the new interest, as did the visits to other countries. It was a pleasure to be associated with these brethren and it was too bad the visit could not have been longer, but the plane schedule called for leaving early the next morning. By taxi all the missionaries and Brother Knorr went to the airport. He anticipated seeing the Gilead graduates again at San Pedro Sula and Tegucigalpa on the way to Managua. After saying good-bye to the little group the president of the Society did not experience the same kind of trip as his secretary in the way of rough weather on his way to San Pedro Sula, but like his secretary he missed landing at San Pedro Sula because there were no passengers to get off and none to get on. He was told this by the stewardess on the plane about fifteen minutes after leaving Belize. He was sorry he did not get to see these missionaries again, but he consoled himself in the fact that the group in Tegucigalpa would be at the airport to greet him. But thirty minutes later the stewardess said the plane would not land in Tegucigalpa either because no one would be getting on or off, and that instead it would go on to San Salvador.

The brethren in San Salvador had been told that Brother Knorr would not land there on his way to Managua, but would land at Tegucigalpa; so both the San Pedro Sula and Tegucigalpa groups and Brother Knorr were disappointed in not seeing each other. Now he was landing at San Salvador at 10 a.m., and so he talked to the El Salvadorean Customs officers, requesting permission to go into town during the three-hour stay. However, he was informed that transit passengers were not allowed to leave the airport. With the aid of a kind Pan American employee, he phoned a taxi company in San Salvador and told them to go to the address of the missionary home and tell the people living there that Mr. Knorr was at the airport and that they should take the selfsame taxi and come out immediately. Six brethren happened to be at home, doing their washing and cleaning. So they hurriedly changed, and a very enjoyable visit was had for two hours, including a dinner together at the airport. The time was well spent. Air travel is a little uncertain. You are not always sure where you are going to land. But you eventually get where you are going.

Shortly before 1 p.m. the plane came in and, after saying good-bye, Brother Knorr was on his way to Tegucigalpa, where all the missionaries were coming out to meet him, believing he would be on that plane. And so the president of the Society had the pleasure of talking to them for fifteen minutes before going on to Managua.

LETTERS

ABSENCE OF PRAYER AT PUBLIC MEETINGS!

November 17, 1949

Dear Brother:

Answering your query of the 9th instant regarding the absence of prayer in opening and closing our public meetings:

It is certain that the public does not come to our public

lectures in our Kingdom Hall or elsewhere to hear us pray, but do come to hear the advertised subject spoken upon by the speaker announced as competent to handle it. Our Exemplar Jesus held many public lectures, but there is no record that he opened or closed any of them with prayer. There is no Bible record that he opened up the sermon on

the mount with prayer, or those open-air lectures after which he fed the multitude, first the 5,000 and then the 4,000. But there is a record that when he thus fed the multitudes he did offer prayer of thanksgiving to God before breaking the bread and fish and distributing the pieces to the hungry crowds. And these lectures, mind you, were public gatherings of practically all Jews who already believed in Jehovah God. But in our case today we advertise our public lectures as open to all peoples, whether nominally Catholic, Protestant, Jew, skeptic, atheist, or of the many pagan religions. Surely those of the public who are not of the Christian faith do not turn out to our meetings in order to join with us in prayer to our God, but solely to hear the speech which is the drawing feature. So we give them that and do not think to impose upon them by attaching something else to the lecture which might offend or stumble them before they hear the speech they came for. The apostle Paul, at 1 Corinthians, chapter 14, says Christians should offer prayer at their own meetings in a language to be understood in order that the hearers might be able to say Amen! at its close. But we should not expect any non-Christian public to join in any prayer if offered at a public meeting and then say Amen! with us at the close. Our brethren are offering public lectures in many pagan lands, and if it would be imposing upon the pagan public to offer our prayers before we let them hear our public message, then the same rule ought to apply even in Christendom. Because the message is for the public to tune in on, prayer is likewise not offered over the Society's radio station WBBR. But this does not mean prayer is never offered in behalf of all such public meetings. It is, privately, by those promoting and supporting the public lecture campaign. That suffices.

Yours faithfully in serving The Theocracy,

WATCH TOWER BIBLE & TRACT SOCIETY

ATTENDING FUNERALS AND MARRIAGES—WHERE?

November 17, 1949

Dear Brother:

Your card of the 10th instant refers to our letter in the November 15 issue of *The Watchtower* on "Weddings and Funerals" and asks whether you are to understand thereby

that we "advocate the friends' attending weddings and funerals when officiated by religious clergy or in their buildings".

Why, certainly we do not "advocate" it, and the letter in the above *Watchtower* that answered the inquirer was not commenting on attending weddings and funerals at religious buildings where the clergy hold forth. Our letter mentioned sending out our own representatives to serve at such functions.

However, whether a brother or sister is free to attend such a function under clergy management and in their establishment is another question. Certainly a marriage performed by a religious clergyman is just as valid with the law of the land as one performed by any of our brothers who applies for and gets a license. And when any of our brethren do not have any of our own brothers to perform but go to a municipal building and have the ceremony performed by a justice of the peace or some other duly constituted public official, they do not ask first whether that official is a Catholic, Protestant, Jew, or other kind of religionist. The main thing is, Does he represent the law of the land and is he empowered to give legal authority and recognition to the marriage? All other matters are incidental and unimportant and without bearing.

A father or mother, who for reasons beyond their control feel obliged to go to a religious building to see their child married or buried, goes there to see the marriage or the funeral and for no religious reason, if they are in the truth. It is the same as in the apostle's day in the case of a man who went into an idol's temple for something to eat. He goes in there to get a meal, but not to worship. (1 Corinthians 8: 7-10, *American Standard Version*) Some other brother's conscience would not be strong enough to permit him to do this, and his weak conscience would take offense if he saw his Christian brother in such a place for just a meal. So while we do not "advocate" it, we are not within our province to criticize or condemn, but will let God judge our brother who according to his conscience may feel obligated to attend functions under clergy officiation.

Faithfully yours in Theocratic service,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

WBBR ENLIGHTENS A NUN

"Many years ago a young woman who was born in Germany and who was a devout Protestant and a student of the Bible believed she could serve the poor and needy better if she were to embrace the Roman Catholic belief and become a nun. This she did. She took the veil in the order of the Sisters of the Sacred Heart, of which 'Mother' Cabrini was the mother general. This sister became the traveling companion of Cabrini and was later elevated to the position of a mother superior. Her duties took her to Rome and Vatican City, and one day while in the Vatican with Cabrini she noted some magnificent paintings upon the wall, one of which was a picture of Dante's Inferno. She saw the poor victims portrayed as in frightful torments. Shortly she met a cardinal with whom she spoke in German, saying: 'If I believed Almighty God was doing that (pointing to the picture) to the poor unfortunates just because

they were not Catholics, I'd lose all my faith in God.' The cardinal smiled and said: 'My child, don't take it too seriously. We have to frighten the people to make them good.' The sister never forgot that. She came to America and she and her secretary, another nun, opened a home for orphans just outside of New York city. She was crying for God to show her the truth. She bought a small radio and began to tune in various religious programs. One day she tuned in WBBR, listened, and a great flood of light came into her heart and mind. She had found the truth! She sent for literature and began to witness to her neighbors in her nun's garb. Her secretary also got the truth and began to witness. It was not long before off came the garments of ritualistic religion and on went the garments of praise to the great Jehovah!"—Watchtower radio station WBBR.



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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SEMIMONTHLY

No. 7

APRIL 1, 1950

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"ANNOUNCING MESSIAH'S PRESENCE" TESTIMONY PERIOD

April closes the 1950 campaign of taking subscriptions for the *Watchtower* magazine. This final month has been set aside as "Announcing Messiah's Presence" Testimony Period and will be a month of special effort and activity world-wide in this behalf. When first published in July, 1879, our magazine was called "Zion's Watch Tower and Herald of Christ's Presence". It is still a herald of the invisible presence of Christ or Messiah, with more proof of this now than ever before since 1914. Very fittingly, then, subscriptions for *The Watchtower* are to be taken during the Testimony Period thus designated. For each subscription for a year at the regular rate of \$1.00 a set of 8 booklets is to be given as a premium. Where people are already subscribers for *The Watchtower*, they may be offered, instead, our companion magazine *Awake!* but without the booklet premium. We should like this twelfth *Watchtower* campaign to realize a peak of subscriptions. If you are in favor of that, join us in the campaign. Write us, should you need any assistance to that end. Each one's report will enhance the world-wide total. So submit your report on our form for such.

"WATCHTOWER" STUDY

Week of May 14: "Divine Education Bears Good Fruit,"

¶ 1-22 inclusive, *The Watchtower* April 1, 1950.

(See also page 103)

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

Please address the Watch Tower Society in every case.

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Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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MEMORIAL FOR 1950

The new moon nearest the spring equinox in the north temperate zone determines the first month of the year according to Jehovah's decree. (Ex. 12:1, 2) This year the month Nisan begins at sunset of March 19, and hence the fourteenth day of Nisan would begin at sundown of Saturday, April 1, 1950. This agrees with the date nineteen years previous according to the metonic cycle. That day, after 6 p.m., Standard Time, would be the correct time for the annual observance of Christ's death according to his command. At an appointed hour that night companies, units, and groups of the consecrated people of God should assemble. After an opening song and prayer, some appointed consecrated person, preferably one of Jehovah's anointed ones, should present extemporaneously or read a discussion upon the meaning of the Memorial emblems. Then prayer should be offered over the emblems and they should be served, for any of the remnant of the anointed members of Christ's body to partake of. The emblems should be unleavened bread and red wine, to copy our Lord's example. All persons of good-will, whether consecrated or not, are cordially invited to attend this significant and blessed celebration, even though they are not authorized to partake of the emblems as members of Christ's body. After the Memorial appropriate service announcements for the group 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 at each gathering, and the number of those partaking of the emblems.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

APRIL 1, 1950

No. 7

DIVINE EDUCATION BEARS GOOD FRUIT

"The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit."—Jas. 3: 17, Moffatt.

JEHOVAH God ranks first in the field of up-to-date education. Not that his inspired instruction has changed to keep pace with the times, for he completed the key textbook of his study course more than eighteen centuries ago. Rather than his instruction catching up to the times, the times are just now reaching the point where his prophetic wisdom has all along been concentrated. The divine wisdom long ago stored up in the Bible's pages is only now being fully understood by Jehovah's servants, for the prophecies centered on the turbulent times of the last days, and now that man has reached this period he links the observed fulfillments with the prophecies, and understanding flashes into his enlightened mind. "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the upright; he is a shield to them that walk in integrity." "They were written for our admonition, upon whom the ends of the ages are come." (Prov. 2: 6, 7; 1 Cor. 10: 11; Rom. 15: 4, *Am. Stan. Ver.*) So now, finally, man has reached the point in time when Jehovah's up-to-date education unfolds in full bloom for humanity's comprehension.

² But not all persons heed Jehovah's provided education. They look upon it as old-fashioned, and instead turn to the wisdom of this modern world. With pride they point to the advances of scientific knowledge in the fields of chemistry and physics and medicine. They peer into their telescopes and microscopes, study the structure of the earth, read the record in the rocks, and bring forth theories in waves. Studies in human relations run the gamut from the family circle to the international front. They have developed their cultures in music and literature and art. Moreover, their religions have evolved with the times, grown materially richer, embraced social problems, entered political fields, and been added to and subtracted from to make them able to live with supposed scientific advances in education. And to teach all this worldly wisdom they have set up intricate school systems that grab the individual's mind at childhood and indoctrinate it till he reaches adult-

hood. The world considers such educational program the vital one, and pushes it forward while pushing back old-fashioned Bible instruction.

³ Has the world's educational program brought forth good fruit? Has it brought the peace, happiness, health and life mankind wants? Has it erased greed and selfishness, racial barriers and religious prejudices from the human mind and heart? Has not war rather than peace had first call on man's scientific knowledge? Do not many measure happiness in terms of money? Has not health been sacrificed on the altar of so-called civilization, with its unnatural ways of living? Has not life become artificial, filled with social and other vanities? Has man's knowledge of medicine delivered him from the ill effects of disease and harmful habits and immoral practices? Mankind's ailments have increased with its education. Knowledge has forwarded man's destruction. Worldly wisdom is not awake to the times, and its educational program is not up-to-date with these last days. Even its religious systems have failed to feed the people on the divine education they are thirsting and starving for: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."—Amos 8: 11, 12.

⁴ Travel the length and breadth of Christendom's religious realm though they may, searching persons will not find spiritual food in her religious or secular educational programs. Why? Because these worldly systems have either watered down or abandoned Jehovah God's chief textbook, the Bible. The modern professed people of God have blundered in the same way as did the Israelites of old: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2: 13) The clergymen have allowed their watering-places to become cracked and riddled by human theories of

1. How does Jehovah rank as an educator, and why?

2. Do all heed Jehovah's provided education? What shows this?

3. What fruit has the world's educational program produced?

4. Why is no spiritual food to be found in Christendom's programs?

evolution and scientific doubtings, as well as contaminated by pagan religious philosophies. Their new theories will not hold water, and their old pagan teachings are quickly punctured by the Bible truths they have forsaken. Their wisdom rates no higher than any of the other wisdom of this present old evil world, and which Jehovah's Word evaluates as follows: "The wisdom of this world is foolishness with God."—1 Cor. 3:19; 1:17-29; Isa. 29:14.

⁵ Because of spiritual starvation, the orthodox congregations are wasting away and are too weak to fight off the inroads of materialism and atheism. This condition is being noted by worldly observers, and they note something else, also. Consider the following, published in England's *Illustrated Leicester Chronicle*, September 10, 1949: "All over the country congregations in churches and chapels have dwindled to an alarming degree. Thousands of children are being brought up with little or no religious background. The man in the street shows small interest in the old established faiths. Yet a religious convention in Leicester last week-end attracted 8,500 adherents of a creed which inspires its members with overwhelming fervour. The burning enthusiasm of the Jehovah's witnesses is something to make clergymen and their depleted congregations think—and think hard. Why is this movement so powerful a magnet? Why are its members filled with such ardour? One answer is that Jehovah's witnesses believe in taking religion to the people. They believe in preaching from door to door. They are fully aware of the value of publicity, and enterprising in their use of it. They shout their religion from the house-tops. Whatever any church or chapel-goer may think of their beliefs or methods, their intense eagerness is a challenge to bishops and clergymen in every diocese, and to every chapel in the land. Will they answer this challenge by sweeping away old-fashioned ideas?"

⁶ What such candid observers fail to understand is why Jehovah's witnesses are so zealous and the orthodox church-goers so apathetic. Even the clergy note the difference, and of this Catholic bishop Thomas J. McDonnell of New York complained: "The average Catholic often lacks any sense of a lay apostolate. Too often he is content with just a passive membership. He regards his religion as something between himself and God and is not interested in sharing his faith with others. Faith without good works is dead." Then the bishop cited Jehovah's witnesses as "the last word in zeal for propagating their faith". (New York Times, November 15, 1948) But why the difference? It is not that Jehovah's witnesses as people are any different. Most of them were at one time apathetic and listless members of

orthodox religious congregations. The key point is that they changed their spiritual diet, or, more accurately, broke the spiritual fast forced upon them in Christendom's congregations. Not getting spiritual food, they had no spiritual strength for Christian labors. But when they broke from the parched and famine-stricken religious pastures of Christendom and began to feed upon the rich and nourishing spiritual food of God's Word, the Bible, they became strengthened and energized and spiritually bubbled over. And continued feeding renews strength for continuous bubbling over in fervent and zealous Christian preaching.

SPIRITUAL FOOD MADE AVAILABLE

⁷ Through the gospel-preaching of Jehovah's witnesses thousands of persons of good-will are discovering bounteous supplies of spiritual food. They cease their foolish starving in the midst of plenty. They are learning of the program of divine education offered by Jehovah God. Not from the "doctors of divinity" who can flourish a diploma from some theological seminary do they learn, nor is the Bible knowledge gained by regular attendance at some besteepled edifice. Their education frequently begins at home, and without charge by either stipulated tuition or collection-plate solicitation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." "Whosoever will, let him take the water of life freely."—Isa. 55:1; Rev. 22:17.

⁸ Christ Jesus is closely associated with Jehovah God in the teaching work, and he taught in the homes of the people when he was on earth. Following in Jesus' footsteps his early disciples 'ceased not to teach and preach Jesus Christ in every house'. The apostle Paul taught the people "from house to house". (Acts 5:42; 20:20) True Christians today cling to the methods established by their Exemplar, Christ Jesus. They call at the homes of the people, presenting the gospel message. When they stand on the streets displaying Bible magazines and a passer-by shows interest, they offer to call at that person's home to conduct Bible studies.—Prov. 1:20, 21; 8:1-3.

⁹ Many persons of good-will are finding that a practical way to get the divine education is to set aside an hour once a week for Bible study with such Christians, Jehovah's witnesses. With the Bible and Bible helps one can carefully examine and discuss the primary teachings of God's Word. That does not mean the creed-bound doctrines of the orthodox religions, for the learner soon discovers that such teachings as trinity, hell-fire, immortal soul and others are not Scriptural. What he does learn are

5. How do Christendom's systems and God's witnesses compare on zeal?
6. What accounts for this difference as to zeal?

7. How have many of good-will ceased from starving amid plenty?
8. To whose teaching methods do we cling today? In what way?
9. What do many find a practical way to get up-to-date education?

truths concerning Christ's kingdom, the blessings it will bring in a new earth, the signs now visible proving that we are living in the last days, the evidences that Christ's kingdom is established in the heavens and is scheduled to soon move explosively against this wicked world in the battle known as Armageddon, and many other vital instructions that will enable the learner to survive these troublous days and ultimately live in Jehovah God's new world without end. (Matt. 24: 3-39; 2 Tim. 3: 1-5) This is education that is up-to-date with these perilous times, and not lagging behind the times as does the worldly education that scoffs and says that these things in fulfillment of Bible prophecy are yet far off, if they ever come at all.—2 Pet. 3: 3, 4.

¹⁰ Jehovah God blesses the home Bible study, and Christ Jesus prospers even such a small gathering. Did he not promise, "Where two or three are gathered together in my name, there am I in the midst of them"? (Matt. 18: 20) Hence as the zealous witness conducts the home study in an orderly manner, the real Teachers, Jehovah God and Christ Jesus, enlighten the eyes of understanding of the meek student and cause the divine purpose to unfold for the learner. (Isa. 30: 20; 54: 13; Eph. 1: 18) Faithfully each week the witness will go to the home for several months, and sometimes for more than a year, freely giving his time and energy to obey Christ's command to 'feed the sheep', not with one but with many, many spiritual meals.—John 21: 15-17.

¹¹ As time goes by the progressing student becomes better able to heed the Scriptural rule: "Let him who is being orally instructed in the word have fellowship with him that is so instructing him, in all good things." (Gal. 6: 6, *Roth.*) The instructed one contributes to the educational instructiveness of the study by communicating back to the conductor the "good things" being learned. This fixes the newly learned truths in the student's mind and gives him confidence in expressing them in his own words. He will be better able to tell his neighbors what he is learning.

¹² Now an invitation is extended to him to attend a Bible study with a larger group of persons in a nearby home. This company book study is conducted similarly to the one held in his own home, but more attend and a greater variety of comments stimulates his own mind to activity and remembrance of things previously learned. The experience proves the Bible proverb: "Iron is sharpened by iron: so doth a man sharpen himself on the countenance of his friend." (Prov. 27: 17, *Leeser*) Sharpened by these contacts with others of Jehovah's witnesses, the new person is keen on going to the larger congregational meetings of Jehovah's witnesses held at the Kingdom

Hall. Will he not reap additional blessings by heeding the admonition, "Let us consider how to stir up one another to love and good deeds, not ceasing to meet together, as is the habit of some, but admonishing one another—all the more so, as you see the Day drawing near"?—Heb. 10: 24, 25, *Moffatt*.

¹³ At the Kingdom Hall a strong bond of Christian companionship springs up between the learner and others in the company. Their fellowship does stir him to love and good deeds and fortifies him against the mounting evils as time marches on nearer to the day of divine reckoning for this satanic world. The public lectures at the hall cover many of the points previously explained to him, but the different speakers approach from other angles and clarify and broaden his understanding. True, the speakers take texts from scattered parts of the Bible to let them converge on the one subject theme, and the student can remember when his worldly friends and even his former church preacher scoffed at this method and said the witnesses "jumped here and there through the Bible like grasshoppers, and that by such skipping about in the Bible one could prove anything". But this topical method of study was the reason that he had learned more through the witnesses in a month than he had from his former church organization in twenty years.

¹⁴ Moreover, did not the inspired writers of the Greek Scriptures bring together texts scattered throughout the Hebrew Scriptures? And did not that exemplary Teacher, Christ Jesus, in his famous public sermon on the mount make twenty-one Hebrew Scripture quotations, from the books Exodus, Leviticus, Numbers, Deuteronomy, 2 Kings, Psalms, Isaiah and Jeremiah? He was not trying to "prove any old thing" by jumping here and there in his use of texts. By this method and to the people's pleasant surprise "he taught them as one having authority, and not as the scribes", because he backed up his teaching with the authority of God's written Word.—Matt. 7: 29.

¹⁵ At the Kingdom Hall study of the *Watchtower* magazine he is flashed the "meat in due season" from God's Word, illuminating the highway to life. He had been reading *The Watchtower* at home, but now he sees how much of the material he had failed to grasp. And the Kingdom Hall service meetings and Theocratic ministry school! Church-going days had never brought forth anything like those sessions! So this is why Jehovah's witnesses were so efficient in preaching the gospel. At the service meeting they studied effective ways of presenting the message, demonstrating the methods as well as discoursing on them. And the way they organized so that one would not be duplicating the work of another! As for the school, it taught good speaking, composition, facts about the origin and preservation of the Bible, when the var-

10. By whom are such home Bible studies blessed? How and why?
11. How does the one instructed communicate with the instructor?
12. How does he enlarge his study privileges? With what benefit?

13, 14. How does the topical method affect him? Is it Scriptural?
15. What privileges of study and training come at Kingdom Hall?

ious Bible books were written, by whom, to whom, what they contained, and many additional instructions vital to ministers. Then the ministers enrolled for this training gave classroom talks, and were constructively counseled on their delivery and composition. Surely the witnesses did strive hard to obey the admonition, "Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth."—2 Tim. 2:15, *An Amer. Trans.*

¹⁶ The instruction and training that Jesus gave to the apostles and early Christians compare with the ministry school and service meeting of Jehovah's witnesses of today. Many of Jesus' discourses were service talks, urging his followers to let the light shine, to preach the Kingdom gospel, to bear fruit, to baptize the new ones and start them off in the preaching work. He conducted demonstrations for the benefit of his followers, taking the lead in service and showing how the work should be done. "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him." (Luke 8:1) They observed the Master Preacher, and learned from him, and later they gave others cause to recall this superb training. (Acts 4:13) When Jesus sent the twelve apostles out to preach, he gave them specific instruction on how to handle interest and opposition found in door-to-door witnessing. (Matt. 10:1-16) Later on he gave similar Theocratic ministry training for field service to seventy disciples before sending them out to preach, and they returned to report the success of their field service activities.—Luke 10:1-11, 17.

BLESSED CHANGE FOR THE DIVINELY EDUCATED

¹⁷ Now, the new learner pauses to reflect on what he had gained through the divine education offered by God through His witnesses. Before, his life had been a routine of work and a rather desperate effort to capture what he once considered "fun", which frequently involved late hours and dissipation that added to the burdensomeness of his secular work. Worry over the perplexing world problems with war fears always hovering close by, and anxiety for his family because of financial burdens and juvenile delinquency dangers, kept peace from his mind. But how different now! He knew the sure remedy of God's kingdom, that it was near, that present woes were only forerunners of eternal joys in a new world, that the dark clouds had the most silvery of linings when viewed through the prophetic vision of God's Word.—Luke 21:28-32.

¹⁸ Of course, many of his former friends do not

come to associate with him as they used to. It seems they no longer speak the same language. He no longer wishes to do the things he did with the old gang, feels that he has wasted too much time on that in the past, and does not even mind the ridicule his former friends now aim at him. He is comforted to read: "You have spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, carousing, dissipation, and detestable idolatry. They are amazed that you no longer join them in plunging into the flood of dissipation, and they abuse you for it; but they will have to answer for it to him who is ready to judge living and dead." (1 Pet. 4:3-5, *An Amer. Trans.*) He does not mind their loss, for he has gained many more and better friends.—Matt. 19:29.

¹⁹ Moreover, he now has the "peace of God, which passeth all understanding". (Phil. 4:7) Not peace just because he knows what the future holds and is no longer anxious about conditions and his family. Not peace just because he has found spiritual food and is no longer awed by this world's foolish wisdom that is so often turned to destructive purposes, or because he has found better and cleaner friends. His peace is of God, because he has been educated by God with God's wisdom, and he shares the benefits of that divine wisdom. As it is written: "The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward; and the peacemakers who sow in peace reap righteousness."—Jas. 3:17, 18, *Moffatt*.

²⁰ He shares in these blessings to the full, even to the extent of bringing forth "wholesome fruit". The one-time learner has now become a teaching instrument by reason of his diligent study, for now he is "able to teach others also". (2 Tim. 2:2) "Freely ye have received, freely give," he remembers. (Matt. 10:8) According to the Scripture rule he has found it true, "It is more blessed to give than to receive." (Acts 20:35) By his study of God's Word, and by instruction gained at the ministry school and service meeting, and by observing the good examples of zealous witnesses, his mental outlook has changed over from old-world to new-world thinking. "You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good, pleasing, and perfect." (Rom. 12:2, *An Amer. Trans.*) Purged of past bad habits of thinking and conduct by God's Word, he is fruitful in Kingdom service, as commanded: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

16. How do service meeting and Theocratic school compare with what Jesus gave his disciples?

17. What change for the better does such divine education bring?

18. What change of associates occurs? Does the learner mind it?

19. What peace does he enjoy, and for what reason?

20. Why must he become fruitful? By what mental change?

Now ye are clean through the word which I have spoken unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:2, 3, 8.

²¹ Peace that passes human understanding is his now because he is at peace with God, in harmony with God, doing God's will, sharing in God's vindication. He proves that he has wisdom and understanding by obeying the commands to preach. (Ps. 111:10) By using the divine education in field service, by repeating Bible truths at the doors of the people, he fixes them in his mind and prevents them from slipping his memory when needed. Continued study refills the imperfect mind that lets the truth waters escape as if from a leaky vessel. (Heb. 2:1; *margin*) Diligent use of his mental faculties in study exercises

and strengthens them till they can digest not only the milk but the strong meat of God's Word, and the strength gained thereby equips him to withstand persecution and other satanic snares that abound in this world. He advances to perfection of maturity, as the scripture counsels: "Full-grown men have a right to solid food, for their faculties are trained by practice to distinguish right and wrong. Let us therefore leave elementary Christian teaching alone and advance toward maturity."—Heb. 5:14; 6:1, *An Amer. Trans.*

²² Perhaps as this Christian continues his course in divine education and bears more and more good fruit he may advance to the very mature ministry of full-time service, known to Jehovah's witnesses today as pioneering.

21. How does the practical use of his education benefit him?

22. To what large privilege of service may he advance?

MORE AND MORE PIONEERS OF GOOD NEWS

This article makes searching examination of full-time ministry service as a career. It considers some of the pioneer's problems, the requirements, and how to stick to this service. It calls notice to how children may share in pioneering. Because of the service theme, the article will be studied at the service meeting instead of the "Watchtower" study. By the regular "Watchtower" study method, each company should consider it during the last three service meetings in April. Use no more than 30 minutes of each meeting for the study, and at the first meeting consider paragraphs 1-10; at the second, 11-21; at the third, 22-31.

THIRTY-SIX years have gone by since God established his kingdom in heaven for mankind's benefit. The "day of Jehovah" beginning A.D. 1914 is far spent and the accomplished end of this world is at hand. The human family is facing the greatest slaughter since the days of Noah. After the storm of Armageddon has passed there will not be enough living to bury the dead. (Jer. 25:33) Carrion-eating birds of prey and wild beasts of the field and forest will be summoned to a feast of human flesh. (Jer. 34:20) The invisible demon forces can no doubt see Jehovah's Chief Executioner, Christ Jesus, closing in on them. Frantically their desperate and turbulent influence moves upon the kings of the earth to drive them like stampeding cattle to their doom. (Rev. 16:14-16) That is why the rulers of the earth are confused and frustrated, with each nation dashing against another like the roaring sea pounding its rocky shores; men's hearts failing them for fear of what they see coming upon the earth. As the end draws ever closer, the pressure of the demons increases; earth's rulers become more desperate and arrogant, resulting in more and more oppression to the sea of humanity. Only by a knowledge of God's kingdom and with complete reliance upon it can man stop his headlong rush down to the Dead Sea of Armageddon.

² Jehovah has no pleasure in the death of the wicked; how much less in the death of the oppressed

and uninformed! In this class there are many meek and teachable ones who sigh and cry because of the abominations committed in the land. Even though the future may look dark and hopeless for many, there is, however, a way of escape. Down through the ages Jehovah has always shown concern for the oppressed. In olden times he sent his prophets to sound warnings and point out the way of relief and to leave a written record for future generations. Now in this "time of the end" do you think God would leave this world to its doom without sounding a warning and pointing out a way of escape? To be sure, He would not do it and has not done it!

³ Today Jehovah God has a modern, efficient, working organization of ministers who are completely devoted to him and governed by his spirit. God's spirit directed them in organizing their legal corporation, known as the Watch Tower Bible & Tract Society, as an instrument to facilitate the sounding of a world-wide warning before the accomplished end. The Watch Tower Society classes Jehovah's active ministers or witnesses in two groups: the group preaching only part-time and the other class on more of a full-time basis, preaching at least one hundred hours a month. This latter class the Society refers to as "pioneer ministers". From time to time special letters showing the urgent need for more to enter pioneer service are sent to all companies of Jehovah's witnesses. The reason for continual

1. Where is humanity now plunging? How can man halt from the plunge?
2. How does God show concern for the oppressed and uninformed?

3. Why does the Society exist? What special calls does it issue?

pioneer calls by the Society can be better appreciated when one analyzes the contents of the inspired written records left for this generation.

⁴ The sacred writings foretold a Messiah who would vindicate Jehovah's universal sovereignty and provide a ransom for the dying human family. True to God's written Word his firstborn Son appeared on earth to do his Father's will. The same loving concern shown by God for suffering mankind was also shown by his Son in no uncertain way. While he did not appear dressed like an American pioneer in buckskin with a rifle swung over his shoulder, he was at first like a man breaking ground and blazing the trail through a religious wilderness; a wilderness of ecclesiastical traditions that had the people snared and alienated from true worship. With a hearty pioneer spirit Jesus cut a trail through the Jews' religion that left a path out of it beaming with the light of truth. A straight and narrow path it was, when compared with the broad way that leads to destruction, but, nevertheless, it led to freedom and life eternal.

⁵ Jesus Christ was a perfect example of a full-time pioneer minister. He fully realized the hopeless condition of the Jews bound up in their religious traditions, and so did everything then possible to save them. Great feeling, sympathy and anxious concern for Jerusalem's welfare are seen in him when he said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" With Jesus it was always, 'not my will, but yours be done, on earth even as it is done in heaven.' This being true, one could not help but notice the driving force of God's spirit moving him to increase the intensity of gospel-preaching as the end of his earthly ministry drew to a close.

⁶ So much was this increase that the religionists of that day conspired to kill him before their pastures were completely spoiled. The urgency of the message could be seen and felt by those hearing Jesus' earnest and stirring appeal on the great day of the feast of tabernacles: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7: 37, 38) All the Jews had to do was to accept Jesus as their Messiah; not by blind faith, but by searching out the Scriptures foretelling him and seeing the physical fulfillment before their very eyes. Doing so, they would have escaped the destruction of Jeru-

salem A.D. 70 and also gained eternal life in the Kingdom.

⁷ During the time of Jesus and his apostles the ministry expanded more and more. As others heard and responded, 'out of their bellies the living water flowed' after the holy spirit was poured out on the day of Pentecost A.D. 33, and this "water" in turn reached others who also responded. (John 7: 38, 39) And so on until about forty years later, when Jerusalem was destroyed. Jehovah did not then hold those early ministers bloodguilty. They had sounded the warning, resulting in salvation for those heeding and destruction for those scoffing. Today the Watch Tower Society shows the same concern for this generation now facing world destruction at Armageddon. Two great opposing organizations are set for a showdown fight then to settle once and for all the issue of supremacy. Satan's strategy is to keep the people in ignorance and let them stumble blindly into the pit of Armageddon's slaughter. God's purpose is to sound a warning by sending his witnesses throughout the land, to open the eyes of the blind and release those who sit in darkness.

⁸ Christ Jesus is now invisibly present in his kingdom, ruling in the midst of his enemies. (Ps. 110: 1, 2) He is zealous for Jehovah's side of the issue and will show no mercy to those who will not forsake the camp of the great adversary. On the other hand, his spirit of mercy toward the oppressed has not lessened in the least from the time of his visible earthly sojourn. His footstep followers now on the earth also appreciate the issue and have a peculiar zeal for Jehovah's side of the controversy. They realize the people of this generation are faced with a great decision and to make it intelligently they must have understanding. Here God's mercy is expressed to the nations through his organization on the earth, by sending his ministers to them. Truly the work of Jehovah is not in vain, for many from all nations, kindreds and tongues are coming up the straight and sure path that leads to life. The ministry expands more and more, but still the harvest is great and in comparison the laborers are few. Therefore the crying need for more laborers to be sent into the field. The Watch Tower Society, realizing this, is continually moved by God's spirit to send out calls for more pioneers.

CONDITIONS FOR ENTRY

⁹ None should close his mind to these calls and assume that pioneer service is out of the question as far as he is concerned. If you are one of Jehovah's consecrated witnesses, you must realize that all things are possible with God. He can even make you a pioneer. By urging more to take up the pioneer

4. How did the Son show concern like God's for suffering mankind?
5. How was he a perfect example of a full-time pioneer minister?
6. To escape destruction and enter the Kingdom, what was needed?

7. How did 'waters forth out of believers'? With what result?
8. How is God's mercy expressed through his witness organization?
9. Why should a person consider the pioneer service? In what way?

ministry the Society does not expect you to do so without due consideration. Such a decision must in the final analysis be made soberly before Jehovah with full confidence and reliance upon him. If a man has a family and gains a knowledge of the truth and desires to become a full-time minister, it would not be proper for him to do so unless he could provide for his family at the same time. Those who do not provide for their own, says 1 Timothy 5: 8, are worse than unbelievers.

¹⁰ Neither would it be proper for the husband to separate from his wife because of her unbelief, or vice versa, and enter the pioneer work. If the unbelieving one is willing to live with the consecrated Christian, due consideration should be given to the unbeliever by the consecrated one. This is the Scriptural course, and it may be that the wise and considerate course taken by the consecrated one will win the unbelieving one over to Jehovah's side. God joined man and woman in marriage, and the truth should not separate them unless the unbelieving one refuses to remain with the one who desires to serve Jehovah God. Then, of course, this would leave the consecrated free to concentrate upon the Kingdom work. We are admonished to work out our own salvation with fear and trembling. To do this the spirit of a sound mind must be used. Emotions should not be permitted to lead one into a hasty decision on the spur of the moment. Jesus advised his servants to seek first the Kingdom, promising that the material things would be added.

¹¹ Seeking the Kingdom first means one would have uppermost in his mind at all times the Kingdom interests. Such one would be looking for opportunities to serve in its behalf, and not be forever seeking first his material needs and laying up worldly goods to safeguard his future. To be sure, not all will be able to take up the full-time ministry. Nevertheless, this advice applies just as much to those who find it necessary to engage in secular activities for financial support. By seeking continually to serve the Kingdom as opportunity affords, many have seen their way cleared for entry into the pioneer service. Thousands have taken advantage of such opportunities, and, no doubt, there are now associated with companies of Jehovah's witnesses thousands more who could become pioneers if the privilege were sought after more earnestly.

¹² Many housewives find it possible to work in three or four hours each day telling others about the Kingdom blessings. Maybe you are one who could do likewise. If so, then you should seriously consider the pioneer calls. It may even be possible for both the husband and wife to pioneer, by one or both of them

doing some part-time secular work. Part-time work to maintain one in the ministry is not to be frowned upon. That is exactly what the apostle Paul did in order that he might not be a burden upon those to whom he preached. Thus doing, no offense could be found against him, except it be found against the message itself. However, orthodox religions of this world do not look upon this method with favor. On the other hand, Jehovah's witnesses do not herd their congregations into elaborate cathedrals and confront them continually with a collection basket throughout the services.

¹³ Jehovah's witnesses come from all walks of life, engaging in all trades of secular activities. Their first aim is to please Jehovah God by faithfully fulfilling their consecration vows to preach. The amount of secular activity engaged in is governed by the circumstances. When it comes to storing up wealth for the future or for living in extravagance now, Christians should consider Jesus' counsel: 'Lay not up gold and silver where thieves break in and steal.' If this course of laying up earthly treasures is followed, there is where the heart and mind will be also. But the "mammon of unrighteousness", when used wisely now, can cause its user to be received by our true Friends, Jehovah and Christ, into everlasting habitations when it fails. Why? Because the treasures of such one are stored in heaven, where no thieves can steal, and because their money was used only as a means, directly or indirectly, to sustain them in seeking the Kingdom first.—Luke 16: 9.

DIVINE SUPPORT FOR THE WORK

¹⁴ The consecrated minister puts God on the spot, so to speak, in that he takes Jehovah at his word. By sound reasoning he considers his course to be the same as that taken by Israel when Jehovah called them out of Egypt. Israel was in bondage to the world power of that time and under great, oppressive burdens. By the hand of Moses God delivered them after bringing upon Egypt ten devastating plagues. The final ones were those of thick darkness and of the killing of Egypt's firstborn. With a crowning demonstration of his mighty power God opened the Red sea and Israel marched through on dry land. Pharaoh and his army, driven by wild, blinding anger, plunged into the breach, only to be trapped and completely destroyed. Such a mighty demonstration of mass deliverance and mass slaughter brought Jehovah's name prominently into the view of that world. His name had been placed on a people of his choice.

¹⁵ After all this, do you think God would permit Israel to perish in the wilderness? Do you think he would permit it to be said: 'God was able to deliver

10. How should one in marriage ties decide as to pioneer work?

11. As to service, what does seeking first the Kingdom mean?

12. Why is part-time work for pioneers not to be frowned upon?

13. How about the amount of our secular work and use of mammon?

14. 15. How does the minister put God on the spot as in Israel's case?

Israel from bondage but was not able to sustain them through their wilderness sojourn? Absolutely not! For his name's sake Jehovah preserved over 2,000,000 Israelites for forty years. Their clothes did not grow old and rot; their sandals did not wear out, and the manna from heaven never failed to stay their hunger. Israel did not live in luxury, but had sufficient while on the march toward the Promised Land. Above all, they had plenty of spiritual food, supplied through Moses and the Levitical priesthood. With the fruitful land of promise before them, peace and patience and contentment should have been theirs.

¹⁶ Today a like deliverance is taking place for thousands, yes, and for probably millions before the final count at Armageddon. This great multitude are those delivered from bondage to the present evil world. To them the higher powers of this world are as destroyed already; they recognize only Jehovah God and his Son Christ Jesus as "The Higher Powers". (Rom. 13:1) Their eyes of understanding see before them the promised new world "flowing with milk and honey". Just as surely as Jehovah called his people out of Egypt by the hand of his servant Moses, so now he is calling his people out of antitypical Egypt under his greater Moses, Christ Jesus. No life of luxury in abundance and ease is promised to these now. But there is ample of what they need most to sustain them. What's that? you say. It is a table of spiritual food, "meat in due season," surpassing anything ever before supplied. With such spiritual blessings and the grand hope of a new world so near God's servants can show the same patient attitude as Paul, who said: "Having food and raiment let us be therewith content," for "godliness with contentment is great gain".—1 Tim. 6:8, 6.

¹⁷ As the Christian grows in spiritual understanding and maturity his appreciation of God increases. The things of this life that in times past rated first in importance receive now but little attention. He considers the plight of those groping about in the thick darkness of antitypical Egypt and does what he can to open their eyes to the only light. If the Lord God opens their eyes to the light of truth it will lead them safely through this old world wilderness of tangled politics, commerce and religion.

CHILD PIONEERS

¹⁸ Israelite children also marched in that exodus from Egypt and continued through the wilderness to inherit the Promised Land. Children today are numbered in the ranks of God's people on the march to the new world. They, too, must be strong spiritually and ready to identify themselves by testifying before others. For this reason parents are admonished to

raise their children in the nurture and admonition of the Lord. For the child's own good and to the praise of God the Watch Tower Society also urges children to become vacation pioneers. "Out of the mouth of babes and sucklings thou hast perfected praise," said Jesus. (Matt. 21:16; Ps. 8:2) Would it not make you parents happy and proud to have a child instilled with the desire to serve its Creator? To know that it, through knowledge and understanding, had chosen to serve God instead of running the usual course for children of this world? A course that might even lead to delinquency, bringing shame and reproach on you.

¹⁹ To the contrary, you might say: 'I love my child too much to fill his young mind with ideas that would cause him to become unpopular with his neighborhood playmates, and for this reason I will not encourage him to serve God now, but will wait until he is grown; then he can decide for himself.' Is this true love for the child? True love would be to take the course that would benefit the child most, over the longest period of time. At Armageddon's slaughter old and young alike will not be spared. After the marking work had been done according to Jehovah's instructions, the command to his executioners then was: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark." (Ezek. 9:6) Therefore no guarantee is given that a child will pass through Armageddon by reason of the field-service record of a parent that is careless toward his own children. In fact, the parent might be zealous and faithful on every point except that of offering his own children freely in God's service. The selfish love held for a child might cause a parent to try to protect it from the adversary's rebukes which come to all who stand for the Kingdom.

²⁰ Consider Abraham, who withheld not his only beloved son from God. Abraham taught Isaac concerning Jehovah and, when it was time for him to be offered in obedience to Jehovah's command, he was ready and willing. Suppose Isaac, through lack of knowledge, had become panic-stricken and had broken away from his father and raced off over the hills. Or, on the other side, suppose Abraham's faith in God had been shaken by a selfish love he might have held for his son, and so he had refused to obey. Jehovah's purpose would not have been served in making a prophetic picture foretelling the sacrifice of his only-begotten son. It was more of a test upon Abraham than upon Isaac, but Abraham knew that to obey was the wise course. It would result in the most good to himself and to his beloved son. Imagine the joy and satisfaction to both Abraham and the young fellow when Jehovah said: "Lay not thine hand upon the

16. What is promised and provided, with which to be content?

17. With increased appreciation of God, how do we look on matters?

18. What does the Society urge children to become, and why?

19. How might some decide against the child's best interest? Why?

20. What does Abraham's course show as to deciding for one's child?

lad, neither do thou any thing to him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son . . . in blessing I will bless thee, . . . and in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:12-18.

²¹ Jehovah did not ask Abraham to do something that He was not willing to do himself. As a boy Jehovah's son Jesus had early training, and this created in him the desire to know more about his heavenly Father. So at a tender age he was at his Father's courts inquiring and discussing. Even though this course led him into conflict with the then-existing world and resulted in his death on the stake, he never for a minute wanted to turn back. Truly, then, Isaac and Jesus were wise sons and made the heart of their fathers glad.

²² Shining examples such as these illuminate the path for present-day parents to follow in raising the children. If you have children, help them to have and to hold the desire to serve their Creator. Make it possible for them to respond to the call for vacation pioneers. Many will respond if they are properly taught. Many will respond if they are properly taught at home and taken to the Kingdom Hall studies regularly and, with you, into the field service. Doing this they will not become a part of this world's rising tide of child delinquents, but will contribute to the ever-increasing Kingdom.

²³ From the child's viewpoint his young mind will be able to see the difference between standards of this world and those of the new world, even as they apply to children of his own age. Instead of his mind's being filled with hero-worship, such as of "Superman, Dick Tracy, and the Lone Ranger", he will soberly consider faithful men of valor, such as Joshua and David. If he is frowned upon for not showing the same zeal for present-day sports-champions, he need not be duly concerned. He will find satisfaction in pointing out that none of their champions could "hold a candle beside" David, who slew a lion while a young shepherd and killed a huge giant with a sling; and Samson, who slew a thousand foes with the jawbone of an ass. The child who is diligent and enthusiastic about serving his Maker holds promise of living in a beautiful earthly paradise where all beasts of the forest will be his pets. Love for God and faith in his promises will be the motivating power that will cause him to respond to vacation pioneering. During this past summer, in the United States alone more than 800 children joined the pioneer ranks in singing Jehovah's praises.

REMAINING IN THIS BRANCH OF SERVICE

²⁴ Increase in the ministry and on to the pioneer field will not be without tests, whether one is old or young, male or female. Forward advance will cause the "god of this world" to put increasing opposition in your path to impede your progress. Follow Paul's advice and "watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of [your] ministry". (2 Tim. 4:5) Thousands of pioneers throughout the earth are making full proof of their ministry in the face of obstacles and afflictions. Jehovah has so added the increase to their ranks that from 462, in 1922, there are now more than 12,000 pioneers serving full-time throughout the world. From these over 1,200 have been sent through the Watchtower Bible School of Gilead for advance missionary training equipping them to serve in foreign countries throughout the world. These have been sent to over 80 foreign countries with the life-giving message for all who will hear. In South America, for example, over the past five years, ministers for the new world have increased from 1,700 to now more than 5,000 reporting each month. This is an increase of more than 194 percent. Like increases in other parts of the world are attributed largely to the work of pioneer ministers; and yet still more and more pioneers are needed, for truly the harvest is great.

²⁵ Jesus said that all the Law and the Prophets hung upon the two great commandments: love Jehovah with all your heart, mind, soul and strength, and, second to this, love your neighbor as yourself. To go into a foreign assignment takes great faith and complete trust in God. Love for the Lord God and for one's neighbor does not mean a selfish, emotional love, which results from false religious teachings. It means perfect expression of unselfishness. Pioneer ministers when going into foreign countries must express that kind of love. Hardships will be encountered, but by faithful endurance the fruits of our labors will bring joys far beyond expectations. Experiences related by missionaries testify to this fact. For instance, from the interior of the Philippine Islands we hear of native settlements with Jehovah's witnesses in the majority. From the heart of Africa we hear of whole villages consisting of Jehovah's witnesses, and in every country the number of witnesses enlarges. Actual reports now show over 300,000 ministers preaching at least part of the time during each month. Their congregations are neighbors living within their reach. Thus true love is expressed, not only to God in obedience to his command to preach, but also to their neighbors. So doing, these ministers guarantee salvation for themselves

21. How was Jesus, like Isaac, a wise son?

22. How can parents incline and help children to serving God more?

23. What will motivate the child to answer the pioneer call?

24. In the face of what do pioneers prove their ministry? How well?

25. What two great commandments do they fulfill? With what results?

and also for those who respond to the Kingdom message.

²⁶ Truly Jehovah's new world ministers, whether pioneers or otherwise, are a peculiar people. To God they are the apple of his eye. To the world, they are strange and are considered by many to be religious fanatics. But, regardless of what the world thinks of his servants, whom he out of mercy sends forth to sound a final warning, Jehovah will never forsake them. His eyes run to and fro throughout the earth to show himself strong in behalf of those who love him.—2 Chron. 16:9.

REQUIREMENTS

²⁷ What must one do after taking the steps into the pioneer field, to be assured of remaining in this branch of the service? In answer to this question let us consider, for example, the "Faithful and True Witness", Jesus Christ. His actual course and abundant counsel give perfect instructions. 'Well,' you might say, 'Jesus told us to consider the lilies of the field, how they neither toil nor make provision for the future, and yet Solomon in all his glory and with all his riches was not so adorned. Jesus also said to consider the birds and how the heavenly Father provides for them. And, further, he said to take no thought of the morrow, for sufficient to the day is the evil thereof. How can I stay in the pioneer work if I have such an attitude? This is the modern twentieth century, and we have to be practical about the high cost of living.' To be sure, such questions of yours must be considered.

²⁸ The first requirement for pioneers to consider is that of faith. Jesus surpassed us all in this quality. Without it it is impossible to please God. With it the servant's mind and heart are in the right attitude for understanding and are quick to respond when enlightened. Jesus was a true servant, fired with a zeal that caused him to work at his Father's service as did no other. He could not sit down and sway in the breeze just to be pleasing to the eyes of men and expect God to provide for him. That was not his purpose for being on the earth. The lilies, however, fulfilled their purpose, and for that reason God sustained them in their beauty. The birds of the air fulfilled their purpose and are also provided for. For Jesus to be sustained he must fulfill God's purpose as it applied to him, namely, to bear witness to the truth in vindication of his Father's sovereignty over all and to provide a ransom.

²⁹ Jesus fulfilled his commission perfectly and was sustained sufficiently throughout his earthly sojourn. For 33½ years he lived as a human creature and his material needs were no less than any other human creature's. As a young man he, no doubt, worked at

the carpenter trade. At the age of thirty he devoted his full time to gospel-preaching. He had made no plans for marriage and the raising of children, but decided at an early age to serve his heavenly Father completely. When entering the full-time work he did not have to consider supporting a family. His faith was sufficient that he left his support completely at the disposal of his Father in heaven. By faithfully preaching he found that those who listened to him were in many cases willing and anxious for him to dine with them. In doing so Jesus imparted spiritual food far more valuable than the material food he consumed. He was not particular about his lodging for the night, but slept anywhere Jehovah provided, whether under the stars, in a stable, or in a home. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Matt. 8:20.

³⁰ Today the same is possible for single persons who are without family and financial obligations and, above all, fired with a zeal for Jehovah similar to that of Jesus. Again we say, this does not mean you will have the conveniences and luxuries expected by members of this world. Man does not live by bread alone, but by every word that comes from the mouth of Jehovah. If you preach the gospel, you will live by the gospel, because the laborer is worthy of his hire. Many to whom you carry the water of life will count it a privilege and a service to the Lord God to provide you with food and drink. Accept it as God's provision in meekness and with thanksgiving. When Jesus said of those who would hear, that 'from their bellies would flow living waters of life', he meant that the divine truth would be their first concern in life. They would bear fruit, and were likened by the apostle Paul to good ground that drinks in frequent showers of spiritual refreshment, and produces vegetation or Kingdom fruits which are of use to those for whom the ground is cultivated. Pioneers are cultivated by God for his work of advertising his Kingdom and warning of Armageddon.

³¹ This is the acceptable time for you to join the pioneer ranks. Never was the need for them so great, nor the time so short and the harvest to be reaped so plentiful. If you have been called out of darkness into the marvelous light, reflect it to others before it is too late. The more time you spend in reflecting the light, the brighter your reflector becomes and the more brilliant your light, and the more are attracted to the truth. The day of Jehovah is far spent and the night of Armageddon is very near. Do not be caught napping and in a state of indifference toward those who are in bondage. Hear the call for more and more pioneers of good news. Feel the urgent need, and then respond!

26. Despite world opinion, what may God's ministers expect of him?
27. How may some argue as to maintenance in full-time service?
28, 29. (a) How is faith regarding support in service a requirement?
(b) How was this illustrated in Jesus' own case?

30. By what will the full-time minister live and be fruitful?
31. Why is this the special time to join the pioneer ranks?

FROM NICARAGUA TO PANAMA

THE president of the Watch Tower Bible and Tract Society, Nathan H. Knorr, was flying the same route that his secretary, Robert Morgan, had taken some days earlier through Central America. While on this flight Brother Morgan had his first view of a volcano that was really belching smoke. There are a number of volcanoes in Central America that are active from time to time, but this one really showed its anger by throwing up a great column of smoke and ashes into the air. He was glad to get a good view of this phenomenon. A fine group of brethren, including the twelve Gilead graduates assigned to Nicaragua, were at the airport to meet him. Brother Morgan was to experience the fact that Nicaragua is really a warm country, even though he arrived there during the cool season. The convention arranged for the visit of the American travelers was already in progress. Eighty-six brethren assembled for the Saturday evening meeting, December 24, 1949. There were representatives from five different cities in Nicaragua. Sunday morning they had an immersion service and six brethren symbolized their consecration to the Lord to carry forward the message of the kingdom of God in that land. One sister was 74 years old and she had traveled 75 miles to get to the convention and symbolize her consecration before the brethren.

The public meeting was scheduled for Sunday afternoon at the Teatro Trebol, an unusual building with four walls but no roof. Practically all theaters in Managua are constructed in this manner, because they like plenty of air-conditioning in this hot country. Good advertising was carried on by the brethren. Forty thousand handbills were distributed; posters were put up; letters of invitation were sent out; announcements were made over the radio; newspapers were used for advertising; and large banners were hung over the streets. This Sunday, however, was Christmas day and the greater portion of the people was carrying on the usual celebration. But despite the Christmas attraction for feasting and celebrating there were 286 persons at the public meeting. It was the largest public meeting yet held in Nicaragua by Jehovah's witnesses. The brethren were pleased with the results, especially in view of the fact that Christendom was celebrating her feast day of pagan origin, for Christ really was not born on the 25th of December.

It is interesting to observe how the Latins in different countries celebrate the Christmas festivity. In Managua on Christmas eve Brother Morgan was able to observe that many of the people who could get a horse and buggy to drive around the streets celebrated by driving. One of the principal means of conveyance in Managua has been the red-and-black carriage drawn by two small-sized horses. There were also many parties in progress throughout the city. A few days before Christmas Brother Knorr, while in Guatemala, observed that it was the custom for people to carry images of Joseph and Mary through the streets from house to house, looking for someone to give the statues lodging. Some kind-hearted person who was in the mood to celebrate would invite the carriers of Joseph and Mary into his home, along with the few others who followed with their improvised noise-making instruments, and all would join in a feast. So the party began. In Honduras on Christmas eve, where Brother Knorr gave a talk to the brethren, the whole city of Tegucigalpa celebrated in the same fashion

as Americans do on the 4th of July. Throughout the entire talk the explosion of fireworks was heard. As the evening drew on toward midnight the crescendo increased until the noise was deafening, and one would suppose that he was in the middle of a battlefield listening to the cannonading and shellfire. How different from the time when the birth of Jesus actually took place! That was not a time of great noise, but one of joyful singing on the part of angels. The shepherds were in the fields watching their flocks, and all was peaceful and quiet.

Then, too, the pagan yule log had to be brought into the picture in some way. Many of the stores, cafés and restaurants, and a good many of the homes that could afford it, obtained boughs of pine trees and set them up. In other places pine needles were strewn over the floor and decorations set up. So every nation has its customs, all of which are handed down by tradition. Very little thought is given to God's Word on Christmas day or on the days immediately preceding it. Using the occasion to explode fireworks, make a glutton of oneself and become drunk is giving way to ideas far removed from the message of peace which the Savior brought. But so much for Christmas in Central America. There is still much work for Jehovah's witnesses to do in preaching "this gospel of the kingdom" which will bring peace and comfort and real joy to those people of the world who love righteousness and the peace that surpasses all understanding, and who are not particularly interested in hilarious living for one day.

In addition to addressing the convention, Brother Morgan again talked to the brethren on Tuesday evening and also spent some time checking records and handling Branch matters. He was on his way to the next country, Costa Rica, Wednesday morning. That same afternoon Brother Knorr arrived in Nicaragua for a two-day visit with the missionaries and the Managua brethren. On Thursday night the two units in Managua assembled together in the Kingdom Hall in the home housing the Branch office and there were 90 in attendance. It was good to see such a fine organization in this capital city. Back in 1946 when Brother Knorr visited the then newly established missionary home there were only six company publishers in the land. Now there are 136 on the average every month, with a peak of 166 publishers during the 1949 service year. Good progress is being made, but there is plenty of room for expansion. One Gilead graduate prefers to work alone out among the natives, and she is having a very enjoyable time in some of the smaller towns. Brother Knorr arranged for another group of newly arrived graduates to go to Diriamba, a city of about 13,500 people situated in the hills. There is a real need for many more missionaries in this country, and it is hoped that the Society can send at least ten or twelve more into this land to work other towns, now that the truth is established there and the people of good-will are taking heed to the message of the Kingdom.

The brethren are looking forward to the 1950 assembly, as are all the folks along the way. While they have high hopes that 1950 will be a banner year in preaching the gospel in Nicaragua, we know that all Central American countries will have interruptions due to the fact that so many of the missionaries will be returning for that international gathering of Jehovah's witnesses in New York city.

But they are planning to return to their foreign assignments to accomplish really big things, by the Lord's grace. They expect many new missionaries to join their ranks immediately after the convention, for the 1951 service year. To "preach the word" is their determination in Nicaragua, as in every Central American land.

It seemed that the days were too short. Being with brethren of "like precious faith" makes time go by quickly. Friday morning saw all the Gilead graduates piling into two cars to go with Brother Knorr to the airport to see him off to Costa Rica, where he would catch up with Brother Morgan and from which place they would finish the trip together.

COSTA RICA

The trip by air from Nicaragua to Costa Rica was uneventful, although one does fly over Lake Managua and Lake Nicaragua, two beautiful bodies of water which take up a large part of Nicaragua. Then there come into view the beautiful hills and cultivated lands of Costa Rica, which make the trip very interesting. Costa Rica has its beauties in nature, and it has a delightful climate, especially around San José. The airport is very convenient to the city; in fact, it adjoins the city. Approximately seventy of the conventioners had come out to the airport to welcome Brother Knorr to the city. This was very much appreciated, and it was not long until all were starting off for the convention hall. The assembly had begun the day before, on the 29th of December, and was going in full swing. A fine cafeteria was organized and excellent food was being served. A well-stocked bookroom was convenient for all the publishers. As far as convention details were concerned, it looked like a good-sized circuit assembly in any country.

Everyone attending was surprised at the number who had managed to get to the assembly, because just a few weeks before terrific rainstorms had washed out sections of the railroad in three different places and it was impossible to come from the Atlantic coast to San José by train. Many of the brethren gathered together all the funds they could get and flew over to San José. They were very glad that they had done so, too, because they not only enjoyed the air trip and the new view of the country it gave them, but they also enjoyed the assembly, which proved to be instructive to all publishers, both in English and in Spanish. The Friday evening meeting found 526 assembled, and Saturday night brought out 542. That Saturday evening in the Estadio Mendoza Brother Knorr was privileged to release the 1950 *Yearbook* and Calendar at the conclusion of his talk to the brethren. They were very happy to be able to get these publications before the new year began. They certainly appreciated the Calendar with its picture of the new Bethel home, and many were looking forward to coming to New York to see the real thing. After that meeting Brother Knorr spoke to 30 pioneers about the prospect of Gilead, and nine of these pioneers filled out preliminary applications, hoping that some day soon they would be called to receive special training for missionary assignments. Three faithful pioneer sisters had already been called to come to Gilead. They have done excellent work in Costa Rica and so they were in the 15th Gilead class, which started on February 22, 1950.

It is certainly a joy to see the good work that has been

done in this country. Many of the brethren have seen their privilege of engaging in the pioneer service, and now there are 47 pioneers in Costa Rica, only seven of these being from Gilead. The remaining 40 are native Costa Ricans. As more of the brethren throughout the Central American countries arrange their time to take up the pioneer service they will find that the Lord richly blesses those who are willing to give up their secular employment and get into the work such as Paul, Timothy and others of the early church did, striking out into new fields and building up new companies that will eventually take care of the work in that territory.

It was in the winter of 1943 that the first missionaries were sent to Costa Rica, and at that time there were 83 publishers, most of them associated with the English-speaking colored company at Port Limón. Very little work was being done among the Spanish-speaking people. Since then the work has gone ahead by leaps and bounds until today there are nearly 1,100 publishers scattered throughout the land, organized in 28 companies. While there has been a splendid increase in number of publishers there is still great room for improvement in company organization. One of the outstanding things observed to be true in Costa Rica is also true in many parts of the world. Some brethren do not see their responsibility or appreciate the value of coming regularly to the *Watchtower* study and service meeting. In San José, for example, one of the units with 160 publishers has an average of 50 to 60 brethren attending the *Watchtower* study. They are zealous in their work and they do very well from door to door, but a number let other things interfere as to their proper feeding on the Lord's Word. These points were covered at the assembly. On the other hand, at other places in Costa Rica brethren put forth great efforts to get to the assemblies of the Lord's people. They appreciate that they should not forsake the assembling of themselves together. Several zealous brethren travel ten miles by canoe to attend every company meeting. Zeal such as this is worthy to be marked by all of Jehovah's witnesses, especially where so many have to walk only a mile or two to get to a meeting and feed upon things convenient for all of us. It is believed that this, along with other counsel given at the assembly, will stimulate attendance at meetings, which meetings will stimulate the brethren to even greater works, which will result in more expansion in Costa Rica.

On Sunday morning 45 brethren symbolized their consecration to do God's will. The assembly was concluded with the rousing public meeting held on January 1, another great *fiesta* day in Costa Rica. All convention attenders were wondering how many of the people would forsake the *fiesta* to come to hear the Bible talk "It Is Later than You Think!" But 863 gathered together in the auditorium, including the head of the evangelical mission in Costa Rica, who recently published a book against Jehovah's witnesses. His slanderous remarks have not hurt the work at all.

In between sessions the Branch records had to be checked and other problems discussed. Again time was too short for everything one would have liked to do. At noon on Monday the travelers had to be away for their next appointment, in Panama. Another large crowd was down at the airport Monday noon. Many of the Port Limón brethren were flying back home, too, so it seemed as though the air-

port was overflowing with Jehovah's witnesses, some going in one direction and some in another. It surely is interesting to observe that in this little country of approximately 900,000 people there are now 1,100 publishers for the Kingdom. It is believed that there are many more people of good-will to be found and, by the Lord's grace, the publishers in Costa Rica are going to feed the "other sheep" that Christ gathers to his fold.

PANAMA

The two travelers, Brother Knorr and Brother Morgan, wished they could have remained longer to visit with the graduates of Gilead, for their stay seemed to be no longer than the long breakfast they had together on Monday morning, January 2, at which time some personal problems were discussed. But traveling they must be, in order to keep the schedule. A fast rise was made by our Pan American DC-3 plane in order to get over the nearby mountains to the south. And it was not long till we were flying out over the Pacific and, a little later, approaching the airport at David, Panama. This was just a refueling point, but a few passengers also got off. It was good, however, to see this city in the northern part of Panama where there is a small company organized due to the good work of missionaries. Then on again, flying in an easterly direction out over the Pacific, for here the mainland takes a jog to the east. It was a disappointment to Brother Knorr not to land at Balboa, where he had come in on previous trips; however, within the last three months the commercial airlines had to move out into the country to a new field, Aeropuerto Tocumen. The Balboa field is convenient to the city, but the new airport is about twenty miles away from Panama City. But this did not quench the desire of the brethren to meet the plane. There was a number of carloads of brethren, as well as many travelers by bus, who had come out to welcome the visitors from the Society. There were so many people that it was difficult to see all the missionaries; but it was not long until we arrived at the missionary home on 4th of July avenue and were able to talk to all those who had been through school and had taken up foreign assignments. It was a real pleasure to talk to them that night and show them the latest photographs of the Brooklyn Bethel home and factory and the campus of the Watchtower Bible School of Gilead, all of which brought back many memories to them. And they had a lot of questions to ask, including some about the 1950 assembly that were not answered. But it is hoped they will get the answers in due time, to their full satisfaction.

Brothers Knorr and Morgan stayed with the sixteen missionaries at the home in Panama City, which is a very beautiful home. Four and a half days were spent in Panama and they were busy ones. During the day the publishers were busy in the field advertising the public talk "Liberty to the Captives". In the evening we were busy in the assembly hall, which was a night club rented for the occasion. The session, beginning at 7 p.m., had to be over by 9 p.m. so that the room could be used for other purposes. On Tuesday night there were 350 brethren in attendance, both English- and Spanish-speaking publishers and people of good-will. The lectures had to be interpreted from English into Spanish. Brothers Knorr and Morgan spoke to the congregation.

Wednesday morning, January 4, a baptism talk was given and twelve brethren symbolized their consecration. Advertising of the public meeting by means of handbills and placards continued. That evening the auditorium was packed out, every seat having been taken, and there were hundreds standing. The count showed that 703 had gathered together, and they paid rapt attention. Thursday was devoted to the missionaries and the Branch office activity, as well as was part of Friday. A trip had to be made to Colón on the Atlantic side of the isthmus, where there are also an English and a Spanish company. A visit was made to the missionary home in Colón. Excellent work is being accomplished through it. Two good companies are established, and these brethren assembled together in their regular Kingdom Hall, which they use jointly. Their book-study people were invited to attend this meeting, all in English, as the majority of the Spanish-speaking brethren also understand English. Filling the Kingdom Hall were 294. This was the first session of their English circuit assembly on Friday night, so Brother Knorr and Brother Morgan were their speakers, devoting time to service talks. That night after the meeting a few of the brethren returned to Panama City with the brethren from headquarters, for it was necessary for the visitors to be up early the next morning to travel on to Colombia.

The work in Panama is progressing very nicely, but there is still room for expansion, and that is the thing every missionary is anxious to see. Some are most desirous of getting off into the interior, and they hoped a new missionary home would be opened up. They felt sure they could get away from the larger cities, work the smaller towns and start new companies. So arrangements were made to open up a new missionary home with some of the present Gilead graduates in the interior immediately after the 1950 assembly, for these brethren want to attend the assembly and then return to new territory. Upon reviewing the work it was determined that a number of new missionaries should go into Panama. So probably four or six brethren will be sent to Panama immediately after the international gathering of Jehovah's witnesses to add stimulus to the work going on so well there. During the first year the missionaries were in Panama, the record shows, there were 53 publishers on the average. And in five years the average has increased to 375, with a peak of 490. Here too we see a number of local brethren taking up the general pioneer service. Fifteen of the publishers in this land have found it possible to get into the full-time service. A number of them have gone into the interior, having excellent success. There are now eleven companies established, and the brethren believe that in 1950 a number more will be built up in other towns and villages.

Panamanians are an excitable people and very active, and, as the missionaries have said, are either quick to grasp the truth or want nothing to do with it. Probably their temperament can be best understood by observing their bus-driving tactics. You find hundreds of these small twenty-passenger busses throughout Panama City; and it is not uncommon to see these small busses racing with one another to get to the next stop first in the hope of getting to the prospective passengers before the competitor. You often wonder how your driver will make it on the narrow streets as he squeezes by other vehicles. Brother Morgan and

Brother Knorr were traveling with four Gilead graduates through the city on one occasion, and they were amused to watch the bus driver draw up to the curb and ask someone if he wanted to go somewhere. It is all right for the driver to solicit business, and he will stop for anyone who even looks as if he were thinking about getting on a bus. Sometimes he will stop in the middle of an intersection to pick up a passenger.

However, the two visitors and the Gilead graduates got their greatest thrill and amusement this morning when the driver stopped on a hill behind several other busses. Then this rickety vehicle's brakes gave way and the fun started. Instead of allowing his machine to drift two or three feet and bump into the machine ahead, the driver foolishly steered the bus to the right and mounted the sidewalk. People scattered quickly to avoid being run down as the bus rolled along the sidewalk. Finally the driver, gesticulating wildly to show that his brakes were not working, wedged the machine in between another bus and the building, blocking the entrances to two shops. Fortunately no one was hurt, and it was impossible to keep from laughing at the situation. The passengers could not get out of the bus, because the entrance was jammed against the building wall and the windows were too small to crawl through. There was much excitement and a lot of talk, and within a few minutes three policemen were on the scene arguing with the bus driver as to why he did such a thing. Arguments were loud and gestures augmented the words to prove that the brakes really did not work. This seemed to wholly satisfy the policemen. It seemed that if your brakes did not hold, that was the thing to do; and there were no traffic violation summonses being handed out to appear in court

for using a vehicle for public conveyance that was not in proper shape.

Finally the policeman got after the driver of the bus that had us pinned to the building and told him to get moving. Then we wondered what would happen. Would we continue to roll down the sidewalk? There were hundreds of people standing right in front of the bus by this time, thoroughly discussing the situation, and it would do no good to tell them to move. There was excitement and everyone wanted to be in on it. Fortunately the bus was pressing so tightly against the wall that it would not move down hill. The only way the passengers could now get out was through the emergency door in the side of the bus, now that the other bus had moved on. Brother Morgan tried to open the door by loosening the latch, but he found that the emergency door for quick exit was nailed shut. One of the Gilead graduates explained to the driver in Spanish that we wanted to get the emergency door open. So he took his lucky horseshoe and, using that as a hammer and pry, bent back the nails, making it possible to open the emergency door. All the passengers got out and walked down the street a few blocks to another bus, leaving the excitement behind. Later in the day the same group of brethren got on another bus returning to the missionary home and, much to their surprise, there was the same driver who had run the machine up on the sidewalk. He appeared just as exuberant and happy as ever, only this time he had a new bus and he insisted that the brakes worked on this one. To convince us he drove full speed ahead and then slammed on the brakes to stop quickly at a corner. And so with the little busses and their horns Panama City keeps on the move.

RESOLUTION OF FIRST CANADIAN FRENCH CIRCUIT ASSEMBLY

The following letter of resolution was drawn up by a committee of elder brethren of the Quebec circuit who have witnessed the growth in numbers of Jehovah's praisers from about 5 publishers twenty years ago to well over 500 now. It was presented at the final session of the circuit assembly, Sunday, January 15, 1950, and enthusiastically adopted.

"Jehovah's witnesses of Quebec, Circuit No. 1, and their friends, united in assembly in the number of 800, desire to express to all their brethren, and to all their friends, as well as to all persons who may be reached by this present, their firm resolution to remain unshakably in the service of our heavenly Father, the Great God of the universe, Jehovah, who made himself known to us through his organization, while we in Quebec were still held captives, in ignorance of the Word of God, the Bible.

"Our resolution signifies our determination to continue in the way blazed for us by Jesus Christ and the apostles, in spite of the fact that systematic opposition and intense persecution are unleashed against us. We have not forgotten the words pronounced only a few years ago by persons in high honour in this province, declaring that 'the handful of Jehovah's witnesses will soon be forced to evacuate this province', dominated almost entirely by Catholicism. In fact, far from having left the province, by the grace of Jehovah, who has abundantly blessed and protected us, His witnesses are now in greater numbers than ever before,

spread out in more than 32 different localities of the province.

"The persecutions and restrictions of which we have been the target since the start of our preaching of the Bible under the direction of the Theocratic organization will not at all impair our resolution to march ever forward in the way that we have followed to now, and which we would follow even to death, whatever be the persecutions and the machinations that the Devil may raise by his agents or organizations.

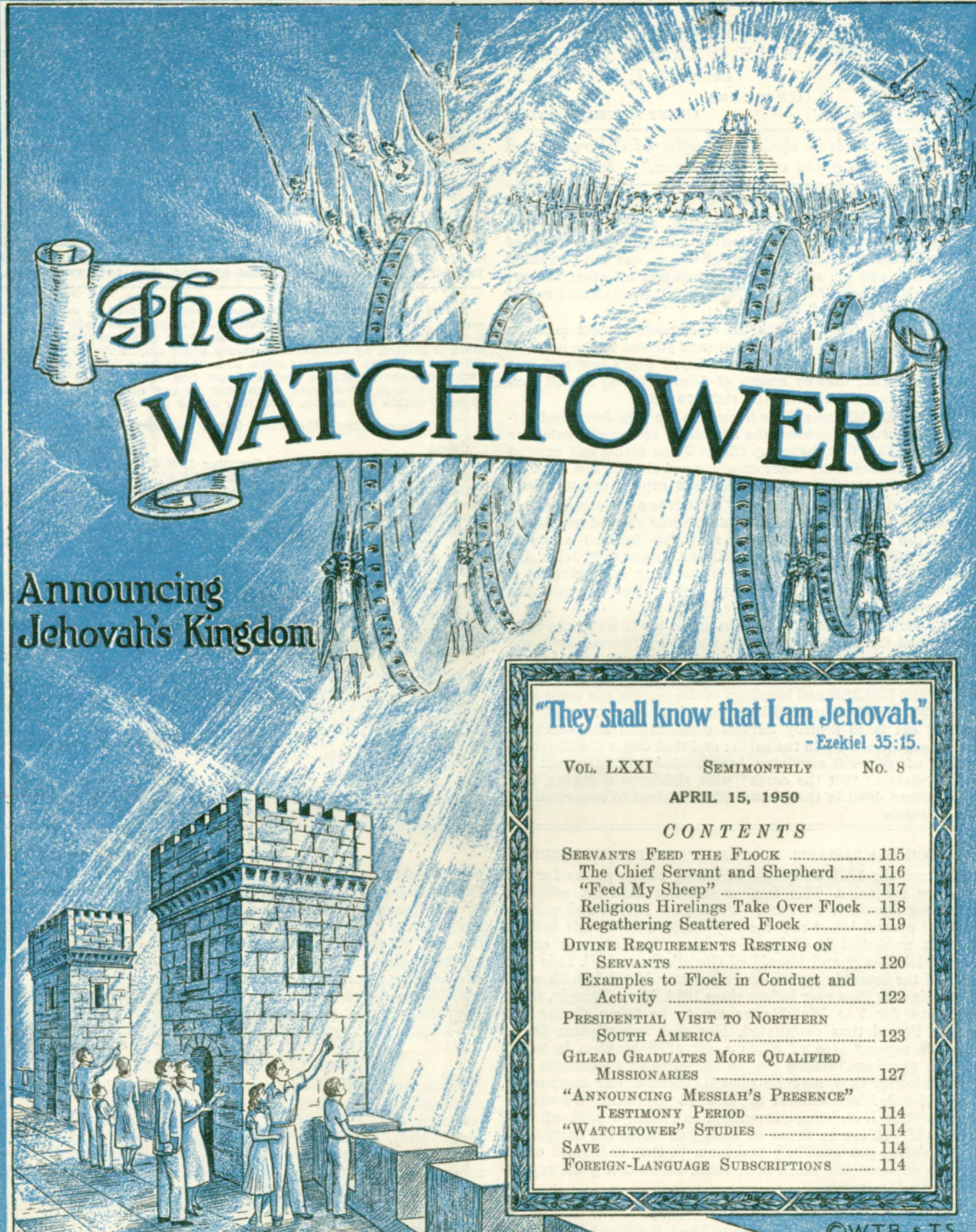
"We know that there are yet many 'prisoners' in this province, but the fact of being united here, in our first French circuit assembly, in such large numbers, is for us the proof that we are carrying out the will of God.

"It is therefore with absolute confidence in Jehovah and with gratitude toward Him, and love for our neighbor, that we are resolved, being fortified by 'food in due season' received from Jehovah through his faithful and wise servant, to seek in our turn all those in our circuit who hunger and thirst after righteousness; to bring them the same spiritual food which will deliver them from their condition of captivity and cause them, with us, to 'praise Jehovah more and more' in preaching His Word.

"With much love for our brethren of Bethel, of Gilead, and of the Toronto Bethel, we are,

United with you to the end of the fight,

YOUR BRETHREN OF QUEBEC CIRCUIT No. 1."



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI

SEMIMONTHLY

No. 8

APRIL 15, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

N. H. KNORR, *President*

GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"ANNOUNCING MESSIAH'S PRESENCE" TESTIMONY PERIOD

April closes the 1950 campaign of taking subscriptions for the *Watchtower* magazine. This final month has been set aside as "Announcing Messiah's Presence" Testimony Period and will be a month of special effort and activity world-wide in this behalf. When first published in July, 1879, our magazine was called "Zion's Watch Tower and Herald of Christ's Presence". It is still a herald of the invisible presence of Christ or Messiah, with more proof of this now than ever before since 1914. Very fittingly, then, subscriptions for *The Watchtower* are to be taken during the Testimony Period thus designated. For each subscription for a year at the regular rate of \$1.00 a set of 8 booklets is to be given as a premium. Where people are already subscribers for *The Watchtower*, they may be offered, instead, our companion magazine *Awake!* but without the booklet premium. We should like this twelfth *Watchtower* campaign to realize a peak of subscriptions. If you are in favor of that, join us in the campaign. Write us, should you need any assistance to that end. Each one's report will enhance the world-wide total. So submit your report on our form for such.

"WATCHTOWER" STUDIES

- Week of May 21: "Servants Feed the Flock,"
- ¶ 1-20 inclusive, *The Watchtower* April 15, 1950.
- Week of May 28: "Servants Feed the Flock,"
- ¶ 21-25 inclusive, also "Divine Requirements Resting on Servants",
- ¶ 1-14 inclusive, *The Watchtower* April 15, 1950.

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

APRIL 15, 1950

No. 8

SERVANTS FEED THE FLOCK

"Feed the flock of God."—1 Pet. 5: 2.

JEHOVAH is the Great Shepherd over all his people. None are greater than he in the expression of love and wisdom and in the exercise of justice and strength toward his people. He is more faithful and just in dealing with his flock than is any human shepherd, more tender and compassionate toward his little ones than any herdsman of this world, more powerful and fierce in defending his people than any guardian of natural sheep. At all times Jehovah protects those devoted to him from wild and beastly enemies, while at the same time he provides them fertile pasturelands of spiritual food and leads them along the life-sustaining streams of refreshing waters that constantly flow from his Word of truth. Surely The Great Shepherd is Jehovah!

² It is not surprising to find that this Superior Shepherd employs methods that are superior and altogether different from those used by others, in handling, tending and looking after the needs of his multitudinous flock. Instead of bringing in hirelings, such as popes, cardinals, archbishops and bishops, giving them lofty and high-sounding titles and setting them up to rule over the flock, Almighty God raises up from among his own flock certain ones whom He appoints as servants or "slaves" to look after and care for the needs of their brethren as he directs. Faithful to their appointments as servants, these sheep-tenders never try to turn the flock to one side or out of the right way or exploit the flock for their own profit, but rather they guide and direct the Lord's sheep in the God-appointed way. It is therefore Jehovah God that takes full responsibility and receives full credit and praise for the way of prosperity in which his people now find themselves. That this is the Lord God's orderly way of providing for the needs of his Theocratic organization we shall see from a study of the Scriptures.

³ In ancient times it was the Great Shepherd Jehovah that led his people Israel, together with a mixed multitude, out of Egypt through the wilds of the Sinai peninsula and into the hostile country now known as Palestine, and he did so by the hands of such faithful servants as Moses and Aaron. "Thou

leddest thy people like a flock by the hand of Moses and Aaron." (Ps. 77: 20) It was Jehovah that "made his own people to go forth like sheep, and guided them in the wilderness like a flock". (Ps. 78: 52) When they fell away and were in distress it was to their Great Shepherd Jehovah that they cried, saying: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims." (Ps. 80: 1) In the course of time God called forth David from among his brethren and set him over the flock of Israel to care for their particular needs. "And Jehovah said to [David], Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel." (2 Sam. 5: 2; 1 Chron. 11: 2, *Am. Stan. Ver.*) Now David was a humble man, a man after God's own heart, and though he sat on "the throne of Jehovah" he never forgot that he was merely the servant of the Great Shepherd. (1 Sam. 13: 14; Acts 13: 22; 1 Chron. 29: 23, *Am. Stan. Ver.*) David appreciated that actually it was God who provided the necessary food, care and proper guidance in the right way for his chosen people, and so he sang: "Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."—Ps. 23: 1-4, *Am. Stan. Ver.*

⁴ The "flock of God" today, as in times past, are not four-legged, wool-bearing, dumb beasts, but, as the Scriptures say, they are "men", men of good-will, the people of the Lord. "Ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah." (Ezek. 34: 31, *Am. Stan. Ver.*) The majority of the readers of this magazine, being meek and teachable and having gentle, sheeplike dispositions, show by their willingness to follow the Great Shepherd Jehovah that they are now gathered or are being gathered together into the Lord's fold. "Know ye that Jehovah, he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture." (Ps. 100: 3, *Am. Stan. Ver.*) It is

1. How is Jehovah the Great Shepherd over his people?

2. In appointing whom does he show himself a superior shepherd?

3. How did he show himself a shepherd by means of Moses and David?

4. Why should servants know God's method of caring for his sheep?

therefore important for all of such flock to know and understand God's method for caring for the needs of his people. They should appreciate that he has appointed servants to feed, aid and comfort them in these modern times. It is also good for such servants to realize and appreciate the great responsibilities and duties placed upon them by the Lord. They must not neglect such duties. They must not abuse such privileges. They must faithfully look after and care for such God-assigned duties to the honor and glory of the Great Shepherd and the blessing of his flock.

THE CHIEF SERVANT AND SHEPHERD

⁵ Behold Christ Jesus whom God has appointed as both Chief Shepherd and Good Shepherd over His flock! (1 Pet. 5:4; John 10:14) Look unto "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds". (Heb. 12:2,3) Yes, look to this Son of God as the perfect example of one raised up from among his brethren to be a servant over the flock. (Acts 3:22) Faithfully he endured all manner of persecution and hardship while searching out and looking after the lost sheep. Shame and reproach brought upon him by this world of antitypical Egyptians, who hated and despised him because he was the Chief Shepherd, the Son of the great Shepherd-Father, did not stop or turn him aside from his assignment. "For every shepherd is an abomination unto the Egyptians," both typically and antotypically; but this did not cause Jesus to change his occupation as God's foremost servant and shepherd.—Gen. 46:34.

⁶ Prophecy recorded centuries before Jesus was born showed that he was destined to be Jehovah's Chief Shepherd, and he was determined to fulfill such role. Moses, the shepherd over fleshly Israel, was a type of Christ, the shepherd over the true Israel of God. (Deut. 18:15; Acts 3:22) David, who shepherded God's chosen people, was a picture of Christ Jesus the Greater David, in whom Ezekiel's prophecy finds fulfillment: "And David my servant shall be king over them; and they all shall have one shepherd." (Ezek. 37:24; Luke 1:32,33) Christ the Shepherd is also spoken of in prophecy as the Greater Cyrus, concerning whom Isaiah foretold, saying: "Thus saith Jehovah . . . Cyrus, He is my shepherd, and shall perform all my pleasure."—Isa. 44:24,28, *Am. Stan. Ver.*

⁷ So we find "Jesus, that great shepherd of the sheep", showing the same love and devotion and

tender compassion for the Lord's sheep as exhibited by his Father. (Heb. 13:20) Ceaselessly the anointed Jesus ministered to the needs of his brethren, the flock of God. Untiringly he searched out the strayed and hungry sheep, and when he found them he fed them on food convenient for their health and well-being. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:35,36) The Good Shepherd did not ignore this multitude of people who were hungering and thirsting for the bread of life and water of truth. He may have been tired and weary from his extensive travels throughout all the cities and villages, and from his exhaustive work of teaching and preaching and healing the sick and diseased, yet he did not pass up this multitude and leave them without a shepherd until sometime later. When he saw that they were sheep who were going astray, the record says that "he began to teach them many things", pointing out to them the right way that leads to eternal life. (Mark 6:34) Doubtless many of that multitude gave heed, returned from their waywardness and thereafter continued to follow the Good Shepherd, giving praise to the Great Shepherd, Jehovah. All Christians, the apostle Peter tells us, were at one time in a similar hopeless condition. "For ye were going astray like sheep; but are now returned unto the Shepherd and Overseer of your souls."—1 Pet. 2:25, *Am. Stan. Ver.*, margin.

⁸ In becoming Jehovah's Chief Servant, it was necessary for Jesus to lay aside his former heavenly glory that he had enjoyed as the Logos, and take on the form of a servant, even humbling himself to do the work usually performed by slaves. Jesus had made a consecration to do, not his own will, but the will of his heavenly Father; hence, if it was the will and purpose of Jehovah that his beloved Son should become a servant or slave to his brethren, who was he to find fault or rebel or grumble over this assignment? Instead of complaining or undertaking the job half-heartedly, Jesus zealously and energetically worked as a humble slave among the flock of God. His meat and strength was the doing of his heavenly Father's will, no matter what personal discomfort or hardship it brought upon him. (John 4:34; 6:38) In this he is a noble example for all servants of God to follow. If any would aspire to be servants of the Most High God let them have this same mental attitude and follow the same course of humility—this is the advice of the apostle Paul. "Have the same attitude that Christ Jesus had. Though he possessed the

5. Who is the Chief and Good Shepherd? Why should we look to him?

6. By what three special characters was he foreshadowed?

7. How did Jesus on earth show compassion like God's for sheep?

8. What steps did he take to become and prove himself shepherd?

nature of God, he did not grasp at equality with God, but laid it aside to take on the nature of a slave and become like other men. When he had assumed human form, he still further humbled himself and carried his obedience so far as to die, and to die upon the cross."—Phil. 2:5-8, *An Amer. Trans.*

⁹ Even as Moses "was faithful in all his house, as a servant", so also was the Greater Moses, Christ Jesus. (Heb. 3:5) Even as "Moses spake unto Jehovah, saying, Let Jehovah, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd", so also was Christ concerned over the continued well-being of the Christian congregation after his departure. (Num. 27:15-17, *Am. Stan. Ver.*) Jesus knew that when his brief ministry on earth was completed the congregation of sheep left behind would need to be shepherded and cared for. Furthermore, the fact that Christ was appointed as the *Chief Shepherd* in itself implied that it was the will and purpose of God that other shepherds would be associated with and would serve under Christ. For these reasons Christ gave his apostles and disciples special verbal instructions as well as practical examples on how they should conduct themselves as servants and shepherds of the flock. 'Listen to my words and follow my example,' was the substance of this instruction.

¹⁰ On one occasion Jesus called his disciples together and said to them: "You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize over them; but it is not to be so among you. Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be everybody's slave. For the Son of Man himself has not come to be waited on, but to wait on other people, and to give his life to free many others." (Mark 10:42-45, *An Amer. Trans.*) Again stating the same thing in fewer words, it is written: "And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." (Mark 9:35; Matt. 23:11) Those among the flock of God who would be especially honored with greater privileges of service should be servants and slaves to the others, waiting on and helping their brethren in every way possible. "Remember the word that I said unto you, The servant is not greater than his lord." (John 15:20) If the Lord Christ Jesus, as a shepherd and servant of God, spent time feeding his Father's flock, waiting on them, comforting them, and in every way possible helping them, then no less is expected of the servants of Christ. 'If any man serve

me, let him follow my example,' is the rule laid down by this Good Shepherd.—John 12:26.

¹¹ Jesus' ministry was fast drawing to a close. Now only a few hours remained before he would be betrayed and hung on the cursed torture stake. He must impress upon his disciples' minds in the strongest possible way the proper position of servants in the congregation. So he rose from the table at which he celebrated the last passover, the account says, and, after laying aside his outer robe, he took a towel and a basin of water and began washing the feet of his brethren. This concluded, the Chief Servant said: "Do you understand what I have been doing to you? You call me Teacher and Master, and you are right, for that is what I am. If I then, your Master and Teacher, have washed your feet, you ought to wash one another's feet too. For I have set you an example, in order that you may do what I have done to you. I tell you, no slave is superior to his master, and no messenger is greater than the man who sends him. Now that you have this knowledge, you will be blessed if you act upon it."—John 13:12-17, *An Amer. Trans.*

"FEED MY SHEEP"

¹² Thus for three years and more this Chief Shepherd showed by way of examples as well as by precepts how servants in the Theocratic arrangement should minister to the needs of their brethren. His period of ministry in the flesh among the Lord's sheep had come to an end. The time had arrived for the smiting and slaying of the shepherd in fulfillment of Zechariah's prophecy, and, as a consequence, it was a time for the momentary scattering of the sheep which was also foretold. (Zech. 13:7; Matt. 26:31; Mark 14:27) That the scattering of those who had followed this shepherd would be of short duration is shown by the events which occurred after the resurrection of Christ. On several occasions Christ appeared to those selected to be special servants, the apostles, in order to strengthen them for the work of regathering the scattered sheep.

¹³ It was on such an occasion, early in the day, at breakfast time, that Jesus inquired of Peter if he really loved him. In answer to the question Peter said: "Yes, Master, you know that I love you." To this reply Jesus said: "Then feed my lambs!" Again, "Jesus said to him a second time, 'Simon, son of John, are you devoted to me?'" This time Simon Peter answered with more emphasis, stating in no uncertain language, "Yes, Master, you know that I love you." To this second answer Jesus replied: "Then be a shepherd to my sheep!" And still again, the third time, Jesus asked the question: "Simon, son of John, do you love me?" Well, by now Peter

9. What need of his flock after his leaving did he provide for?

10. What rule did the Good Shepherd lay down for fellow servants?

11. What demonstration did he make at the last passover? Why?

12. When and how were his sheep scattered and then regathered?

13. How did Jesus emphasize with Peter the need to feed the flock?

was distressed and perplexed that the Lord would repeatedly question his devotion and love. There was no doubt in his own mind on the matter; hence it says that "Peter was hurt because the third time Jesus asked him if he loved him". Therefore in great earnestness and most emphatically, Peter declared: "Master, you know everything, you can see that I love you." Undoubtedly Peter's sincerity was so visibly displayed he was sure that Christ could even "see" that he loved him, yet the Lord Jesus simply repeated his instruction: "Feed my sheep!" (John 21:15-18, *An Amer. Trans.*) What Jesus was really doing was emphasizing by repetition the necessity for Peter, and likewise others who would also be servants of the flock, to feed the sheep if they were to really prove that they love the Chief Shepherd Christ Jesus and the Great Shepherd Jehovah.

¹⁴ Peter and the other apostles knew what Jesus meant when he said that they were to feed the Lord's sheep, for while the Good Shepherd was still on earth he had sent them out from city to city with instructions to go "to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand". (Matt. 10:1-16) The record says that he sent out seventy of the mature and faithful disciples to engage in this shepherding work. (Luke 10:1-17) It is true that the commission to preach this gospel of the Kingdom falls on every one of God's people, but especially is this true of those whom the Lord selects as servants in his Theocratic organization. That this is so is shown by what occurred from and after Pentecost. There on that occasion a goodly portion of the Lord's power and holy spirit was poured out on all present, brothers and sisters alike, old and young alike, servants and nonservants alike. However, the apostles, as appointed servants, were particularly zealous in proving their love for God and his kingdom. They went to the limit in searching out, finding and feeding the Lord's sheep. As Peter, James, John, Jude and Paul mentioned in the introductions to their epistles, they appreciated that as sheep-tenders over the flock, they were servants of the Lord. (2 Pet. 1:1; Jas. 1:1; Rev. 1:1; Jude 1; Phil. 1:1; Titus 1:1) In this position Peter set Christ up as his pattern and example, and he urged his fellow servants to do likewise. Paul did the same thing, declaring: "Be ye followers of me, even as I also am of Christ."—1 Pet. 2:21; 1 Cor. 11:1; 1 Thess. 1:6.

¹⁵ Paul writes that to be an apostle and a servant of the flock is no easy task. While his greater responsibilities and privileges of service gave Paul much joy and contentment, they also seemed to bring greater affliction and distress to the flesh, as he writes: "I think that God hath set forth us the apostles last, as it were appointed to death: for we are

made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." (1 Cor. 4:9-13) Truly Paul endured much while in the line of duty as a faithful servant of the flock; not in his own strength, however, but he endured it by the Lord's grace and strength, as he writes on another occasion: "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."—2 Tim. 4:17.

RELIGIOUS HIRELINGS TAKE OVER FLOCK

¹⁶ Faithfully the apostles as servants labored in the field, hunting for lost sheep, feeding such when they found them, fighting for the flock against all apostates, disorderly persons and those ravenous ones who tried to cause division among the brethren. Under such Theocratic organization the flock prospered and grew in numbers, and many sheep were gathered together from off the scant and barren ranges of heathendom into the fertile pasturelands of true Christianity. But with the passing of the apostles off the scene it was not long before worthless men set themselves up as the chief or principal ones over the flock. Being altogether negligent of the duties they should have performed as servants, and being lazy and indifferent toward the needs of the flock, they not only refused to get out and hunt for lost sheep, they even refused to feed and care for those already gathered. They called themselves shepherds, yet when wolves entered in to destroy and devour the flock these impostors fled and refused to fight for the sheep. Consequently, the fierce judgment of Jehovah fell upon them.

¹⁷ A sorry condition it was, even as the apostle Paul had warned it would be if the appointed servants were not faithful to their assignments: "Take heed unto yourselves, and to all the flock, in which the holy spirit hath made you overseers, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye." (Acts 20:27-31, *Am. Stan. Ver.*, margin) Even in Jude's

14. Who especially must preach and feed sheep? After whose example?
15. Is being flock servant easy? How did Paul illustrate this?

16, 17. When did false shepherds enter in, and how conduct themselves?

day some had crept in and were "feeding themselves without fear". (Jude 12) Perverse and apostate men they were. Coveting the approval and praise of men, and desiring the sheep for themselves, they raided the Good Shepherd's fold and drove disciples off to their own religious quarters. "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." (Isa. 56:11) As shepherds without understanding they fleeced the sheep even in the wintertime. As greedy dogs who are never satisfied they continually fed themselves at the expense of the sheep.

¹⁸ The important yet humble position occupied by a servant or slave in the Lord's congregation was looked down upon with scorn and contempt by these puffed-up and pompous ones who presumptuously assumed shepherdhood over the sheep. Proud and haughty, they pushed aside the privilege of being servants, installed themselves as the clergy (a class not provided or arranged for by either Christ or the apostles), and took upon themselves flattering titles, such as bishop, archbishop, metropolitan, pope, sovereign pontiff, etc. (Matt. 23:5-11) With force and with cruelty they ruled their flocks. Such was the state of affairs by the time Constantine the Great laid the foundation of the Catholic church in the fourth century A.D., and down through the centuries since then, Christendom's multitudinous sects and cults have continued to hold sheeplike persons in their parish folds, where they are plundered, exploited, fleeced and devoured for the pleasure and profit of the false shepherds. "My people have been lost sheep," says Jehovah by the mouth of Jeremiah, "their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their restingplace. All that found them have devoured them; and their adversaries said, We are not guilty, because they have sinned against Jehovah."—Jer. 50:6, 7, *Am. Stan. Ver.*

¹⁹ They may not think so, but the Great Shepherd Jehovah does hold the false shepherds guilty for leading the sheep of his flock astray, and his burning wrath and fierce anger are ignited against all such, as he says: "Mine anger is kindled against the shepherds, and I will punish the he-goats; for Jehovah of hosts hath visited his flock." (Zech. 10:3, *Am. Stan. Ver.*) Yes, long ago Jehovah promised that in his own due time he would visit his flock of scattered sheep and would justly punish the false shepherds.

²⁰ Jehovah the Great Shepherd by the hand of his Chief Shepherd, the Greater David, is fully capable of separating the sheep from the oppressive horned ones. So, when he came to deliver his flock from the

power of the wicked shepherds he also separated them from the horned oppressors who horn and butt the sick and weak and who trample underfoot the message of the Kingdom and muddy up the clear water of truth. Delivering his sheep from all these evils Jehovah sets them in good pastures amid the Kingdom heights of his mountain.—Ezekiel 34.

REGATHERING SCATTERED FLOCK

²¹ The facts that have come to pass in "the cloudy and dark day" of this twentieth century show beyond all doubt that the complete fulfillment of Ezekiel's prophecy has taken place in our day. Jehovah has gathered the "remnant" of his people out of the far countries of Christendom where they were scattered. Over them God has set up "my servant" Christ Jesus the Greater David, and this "one shepherd", the Chief Shepherd, is feeding them. For some time prior to A.D. 1918 the preparing of the Lord's way was going on and then suddenly the Lord came to his temple, there to take account with his servants, rewarding those that had been faithful and punishing the unfaithful. This is described for us by Jesus in his great prophecy on "the end of the world" in Matthew 24:42-51. As Malachi foretold, it would be a time of fiery judgment and one that would last for some time, until all the evil servants were purged and cleaned out from among the Lord's remnant.—Mal. 3:1-3.

²² The gathering together of the remnant, the visiting of evil upon their oppressors, the installing of the Chief Shepherd as King, and the reestablishment of the Theocratic organization as it existed in apostolic times were also foretold by still another prophet, namely, Jeremiah. (Jer. 23:1-8) With Christ Jesus the Shepherd-King in charge since the regathering of the remnant after 1918, things moved along rapidly toward the setting up among them of a Theocratic organization similar in design to that in existence 1,900 years ago. This meant they all recognized the fact that Jehovah is the Great Shepherd over and above all; that Christ Jesus, the enthroned and reigning King of the heavenly Theocratic government, is Jehovah's Chief Shepherd; that here upon earth the "faithful and wise servant" organization has been placed in charge of all the Kingdom interests; and that in such Theocratic arrangement mature and faithful brethren have been appointed as various servants to look after, wait upon and care for the needs of the Lord's sheep.

²³ At first the flock that followed Christ Jesus were few in number, only a "little flock", and when the regathering work began after the Lord's coming to the temple in 1918 there was only a small remnant

18. How have they exalted themselves? In what religious systems?
19, 20. What will Jehovah do for the sheep and to the false shepherds?

21. How has Ezekiel's prophecy on the "one shepherd" come true?
22. How since 1918 has the Theocratic organization been restored?
23, 24. How do we account for the great flock today? Who feed them?

of this little flock remaining on earth. (Luke 12:32) However, today there is a great and mighty flock of sheep, meek and teachable people, following the Good Shepherd, even as Jesus said there would be. "Other sheep I have, which are not of this fold [not of the "little flock" fold]: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) The parable of the "sheep and goats" reveals that Christ Jesus would begin to gather and "bring" these "other sheep" following his enthronement as King in 1914 and his coming to the temple for judgment in 1918. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." —Matt. 25:31, 34.

²⁴ In such separating work, now progressing among the nations, the "other sheep" class are placed on the King's right hand of favor. The Revelation vision given to John describes these "other sheep" as a "great multitude" of persons of good-will who have been gathered together in recent years and are now joyfully singing: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Never again will they hunger or thirst, "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Rev. 7:9-17) Some sheep have been in this one flock organization of the Lord for twenty or thirty years, others for a much shorter time, and still others, like newborn lambs, are now studying this *Watchtower* magazine for the first time. But all

together, Jehovah and Christ Jesus are feeding the "sheep", whether they be young or old. "Behold, the Lord Jehovah will come as a mighty one, . . . He will feed his flock like a shepherd, he will gather the lambs in his arm ["with his arm"; His right arm Christ Jesus (*Septuagint*, Bagster; *Douay*; *Leeser*)], and carry them in his bosom, and will gently lead those that have their young."—Isa. 40:10, 11, *Am. Stan. Ver.*

²⁵ This gathering of the half-starved "other sheep" out of Christendom's dried-up strongholds by the Good Shepherd has progressed so rapidly since the Lord came to the temple that it has filled the clergy and the principal of their flocks with fear and anguish and has caused them to howl out in bitter rage. They see that this righteous work of the Lord is dividing off and bringing out from their ecclesiastical pens all the "sheep", leaving only the "goats", and so they weep and curse and gnash their teeth in anger over this loss in membership and revenue. "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture." (Jer. 25:34-36) Better that they howl now, for shortly, when this work is completed, Armageddon's slaughter of Christendom's false shepherds will silence them forever! Hence all you faithful servants, feed now the flock!

25. What do the clergy now do, but the faithful servants do?

DIVINE REQUIREMENTS RESTING ON SERVANTS

AS THE Lord gathers more and more sheep into his fold he adequately provides for their every need by appointing servants who lovingly help and assist the flock in the way the Lord directs. Such Theocratic way is set forth in the Bible. The apostle Peter, it will be remembered, had very forcefully impressed on his heart and mind the necessity for him to prove his love for Christ by feeding and caring for the Lord's sheep. Peter never forgot this truth, for, thirty years later, he earnestly exhorted other servants of the Lord to likewise prove their love by feeding the "sheep". This letter of Peter's, as well as Christ's direct commandments to servants in general, has been preserved for the instruction and guidance of those having special responsibilities in the Theocratic organization today. Servants do well, therefore, if they both study this counsel and put it into

practice. "If ye know these things, happy are ye if ye do them," said Jesus.—John 13:17; Phil. 4:9.

² "I appeal therefore to those who are elders among you; I am their brother-elder," is the way Peter begins his counsel. (1 Pet. 5:1, *An Amer. Trans.*) The "elders" (Greek: *presbytērous*, older ones) do not refer to "elected elders" made so by the popular vote of some congregation after a heated political campaign. Peter is addressing himself to the older or elder ones in Christian growth, to those that are mature and well versed in Theocratic law and organizational requirements. They are not necessarily those old in body and mind or those who have been a very long time in the truth, but rather those mature in spiritual growth and development. Timothy, though a youth perhaps in his late teens, was nevertheless mature in spiritual growth, hence an elder. It

1. How do servants prove their love for the Shepherd, happily?

2. Who are the "elders" whom Peter tells to feed the flock?

is such mature ones that are chosen for the more responsible duties as servants among the Lord's "sheep". So whether you are appointed to care for the Kingdom interests as a company servant in a congregation of the Lord's people or as some assistant servant assigned to look after other organizational details, you do well to take special heed to what Peter says, for he speaks as your brother elder, a fully matured servant of the Lord.

³ "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5:1-3) You who are servants should not accept the appointment "by constraint", "as though it were forced upon you" (*An Amer. Trans.*), "reluctantly" (*Weymouth*), "because you are compelled" to do so. (*20th Cen. New Test.*) Rather, take up the duties as a servant "willingly", of your own free will, with eagerness and alertness, glad and happy for the privilege of serving in any capacity in which the Lord can use you. Those seeking the office of a servant seek a good thing. They must also accept the responsibilities that go with it.—1 Tim. 3:1.

⁴ But what if one who receives a servant's assignment feels he is incapable of handling the duties? What should he do? The answer is simple: Accept the appointment as from the Lord, and pray for God's spirit and power to be upon you to help you handle the job faithfully and efficiently. Remember, Jehovah's wrath was kindled against Moses when he protested that he was unfit for his assignment. Appointed by God as a special servant and witness to go before that wicked Pharaoh of Egypt, Moses in substance replied: 'Who? Me, Lord? I can't talk! Send someone else.' (Ex. 4:10-14) Remember also the case of Jeremiah. When appointed as the Lord's servant and prophet, Jeremiah threw up his hands and cried: 'O Lord, I am but a child; I can't speak; better send someone else.' (Jer. 1:6, 7) In both of these cases, complaining that they were unqualified for the assignment was the same as telling the Lord He had made a mistake in choosing them.

⁵ Few of the Lord's servants are college graduates, trained and qualified for handling the duties that fall on servants in the Lord's organization. (1 Cor. 1:26-29) Many are farmers, carpenters, fishermen and factory laborers by trade and training. But call to mind that Noah was not chosen for his special work because he was a shipbuilder by trade. Moses was

not selected because he was an eloquent orator who could persuade and overpower the mighty Pharaoh with cunning speech-making. The apostles were not appointed as the Lord's special ministers and servants because they were graduates of a great rabbinical school of theology. Moses and David and Amos were stock-raisers by occupation. (Ex. 3:1; Ps. 78:70-72; Amos 7:14, 15) Peter and Andrew and other apostles were fishermen by education. (Mark 1:16-20) Luke was a physician by schooling. (Col. 4:14) And Jesus, the Chief Servant of the Lord, was only a carpenter's helper by training before his anointing. (Matt. 13:55) In each and every one of these cases it was Jehovah's holy spirit or active power and force upon them that enabled them to take up and carry out their new assignments as the Lord's special servants. They cultivated the gifts that they received, and the Lord blessed them. The same holy spirit of God will be upon any servant of the Lord today if he willingly accepts his assignment and diligently works at it, trying faithfully to perform the assigned duties.

⁶ Peter cautioned those that are servants among the flock of God not to accept an assignment "for filthy lucre", "not for base love of gain" (1 Pet. 5:2, *An Amer. Trans.*), "not in the hope of sordid gain" (*Knox's New Trans.*). Servants among God's flock are not to fleece the flock or feed themselves instead of feeding the flock. They are not to plunder the flock as thieves who enter in "to steal, and to kill, and to destroy". (John 10:10) They are not to assume the attitude or follow the sinful course of Christendom's lucre-loving clergy, who abuse and destroy the "sheep", scatter the flock, and even rob and devour widows' houses to satisfy their lustful and greedy appetites. (Matt. 23:14; Mark 12:40; Luke 20:47) Make no mistake: if any servant within the Lord's fold would prey upon his brethren or in any wise follow such a course of iniquity, the Good Shepherd's holy angels would move so swiftly in casting the worthless wretch out that his teeth would start to gnash and chatter. If unrepentant his end would be the same as that of the false shepherds: everlasting destruction!—Matt. 13:41, 42.

⁷ This is why Peter also warns his fellow servants not to conduct themselves as "lords" over God's heritage, as the arrogant sectarian shepherds do over their flocks. "Not as domineering over those in your charge but being examples to the flock," is the apostle's good advice. (1 Pet. 5:3, *Rev. Stan. Ver.*) As a servant are you puffed up in your own estimation? Surely your position of responsibility is nothing to compare with that of Moses', who headed a great nation or congregation of people numbering in the millions. Why, then, should your estimation of

3. How should such elders take up their duties as servants?

4. What should those feeling incapable do, and remembering whom?

5. What illustrates servants need no college, seminary training?

6. For what purpose should servants not handle "sheep"? Why not?

7. Why should servants not lord it over the flock?

yourself be inflated, when it says: "Now the man Moses was very meek, above all the men which were upon the face of the earth"? (Num. 12:3) If any servant thinks he is important and should be placed on a pedestal above his brethren, there to be looked up to and honored, then let him read what Paul wrote: "If anyone imagines he is somebody, he is deceiving himself, for he is nobody." (Gal. 6:3, *Moffatt*) Do not let the job of being a servant go to your head. Do not be a domineering boss or a harsh dictator over the "sheep". Do not forget that the "sheep" belong to someone else. They are not your "sheep". They are "my sheep", says the Good Shepherd, and as he calls them each by name "they know his voice". "They know not the voice of strangers"; hence, if you speak to them in a bossy voice, a stranger's voice, they will not respond. (John 10:3-5) So meekness and humility is the rule governing the Lord's sheepfold; and all therein, servants included, must obey such law. All must imitate the perfect example of meekness and humility found in Christ the Chief Shepherd. "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God."—1 Pet. 5:5, 6.

EXAMPLES TO FLOCK IN CONDUCT AND ACTIVITY

⁸ The apostle Paul in his letters to Timothy and Titus sets forth the requirements that servants and overseers in the Theocratic organization must meet. "The overseer [Greek: *episkopos*, a superintendent] therefore must be without reproach [above reproach], the husband of one wife, temperate [vigilant], sober-minded [stable-minded, sensible, thoughtful], orderly [of good behavior], given to hospitality, apt to teach [able to teach]; not quarrelsome over wine [not a hard drinker, not a drunkard], no striker [not pugnacious]; but gentle, not contentious, no lover of money [not greedy for filthy lucre]; one that ruleth [manages] well his own house, having his children in subjection [under control] with all gravity." (1 Tim. 3:2-4, *Am. Stan. Ver.*, margin) Moreover, Paul continues: "For if a man does not know how to conduct his own household, how can he look after a church of God? He must not be a new convert [not a novice or newly interested one], or he may grow conceited and incur criticism from slanderous people. He must also be a man of good standing with outsiders, or he may get into disgrace and be entrapped by the slanderers." (1 Tim. 3:5-7, *An Amer. Trans.*) No, one appointed as an overseer should not be a newly interested person, but rather should be one showing growth and maturity, one that is fully consecrated to God and his service, and hence one that is baptized by water immersion.

8. What requirements as to overseers did Paul write Timothy?

⁹ After detailing the requirements that overseers of the Lord's flock must have, Paul next points out to Timothy that assistant servants must meet the same high standard in spirituality and conduct. "So, too, Assistant-Officers [Greek: *diakonos*, attendants; hence servants among the flock of God] should be serious and straightforward men, not given to taking much drink or to questionable money-making, but men who hold the deeper truths of the Faith and have a clear conscience. They should be tested first, and only appointed to their Office if no objection is raised against them. It should be the same with the women. They should be serious, and not gossips, sober, and trustworthy in all respects. [Phebe, being such a woman, was appointed as a servant in the congregation of Cen'chre-ae. (Rom. 16:1, also subscription to Romans)] Assistant-Officers should be faithful husbands, and men who rule their children and their households well. Those who have filled that post with honour gain for themselves an honourable position, as well as great confidence through the faith that they place in Christ Jesus."—1 Tim. 3:8-13, *20th Cen. New Test.*, 1904 ed.

¹⁰ In his letter of instructions to Titus the apostle Paul gave similar advice concerning those that should be given the responsibility of caring for the flock of God on the island of Crete. "My reason for leaving you in Crete," writes Paul, "was that you might put in order what had been left unsettled, and appoint Officers of the Church in the various towns, as I myself directed you. They are to be men of irreproachable [qualities], who are faithful husbands, whose children are Christians and have never been charged with dissolute conduct or have been unruly. For a Presiding-Officer, as God's steward, ought to be a man of irreproachable [qualities]; not self-willed or quick-tempered, nor addicted to drink or to brawling or to questionable money-making. On the contrary, he should be hospitable, eager for the right, discreet, upright, a man of holy life and capable of self-restraint, who holds doctrine that can be relied on as being in accordance with the accepted Teaching; so that he may be able to encourage others by sound teaching, as well as to refute our opponents."—Titus 1:5-9, *20th Cen. New Test.*

¹¹ If servants are to be proper examples for their brethren in the church of God they must constantly and consistently bring forth "the fruit of the spirit", which is "love, joy, peace, longsuffering, gentleness, goodness, faith". (Gal. 5:22) "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

9. What requirements did Paul write him as to assistant servants?

10. What requirements as to overseers did Paul write Titus?

11. In what respects should servants be examples to the flock?

(2 Tim. 2: 24, 25) "Set those who believe an example in speech, conduct, love, faith, and purity. Until I come, devote yourself to the public reading of Scripture, preaching, and teaching. Do not neglect the gift you have, . . . Cultivate these things, devote yourself to them, so that everyone will see your progress. Look out for yourself and for your teaching. Persevere in your work, for if you do you will save both yourself and those who listen to you." (1 Tim. 4: 12-16, *An Amer. Trans.*) And because Timothy followed this advice, and because Paul himself practiced what he preached, Paul was able to call the Thessalonians' attention to how he and Timothy and Silvanus had been proper examples among them. "For you yourselves know how you ought to imitate us; because we were not disorderly among you . . . that we might give ourselves a pattern for you to imitate us."—2 Thess. 1: 1; 3: 7-9, *Diaglott.*

¹² Servants, follow the Chief Shepherd's pattern in conduct! Imitate the apostles! Display before your brethren proper examples both in word and in deed! Be faithful, steady, regular, calm, earnest, thoughtful, humble, meek, peaceable, trustworthy, dependable, sincere. Above all, show love. Lovingly and with great mercy, tenderness and longsuffering seek out the Lord's "other sheep" that are lost, and when you find them, feed them. Food is the important thing. As the wise man says: "Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with the food that is needful for me." (Prov. 30: 8, *Am. Stan. Ver.*) This necessary food provided by the good and righteous Shepherd is God's revealed Word, which if any eat they are promised eternal life. (John 6: 68) "The mouth of a righteous man is a well of life: . . . The lips of the righteous feed many." (Prov. 10: 11, 21) Feed not only the spiritually skinny "sheep" you find in the field, but also, servants, feed and take care of the flock of which you are a part. "Take heed to yourselves and to all the flock of which the holy spirit has appointed you guardians."—Acts 20: 28, *Moffatt.*

¹³ The Lord's appointed servants are not hirelings. They are true shepherds and guardians of the "sheep". Hirelings care nothing for the "sheep", and if wolfish beasts enter in to maim and kill they run to save their own skin. (John 10: 12, 13) True shep-

herds, on the other hand, fight for the sheep, not against them, and, like the Good Shepherd, they are even willing to lay down their lives for the sheep. (John 10: 11) Like the Chief Shepherd, faithful servants are willing to put the welfare of their brethren ahead of their own comforts. Willing to lay down their lives for their brethren, they are more willing to go out of their way to help weaker ones with their problems. If publishers create burdens for themselves and for the servants, then servants, not begrudgingly, but gladly and out of love for the weaker members, offer to give aid and help as seems best under the circumstances. (Gal. 6: 1, 2, *An Amer. Trans.*) Unlike Christendom's hirelings and false shepherds, servants in the Theocratic organization spiritually strengthen the weak, heal the sick, bind up the wounded, bring back the strayed, seek out the lost lambs. (Ezek. 34: 4) It is God's will that not one lamb should perish.—Matt. 18: 10-14.

¹⁴ If all this seems like much to demand of servants, then it is because to them much has been given in the way of blessed privileges of service at the hands of the Lord. To whom much has been given, the rule is, much more is demanded in return. (Luke 12: 48) Keep in mind that your responsibility as servants is to the Great and Chief Shepherds, and what service is rendered unto your brethren is counted as rendered unto the Lord. The "sheep" are the Lord's. Be not therefore slothful servants or unprofitable slaves, lest you be cast out, not only out of office as a servant, but "into outer darkness" with no further opportunity for life. (Matt. 24: 48, 51; 25: 26) Faithfulness in performance of duties is what brings good results, results in the form of rewards, rewards now and in the ages to come both to the servants and to the flock. As long as servants and "sheep" continue to "hear" their Master's voice and follow him there will be mutual joy and gladness, and rapid progress will be made toward that glorious new world of eternal peace and prosperity in which there are no wild beasts, parched lands or dried-up streams. What a blessed lot now is ours! What glorious prospects lie ahead of us! With voices and hearts united in thanksgiving and praise to Jehovah we sing: "We thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations."—Ps. 79: 13.

12. So what exhortation does *The Watchtower* give servants?

13. How do servants show themselves true shepherds, not hirelings?

14. Why is so much required of servants? But with what rewards?

PRESIDENTIAL VISIT TO NORTHERN SOUTH AMERICA

WHILE the travelers, the Watchtower Society's president and his secretary, were in Panama they had the pleasure, too, of meeting five brethren from New Zealand. These pioneers were on their way to New York, planning to attend the next class at the Watch-

tower Bible School of Gilead. They spent a few days in the missionary home at Panama City during the early part of Brother Knorr and Brother Morgan's visit. The three brothers and two sisters were anxiously looking forward to seeing the new Bethel home and then going on to Gilead.

But here they got a little foretaste of what missionary home life is like and also firsthand information as to what missionaries can accomplish. Moreover, they were able to enjoy part of the assembly held in Panama City. To hear one of the New Zealanders say "Too right!" after a Panamanian publisher expressed his pleasure at the good meeting reminded Brother Knorr of his visit to Australia and New Zealand. Their flight to Miami (Florida) took the New Zealand brethren away from the missionary home in the wee hours of the morning. Brother Knorr and Brother Morgan left from the same airport a few days later, bound for Colombia.

COLOMBIA

Saturday, January 7, was a clear, bright day and it was interesting to watch the jungle and rolling terrain below. It was not long until the sparkling blue waters of the Caribbean came into view, with the coastline's silver fringe. Then the plane headed south, inland toward Medellín, Colombia. Before arriving in Medellín the plane passed over some very beautiful mountains, but the valleys seemed to be quite barren with burned red earth. However, as your eye runs from the valley up the side of the mountain the color gradually changes from burned red to brown mixed with spots of green; and when your eye has reached the top of the mountain you realize that the color has become a rich forest green. Interesting it is to note the scattered houses on the tops of the mountains, with cultivated patches around them, for it is up here that crops grow. As one gets nearer to the equator one expects warm weather. The best place to live is in the high altitude, for here you get lighter air and cool breezes, as well as rain and sunshine.

Medellín was the first stop, and here it was necessary to change planes, from Pan American to Avianca. As the airport is approached the plane passes over the well-laid-out city. Scattered throughout the city itself, as well as on the outskirts, one sees large industrial plants. The hustle and bustle of the city are felt at the airport because of the great number of planes coming and going, all of them carrying heavy passenger traffic and freight. After a few hours' wait for their plane to arrive, some sixty-odd passengers climbed aboard the DC-4, and within a short time the two travelers were being greeted by seventeen of Jehovah's witnesses from Bogotá who had come to the airport to welcome the Society's representatives to the city.

Inasmuch as Brother Morgan and Brother Knorr arrived in Bogotá late in the afternoon, it was not long until the brethren were coming to the Saturday night meeting, and 50 of them filled the small Kingdom Hall. Special permission had to be obtained for the public meeting, and this was granted by the government. It was impossible to rent a public hall for the occasion, so only those having Bible studies were invited to the meeting. On Sunday afternoon 81 persons packed out the hall and dining-room of the missionary home. Brother Robert Tracy, the Watch Tower Branch servant, did excellently in translating from English to Spanish. Brother George Dawkins, who interpreted for Brother Morgan, did very well too. These brethren have been in Colombia for only a little over three years and it was good to see how they had, because of careful study and practice, grasped the language sufficiently to be of use as

interpreters. The third session of the three-day assembly was held on Monday night, and 61 brethren and people of goodwill gathered to hear more of the Lord's Word discussed.

After going over the problems of the missionary home with the six brethren there now, three having just arrived in the latter part of December, it was concluded that a larger Kingdom Hall is needed. Every effort will be made to move to a new location so that the hall in the missionary home will be large enough to handle greater crowds. It is believed that in this city, which is situated a mile and a half above sea level, there are hundreds of persons who will become ministers of the gospel if they are given the opportunity to study and learn the truth. More missionaries are needed; more work must be done. The city of Bogotá is growing rapidly and it is a very pleasant place to live, although the cool evenings require one to sleep under two or three blankets for comfort. Brother Knorr observed many changes since his last visit to Bogotá. Many splendid improvements have been made in the city: streets have been paved; beautiful boulevards have been constructed; new model electric and gasoline busses are to be seen operating throughout the city; and a fine building program is under way in the heart of town. The construction program was made necessary mainly because of the havoc wrought by fire in the spring of 1949, which fire was touched off by the rioting crowds of people who were angry over the assassination of a popular political figure. The destruction was terrible. But the Colombians are not just letting the ruins stand. They are cleaning up the mess and are making the city more beautiful than ever. Streets are wider and the heart of the city is taking on a new look.

There has been considerable political unrest throughout the whole country of Colombia, and everything is under army control. Everyone is waiting to see what the new president will do when he takes office in August, 1950. Conditions are certainly favorable for the preaching of the gospel, for when the people mourn it is good to take to them the hope of the Kingdom. Usually they are in a more receptive frame of mind under such circumstances. If the people once get started in a study of the Word of God and come to appreciate the blessings of the new world, they will desire to preach 'in season and out of season', as Paul admonished Timothy to do.

The stay of the Society's representatives in Bogotá was much too short, but meetings had been arranged in Barranquilla at the second missionary home. So on Tuesday at 9:30 a.m. the Branch servant, along with the two brethren from New York, were winging their way northward to this Colombian seaport city. One of the most thrilling sensations, and probably one of the most fascinating sights in the world, is to leave Bogotá for Barranquilla by plane. For ten minutes after taking off you are cruising over the beautiful plateau on which the city of Bogotá is built. Then you come to the edge of the plateau and abruptly there is a drop of many thousands of feet. It appears to the passenger that the plane is soaring high into the sky, gaining altitude in an almost miraculous manner; but the fact is that the earth below has dropped away from the plane. The jagged peaks were a sight to behold. They come on you very suddenly and this makes them all the more awe-inspiring. God's creative powers certainly have made the earth glorious!

What will it be when God instructs man how to make it his paradise home?

At the airport in Barranquilla were the four missionaries of that city, along with thirty other publishers who had come out by bus to meet the brethren from Bogotá. Maybe it is the climate, but the company publishers here seemed warmer and more enthusiastic about the visit and about the work of preaching the gospel than the brethren in Bogotá did. When you enter the Kingdom Hall, which is in the missionary home, one of the first things you observe is that the company recently reached a new peak of 81 publishers; also that each publisher is averaging 17 hours per month, and the average number of home Bible studies is .9, or nearly one study for each company publisher. No wonder they were enthusiastic, for in Barranquilla things are on the move! That feeling prevailed throughout the entire stay. A meeting had been arranged for the company that night, and 94 listened attentively to Brother Morgan and Brother Knorr give them counsel on the work to be done at the present time and also help them with their organizational problems.

The brethren asked if they might advertise the public meeting on the radio and by means other than through handbill distribution and the extending of invitations to those having Bible studies. But Brother Knorr advised them that with such enthusiasm among the company publishers they would probably fill the hall to overflowing with just their personal activity. This turned out to be true. So no extra money was spent in advertising the talk "Liberty to the Captives". Before the talk began on Wednesday evening the hall was practically filled. When the count was taken there were 261 present, not including children under the age of understanding. The hall was packed out and some were standing on the front porch. The audience gave excellent attention, and the brethren were certainly delighted with the attendance. This was Jehovah's witnesses' biggest public meeting in Barranquilla, in fact, in all of Colombia. It demonstrated to everyone that there are interested people in the city, and now is the time to take the message of the Kingdom to them. It was expected that Barranquilla would be unbearably warm, being right on the coast and practically at sea level, but steady breezes from the Caribbean made the visit most pleasant. They were a wonderful aid to the public meeting, too, because the people packed into the hall did not have to endure the usual sweltering weather.

At the present time there are only nine missionaries in Colombia. The Society could very easily use 25 more in the principal cities of this country, which has nearly eleven million people. The Society has tried diligently in the last four years to keep missionaries there, but for one reason or another more than fifteen have left their assignment. For three years, from 1946 to 1948 inclusive, the work practically stood still in the way of aiding the people of good-will. But 1949, with only eight hard-working missionaries, found the Lord's blessing upon the work. It is firmly believed that if the brethren who take up missionary privileges would stick to their work rather than become entangled in the affairs of the world, as a number did in Colombia, the work in that country would be far more advanced than it is today and would show an increase more in proportion to the efforts put forth. But it was a joy to spend a few days with the

brethren who are working diligently to expand true worship in Colombia. By the Lord's grace, much more work will be done in the very near future. On the morning of January 12 ten of the publishers traveled to the airport with us, and soon we were saying good-bye and were en route to Maracaibo, Venezuela.

VENEZUELA

Here again another grand reception was accorded Brother Morgan and Brother Knorr. There were about fifty present at the airport. Children carried bouquets of flowers, and a newspaper photographer was there to take a picture, which appeared in the paper the next day, giving notice of the arrival of the speaker who would talk on "Liberty to the Captives", at the Masonic Temple. The two travelers, along with the missionaries located in Maracaibo, left for the home while the other company publishers went into the field to distribute handbills advertising the public meeting. The Kingdom Hall was much too small for the little assembly that had been arranged for the companies near Maracaibo, but chairs were set up in the patio behind the house and 75 persons listened to the lectures given that evening from seven to nine.

Maracaibo is a thriving city; the production of oil makes it a very busy place. Friday morning it was necessary to go downtown in connection with immigration regulations and to check on travel to the next city, and while there the brethren went into the market, which was very interesting. In the food section the meat hangs down from a rail right above the counter, and when someone wants to make a purchase he has to push a leg or some other large cut of beef or pork out of the way in order to talk to the man behind the counter. A missionary working the market may have a rabbit or chicken draped around his neck while giving a witness to the person in the booth. It was certainly a crowded place, but everyone seemed congenial and friendly. The missionaries have a number of Bible studies with persons who work in the market. Everyone seemed to know of the public meeting that night; so the brethren were looking forward to a good attendance. The rainy season was supposed to be over, but the weatherman changed his mind and it had been raining every day since the beginning of the dry season. It was hoped that no rain would fall that afternoon or evening, because when it rains in Maracaibo people just do not come out. Unfortunately there was a downpour just an hour before the public meeting, which dampened the zeal of some. Despite this the hall was filled, 132 occupying the seats and a few standing in the lobby.

The brethren were so enthused about Brother Knorr's coming that they thought the lecture should be broadcast and they arranged for this with radio station Ondas del Lago (which means "Waves of the Lake"). Special permission had to be obtained to have a public meeting, and permission also had to be obtained to speak in the English language over the radio. This permission was given by the government. Just fifteen minutes before the lecture was to begin the radio technicians arrived to make the connections so that the talk in English and Spanish would be relayed from the Masonic Hall to the transmitter. A few minutes after 8 p.m. the program commenced. Approximately fifteen minutes after Brother Knorr began speaking to the very attentive audience all the lights in the building went out.

The auditorium was plunged into darkness, and the power failure interfered with the broadcast. Brother Knorr asked the audience to remain quiet and he continued with his discussion. No one left, with the exception of the few who hurried out to see what could be done about getting the lights back on. There was a momentary murmur through the hall, but soon all quieted down and resumed listening to the lecture. It was learned later that a fuse had blown on the main line. The caretaker replaced this quickly; so the audience was in darkness only about three minutes. Within a matter of seconds after the power came on again, Brother Morgan heard the English-Spanish conversation once more coming forth from the small radio with which he was monitoring the program.

The broadcast went through very well, both in English and in Spanish, for an hour and thirty minutes. The next day it was reported to brethren working from house to house that the public lecture was greatly appreciated. One woman was bubbling over with enthusiasm because of what she had learned and it was no effort to place a book with her and arrange for a study. She had heard the radio announcements advertising the public lecture, but her neighbors advised her not to attend the talk at the Masonic Hall. The priests had told her neighbors that Jehovah's witnesses were "white devils from the States". But her curiosity got the best of her and she listened to the broadcast. She was certainly overjoyed with what she heard, and wanted to hear more. Other publishers reported that some people listened to the English discussion, while still others understood only the Spanish. Favorable comments concerning the broadcast were heard everywhere. The local publishers were extremely glad to know that the broadcast went over well, and they hope to reap good results due to this meeting.

The little company of Jehovah's witnesses in Maracaibo has been growing well since the missionaries started there a year ago. Now there are 36 company publishers. Five missionaries from Gilead are now helping the publishers in that city. Another thing that made the local brethren happy was that the newspaper *Panorama del Diario* published another picture of Brother Knorr, along with his interpreter, speaking at the Masonic Temple. They made the comment that the talk was very interesting. So Jehovah's witnesses are at work in Maracaibo, and the missionaries and company publishers will take advantage of the advertising that has been done and will help free the captives from their superstition and religious chains by diligently carrying on Bible studies in the homes of those of good-will. Once again the visit seemed much too short, but it was felt that a lot of good was accomplished by talking to the missionaries and handling some problems that had arisen among the company publishers.

Saturday morning the two representatives of the Society had to be on their way to the capital city of Venezuela, Caracas. A number of brethren were at the Maracaibo airport to see them off, and at 11:15 a.m. the Pan American Clipper was speeding down the runway, heading toward Lake Maracaibo and then out to sea. The two travelers, along with the other passengers, had settled back into the comfortable seats, thinking that in an hour and a half they would be meeting more of their fellow workers in the capital city. Suddenly the plane seemed to pause in the air momen-

tarily and then go ahead again. Something was going wrong. The same thing happened a second time, and a third. The sensation is difficult to describe. You might imagine that you are pulling hard on the end of a rope, with an equal force pulling on the other end. Suddenly the force at the other end of the rope lets go momentarily and you slip back. Then when the pull resumes you return to your original position. But in the process you get a jolt. This occurred with the plane three times, and the two travelers realized that one of the engines was not functioning properly. In a matter of minutes after this occurred it was noted that the captain banked the plane to the right, heading inland, and kept it going to the right until he had completed the turn. Then he straightened the plane out for a direct run to the airport which we had left only fifteen minutes before.

By that time the brethren who had seen the travelers off had returned to the city. Not knowing how long the plane would be grounded for repairs, all the two brethren could do was to wait. In a little more than two hours the mechanics had taken out some parts of the engine and made replacements. When they tested the engine it seemed to be in excellent condition; so at 2 p.m. Brother Morgan and Brother Knorr left again, this time completing a smooth trip to the airport at La Guaira, which city is the seaport for Caracas. The brethren were there waiting for the travelers, wondering what had happened, and were very glad to see them. Then came the interesting ride up the mountain-side, with the road zigzagging, twisting and turning, first this way and then that way, with many sharp precipices all along the route. But the road was much improved compared with its condition when Brother Knorr traversed it three and a half years ago on the occasion of his first visit. For Brother Morgan it was all new and interesting. Finally the city came into sight, about three thousand feet above sea level. Big changes are being made in the city of Caracas. The center of town has been pretty well torn down and a new super highway or boulevard, parts of it subterranean, is going right through the heart of the city. Fine new buildings are being constructed, some already being completed. Caracas is a growing, busy city and the missionaries assigned here are happy to be in this metropolis to preach the Word.

Saturday night was the second day of the circuit assembly, and Brothers Knorr and Morgan were scheduled to speak. They did so to an audience of 110. This was a great contrast to the little meeting held a few years previous in the small home of an interested person. Now in the large Kingdom Hall, which was a remodeled garage, it was interesting to meet some of the brethren whom Brother Knorr met before and to enjoy to the full the splendid increase in the work. The next morning twelve brethren symbolized their consecration by water baptism. The afternoon was set aside for a public meeting, but because written permission had not been obtained for Brother Knorr to address the public assembly a native minister of Jehovah's witnesses gave the public talk on "The Only Light". He did very well, and those who braved the rain, of which there were 90, enjoyed the talk very much. Later in the day the weather cleared and the people of good-will felt more free to come to the evening meeting to hear Brothers Knorr and Morgan once again. This was the largest meeting of the assembly, namely, 143.

All the company publishers were inquiring about their pioneer brother who had been called to Gilead and who would attend the class beginning in late February. They were told he was well and studying English diligently, as well as changing pace from the slower Latin style to the faster ways of our American brethren in the factory. For a number of years the missionaries in Caracas had to be content with a very humble home in a poor section of the city, because they were unable to obtain anything else. About a year ago the Branch servant, Brother Baxter, finally succeeded in renting a very lovely home in the better section of town. The brethren are very well pleased to have decent living conditions, as well as their fine Kingdom Hall, which is now much too small, connected right to the house. In fact, at the Sunday night meeting half of the audience had to sit in the driveway and front yard and were served by loud-speakers. Probably it will not be very long until another company will have to be formed to accommodate the growing interest. The new missionary home, which is a large house, is now filled with missionaries, five new ones

just having arrived. There are now ten in Caracas. All are very much enthused about the assignment, and like the people and their customs. The only thing they do not like is the terrific expense—the cost of food and clothing. Venezuela is one of the most expensive countries in which to live in all of South America at the present time. But this obstacle is taken care of by the Society through the missionary home.

Back in 1946 when Brother Knorr made his first visit and the first two missionaries started to work there were only one or two good publishers, but by the end of that year thirteen were reporting work. By the close of the service year 1949 there were 91 regular publishers in the field, and a peak of 132 had been reached. There are prospects that before the 1950 service year ends they will have 100 publishers in the city of Caracas alone, with good increases in the six other companies that are organized throughout the country. If possible the Society will send more missionaries to Venezuela at the close of this service year and will open missionary homes in several of the larger cities. There is a lot of work to be done among the 3½ million Venezuelans.

GILEAD GRADUATES MORE QUALIFIED MISSIONARIES

GRADUATION day at Gilead! Why is it such a happy occasion? Why are Jehovah's witnesses everywhere so interested in this semiannual event? Because Jehovah's witnesses are interested in God's command, "Preach the word." They know that this means now to preach the gospel of God's established kingdom, starting in their own home locality and extending to the uttermost corners of the earth. What greater work could be done now? No other school on earth is devoted to training ministers to do this, and, although not all of Jehovah's witnesses are able to receive this advanced missionary training, all have a part in supporting the school and the work of those graduating.

It was with glad hearts, then, that over 1,100 from many states and Canada filled the assembly hall and classrooms of the Watchtower Bible School of Gilead on the evening of Saturday, February 4, 1950, for the first session of Gilead's fourteenth graduation exercises.

After a study of the *Watchtower* article, "Be Rich in Good Works," and a short period of musical entertainment by student talent, a special treat was in store for all, and particularly the graduating students. The president of the Watchtower Bible and Tract Society, N. H. Knorr, had just returned from a tour of Central and South America and would give an account of his travels. He related the marvelous expansion of the preaching work in these countries; and then, to the happy surprise of the students, after telling of the conditions and needs in the missionary fields, began filling these needs by giving assignments to all! Besides assignments to Latin American nations, other countries were included, bringing the total up to 22 countries, including Canada, Belgium, Holland, Sweden and Newfoundland. Certainly a sizable part of the globe will be covered by the fourteenth class from Gilead!

This properly set the stage for the main session Sunday morning, as 1,591 persons tried to find seating or standing room within earshot of the loud-speakers installed in the assembly hall, classrooms, basement and library building.

After a few words from the farm servant and instructors, and the reading of telegrams of congratulation and encouragement from points in all corners of the earth, the Society's president gave the graduation address. His subject: "Qualifications for Service."

Mr. Knorr opened his talk by calling to mind the thorough internal and external study of the Bible that the students had just experienced. He admonished, however, that the question in the future would not be, How many times have I read my Bible? but, When did I read it last? "It's the Lord's Word that keeps us alive," he said.

As the speaker used the texts at Ephesians 3: 14-19; 5: 1; Philippians 4: 8, 9; 1 Thessalonians 4: 7, 8; 1 Timothy 1: 12-15; 3: 5-8 and Hebrews 11: 15, 16, he stressed how the apostle Paul wanted his brethren to have the qualifications for service. To enable them to have this, Paul emphasized the importance of prayer. One serving God should never get to the point that he can't pray, or that he is afraid to face God in prayer. If he does so, he has rejected his Ransomer who has made it possible for him to come to God. By prayer the "inner man" is strengthened. This "inner man" is what we really are inside. Our outward appearance may not be so attractive, but what we are inside will always show, and this determines whether we are good ministers and good missionaries. To comprehend God and his organization we must dig into his Word, taking the straight, unadulterated truths of it. We must get into God's organization, continually study the life and acts of Jesus Christ and imitate him.

Whatsoever is virtuous, whatsoever is praiseworthy should be what our minds dwell on. We cannot bring old world practices into new world service. Why use base, degraded language in describing things, descriptions that are really not expressive, but meaningless and worthless for any edification? There are so many things we love, our Kingdom Hall, our local company, our records, our brethren, our organization, these we can dwell on, give our attention to.

We can listen to advice from our brethren, advice based on the Word of God. This will help us to dwell on the proper things and be imitators of God.

Then, by the use of 1 Timothy 3:1-7, the missionaries were shown what qualifications to look for in selecting ministers for service positions in the congregations which they would establish, for many of the assignments are in places where the Word of God has never been preached.

But what would the missionaries themselves do? Would they permit home ties, weariness in well-doing, or any other thing to bring them back from their assignments? Do we have an example of the God-pleasing course in this respect? Abraham was one. He left his home country at God's command, and went to the foreign assignment Canaan to preach the Word. Certainly he left a comfortable home in a much more highly developed civilization, just as many of these missionaries are doing. Abraham could have found plenty of excuses and opportunities to return home, as the apostle says. But he didn't. He believed the word of God and went to his assignment with the idea of staying until that heavenly city, the Kingdom of God, was established. He did not live that long, but because of his faith he is going to receive a resurrection to life in the new world.

Faith and faithfulness to the Lord is necessary. It makes no difference where we live, because the whole earth is going to be made glorious. Those faithful missionaries who have been in the foreign field for a number of years, when they come back for a visit, are anxious to get back "home". The assignment the Lord gave them, that is their home, and they love it and the people in it. Their example strengthens our faith in Gilead and the purpose for which it was established.

After the talk each student stepped to the platform as his name was called and received from the Society's president an envelope containing a class picture and a gift from the Society to help them get started in their assignments. While those going to Quebec will immediately start in their final assignments, most will proceed to New York city, working there until after the International Assembly in August, whence they will go on to foreign lands. Also in their envelopes 99 of the 103 graduates found diplomas of scholastic merit.

As the last student returned to his seat, a resolution was presented by one of the student body and unanimously adopted. It expressed in a forceful way their resolve to show faithfulness during the few remaining years until the new world is established, even in the face of Satan's certain attempts to divert them from this course. It was as follows:

RESOLUTION

WHEREAS the universal war of Armageddon is near, Jehovah God having established His King and Chief Field Marshal on the throne A.D. 1914 and since that time He has been ruling in the midst of His enemies; and

WHEREAS we have come out from "this present evil world" and have enlisted as soldiers in the army of this Field Marshal, dedicating ourselves thereto as full-time fighters pledging unbreakable allegiance to Him and His kingdom; and

WHEREAS the battle has been intensified by the ever-increasing advances by Jehovah's people toward pure worship and Satan is making his final all-out effort to stop the proclamation of the established Kingdom by an onslaught of violent persecution and by every means at his command, including the so-called "holy year" of 1950; and

WHEREAS we have been called in from the Canadian and American theaters of Theocratic warfare to be further trained and equipped at the Watchtower Bible School of Gilead and we desire to show our deep thankfulness and appreciation to Jehovah God and His organization for this blessed privilege of expanding our efficiency as Theocratic warriors;

THEREFORE we, the members of the fourteenth class and of the first class of the eventful international convention year of Jehovah's witnesses, 1950, assembled at graduating exercises at South Lansing, New York, this day of February 5, 1950, do hereby resolve and declare:

THAT we will go forth from this place to whatever post of duty our Commander directs through His organization; and

THAT we will use the weapons of knowledge He has given us to proclaim liberty to those held captive by Satan and his organization and that we will not allow the "sword of the Spirit" to get dull in our hands nor let it rust in its sheath but will effectively wield it to the vindication of Jehovah's name; and

THAT we will show love toward those to whom we are sent, by lovingly nourishing them with God's Word of truth; and

THAT, by God's grace, we will resist all the satanic efforts of world conspiracy and will not yield to his subtle schemes to regiment all the world into his service but will continue to "preach the word" until Satan and satanic supporters lie crushed and Jehovah has carried His people victoriously through the final war of Armageddon into the new world "wherein dwelleth righteousness".

This assembly dismissed, the attenders enjoyed fellowship with old friends. Light lunches were served in the Gilead basement, so that almost all were able to spend the full day right on the campus, inspecting the various features of the farm and school.

And so we turn the pages of another chapter of the place called Gilead. Another potential heap of witness in far-away countries. Another group of zealous ministers of our God Jehovah who are in readiness to bring to persons of good-will joy in the place of mourning, and life-giving spiritual food in the place of death-dealing leaven spread on the "table of demons".

School is over; but what do we see on this last day? Graduates excitedly thumbing their way through encyclopedias and geographic magazines, and saying, "There is where I am going!" This provided subject material for the closing session Sunday evening, as they gave brief expressions of appreciation from the platform. Much was heard on far-away peoples and far-away lands: lands and peoples that will be their future homes and future neighbors.

Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them exult before God: yea, let them rejoice with gladness. Sing unto God, sing praises to his name.—Psalm 68:1-4, Am. Stan. Ver.



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

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

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"LIVING UP TO THE NAME" TESTIMONY PERIOD

Do you profess or would you like to be one of Jehovah's witnesses? Then you sincerely want to walk worthy of the name. You will appreciate, too, the intent of the June Testimony Period, entitled "Living Up to the Name". We are sure you will be with us in carrying out the program of activity for that month. Toward delivering the witness in harmony with our God-given name, we shall be offering the three bound books "*Let God Be True*", "*The Kingdom Is at Hand*" and "*The Truth Shall Make You Free*", on the nominal contribution of one dollar for all three books. It is mutually strengthening to have your cooperation in this testimony, and our joined efforts work together to give a more impressive witness and to prove that the Most High God has a people on earth who uphold the honor of his name. He knows all the efforts you put forth, not for praise from man but from him. Nevertheless, we should appreciate your making out a report of the month's work and results, on our form therefor, that we may compile a combined report.

"WATCHTOWER" STUDIES

Week of June 4: "Whatever Else You Get, Get Understanding," ¶ 1-25 inclusive, *The Watchtower* May 1, 1950.

Week of June 11: "Whatever Else You Get, Get Understanding," ¶ 26-35 inclusive, also "The Way to Gain Understanding," ¶ 1-12 inclusive, *The Watchtower* May 1, 1950.

ITS MISSION

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

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

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"THE WATCHTOWER"

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ANNOUNCING JEHOVAH'S KINGDOM

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"WHATEVER ELSE YOU GET, GET UNDERSTANDING"

"Above all things get wisdom; whatever else you get, get understanding."

—Prov. 4:7, *An Amer. Trans.*

JEHOVAH, the great Theocrat, understands all things and gives understanding to his faithful servants as they need it. Such understanding is one of the chief requisites to proper Theocratic service. It is the thing that marks a mature servant from a novice. The wisest man of ancient times said: "The knowledge of the Holy One is understanding." (Prov. 9:10, *An Amer. Trans.*) The One wiser than that ancient sage said to that Holy One: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." This knowledge of the Holy One means much more than just a mental idea of his existence. It means a proved knowledge of Jehovah and of his purposes which resists any and all efforts to upset it. It means an understanding of him and an appreciation of why he does the things that he does.

² This proved, tried and unupsettable knowledge is something to be striven for. It is something we cannot get along without, if we hope to enjoy life eternal blessed by God's kingdom. Keep this fact in mind, and a better appreciation of the force and meaning of the inspired words at Proverbs 4:7, used as our title, results. If we understand that God is our Father, then we will pay attention to what he teaches us, and this will increase our understanding of him and of our relationship to him. "Hear, my son, a father's instruction, and attend, that you may gain understanding; because I give you sound learning, forsake not my teaching! Above all things get wisdom; whatever else you get, get understanding." (*An Amer. Trans.*) In addition to the exhortation of a father, we have also the counsel of his wise and faithful son, who himself profited by his father's directions: "For I was a son unto my father, tender and only beloved in the sight of my mother. And he taught me, and said unto me: Let thy heart retain my words; keep my commandments, and live."—Prov. 4:1-4, 7, *Am. Stan. Ver.*

³ In this process of getting understanding we recognize that one might have considerable knowl-

edge and still not have understanding. Understanding not only deals with the fact, but also with the why and the wherefore of things. It embodies the application or use of that knowledge for the highest good. Therefore, without understanding knowledge is of very little value. That is particularly true when it comes to applying the knowledge we have of God, his kingdom and his law. The above scriptures also indicate that it is possible to have wisdom and still not have understanding. We might decide upon a proper course to follow. We may have consecrated ourselves to serve the Lord, all of which is a wise procedure; but, in addition, we must get understanding. The apostle says that the difference between a son and a servant is that to the sons the Lord Jesus makes known what his Father does. (John 15:15) He reveals to us the why and the wherefore of the things we need to know. This understanding is within the reach of each child of God, but he must go and get it. Without it he cannot make a success of his Christian calling.

⁴ This counsel from a father to a son is primarily from Jehovah to his only-begotten Son, our Lord Jesus Christ, and also embraces the members of the body of Christ. But in principle it applies to every human creature who will ever attain to life in or under Jehovah's kingdom. This exhortation from the two greatest counselors in the universe, Jehovah God and his Son, Christ Jesus, to give attention to the Word of God, to get understanding of that Word, that we might fully appreciate our relationship to our God and his organization, is therefore something to be greatly appreciated and taken very seriously. "My son, hear the instruction of thy father, and forsake not the teaching of thy mother." (Prov. 1:8, *Am. Stan. Ver.*, margin) We on our part must do something. We must get understanding of Jehovah's purposes and learn how they apply to us individually, and collectively. If we refuse or neglect to get this understanding we endanger our future existence in any part of God's realm.

⁵ In times past the Lord commended King Solomon

1. Why is knowledge of the Holy One important? It means what?
2. What recommendation in favor of understanding are we given?
3. Why is understanding necessary in addition to wisdom?

4. Who thus really counsel us? What is it our part to do?
5. What choice of young King Solomon did the Lord God commend?

very highly for desiring an understanding heart above everything else. A consideration of Solomon's course and the Lord's pleasure in it will be profitable here. "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." Solomon replied: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" "And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days."—1 Ki. 3:5, 9-13.

⁶ Solomon's choice pleased Jehovah God because it acknowledged Him as supreme. It showed that Jehovah is the only proper source of understanding and that Solomon was a servant who wanted to serve him faithfully and that the people who were to be judged were Jehovah's people. This wise choice sets the right course for all of God's servants to follow, and it foreshadowed the correct course that their Leader, the faithful and true servant of Jehovah, would take. Moses the prophet also manifested exemplary meekness and looked to Jehovah for understanding and direction, and for this the Lord God used Moses mightily.—Num. 12:3.

⁷ However, the greatest example we have in seeking understanding and in applying it is, of course, Jesus of Nazareth, for he said: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) By not seeking his own will he did not mar his wisdom and understanding. 'This Jesus is, due to God, made unto us wisdom.' (1 Cor. 1:17-19, 30) We do well, therefore, to give particular attention to the example he has set for us. Before doing so, however, let us consider another side of the matter.

⁸ The fact that one has understanding up till now is no assurance that this understanding will be his for all time. To be retained, this understanding must be cherished, preserved and striven for. No issue pertaining to Jehovah's kingdom by Christ should be let arise without getting a proper understanding and view of it. What is God's purpose

concerning it? What is my Theocratic responsibility toward it? No price is too great to pay for understanding. Solomon, the highly praised servant of Jehovah, lost his understanding, which at one time was so precious and important to him. He set his affections on other things than the Lord. He gratified the desires of his human heart, which is "deceitful above all things, and desperately wicked". (Jer. 17:9) This leaning to his own will corrupted his understanding and he died condemned of God. (1 Ki. 11:1-11) This teaches that no other creature, be that one as near and as dear as a wife, can be permitted to come between the servant and his God. Solomon was properly warned of the consequence of his course but chose to ignore it; which was a serious step and denoted corrupted understanding had set in.

"WITH ALL THY GETTING GET UNDERSTANDING"

⁹ Similarly Moses, who was known as the meekest man in all the earth, manifested great discernment and understanding of the will and purposes of Jehovah concerning himself and the people of God whom he was privileged to serve. But he became so carried away with his own importance and disturbed by the repeated transgression of the Israelites that he refused to properly honor Jehovah before them. Note the words of the once meek and humble Moses. "And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? . . . And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:10, 12) Moses' understanding became corrupted, he thought himself equal with God in providing blessings upon Israel.

¹⁰ The greatest enemy of understanding is self in any form, self-importance, self-pity or self-indulgence. Self always beclouds the issue and obscures the vision. Therefore, if we would retain understanding we must continually keep self in subjection and our eye single to the Lord's glory, study his Word and meditate upon and follow closely the examples the Lord sets forth in the Scriptures for our guidance. Now let us consider Jesus, who was made unto us wisdom and an example of getting and retaining proper understanding.

¹¹ Jesus had knowledge, wisdom and perfect understanding of the divine purposes. This perfect knowledge, wisdom and understanding did not come automatically to him; he had to get it by study,

6. Why did his choice please Jehovah? What did it foreshadow?
7. Who is our greatest example of seeking understanding? Why?
8. Can understanding be lost? Whose example proves your answer?

9. How did Moses on a trying occasion illustrate this sad fact?
10. What is the greatest enemy of understanding? Why?
11. How did Jesus get understanding? How do we get it?

meditation and prayer, even as we. (Deut. 17:18-20) His faithful course in this respect is set forth as an example for us to follow. (1 Pet. 2:21) His reasonings and conclusions are based upon a perfect understanding of the divine will. These reasonings and conclusions are entirely foreign to human methods of reasoning, and most of his conclusions are entirely different from ours, because of our imperfections and human inclinations which are after the flesh. (Isa. 55:8,9) The course of action he advocates for his followers is the right one, regardless of how much it may conflict with our own, and must be given precedence over our own or any other creature's conclusions. We must be transformed by a renewing of our mind to conform to God's mind as expressed in his Word, before we can have real knowledge, wisdom and understanding.

¹² Jesus' position regarding his and our relationship to Jehovah God is set forth at Matthew 22:37: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He was always governed by this principle himself and advocated it for everyone else. When the Devil misquoted scriptures and suggested their misapplication to his personal needs Jesus on all occasions honored the name and the word of Jehovah and displayed his understanding by properly applying the scriptures.

¹³ "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him." (Matt. 4:1-11, *Am. Stan. Ver.*) Jehovah in turn vindicated Jesus' faith and faithfulness by

having his angels come and minister to him after the test was past. Jesus, however, had to endure the test and show his faith first.

¹⁴ The humble servant of Jehovah who is anxious to get understanding will meditate on this example. First, he will note that Jesus did not choose his own course to follow, or select his own territory. 'He was led of the spirit.' His own preferences and ideas of what should be done were not the important thing. The same attitude is in evidence as he met each issue. The big question was not that of supplying his own bodily needs, no matter how legitimate those needs might seem to be, or following a seemingly easier and more desirable way of doing his Father's business. He had understanding. He knew his Father's purposes. That understanding plus the spirit of Jehovah enabled him to properly understand and apply these scriptures that Satan had misapplied and to counter with scriptures properly applied according to his Father's purposes.

¹⁵ Jesus well knew that to use his power to turn the stones into bread would be leaving an example of selfishness for his disciples to follow. He would be using his God-given power for his own comfort rather than for his Father's glory. This would be a stumblingblock to his followers rather than a proper example. He had faith that his God would supply his needs when the time came; and He did so. Jesus' understanding told him that if he jumped off the pinnacle of the temple and should be preserved he might develop a following, but such followers would not be accepting him because of the eternal principles of his God, which he had covenanted to hold forth, but because of the spectacular deed which he performed. Jehovah would not be glorified, nor the people benefited, by such a course. Similarly, by bowing down and worshiping Satan, even if such a scheme could be successful, what would be the advantage? If he obtained the kingdoms of this world he would simply have a mass of vessels prepared for inevitable and ultimate destruction. The Devil's schemes are never an outlet through which to make known the riches of God's glory on the vessels of mercy which He has prepared for His glory. (Romans 9:21-23) Jesus' understanding enabled him to clearly appreciate that the Lord's way of inviting men of good-will to submit themselves to the principles of Jehovah as revealed in Christ Jesus for their own transformation, and for thus having His law written in their hearts, was the best and only proper way.

¹⁶ This series of examples set forth by Jesus for our edification covers the various ways in which the Devil approaches the servants of the Lord, through the lust of the flesh, the lust of the eye, and the

12, 13. What principle toward God governed him? What tests prove it?

14, 15. What marks of understanding do we note in Jesus' example?
16. So what does it take for us to resist the tests by the Devil?

pride of life, in an effort to turn them aside from faithfully serving Jehovah. (1 John 2:16,17) It takes understanding to resist them. Study them carefully, meditate upon them, and with all your getting get understanding. The Devil had and used knowledge. Jesus had and used understanding. There is a big difference.

¹⁷ Regarding Jesus, it is written of him that he "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". (Heb. 12:2) The Scriptures indicate that Jesus had a personal joy in fulfilling the purposes of his Father and receiving the promised reward. They indicate a personal objective, a reward that would be all his own, all in harmony with and pleasing to his heavenly Father, who set this joy before him.

¹⁸ A part of this great joy was that of being King in God's glorious kingdom, the joy that he might, if faithful, be the instrument used by his heavenly Father to direct the Kingdom activities which would vindicate Jehovah's name and bestow untold blessings upon faithful creatures throughout the universe. This joy that was set before Jesus, and which he desired so greatly, is pictured in the Scriptures as a treasure hid in the field; he was required to sell all that he had in order to obtain this field. The members of the body of Christ, who are heirs of God and joint heirs with Christ, are called upon and required to follow in his footsteps. They too are required to sell all that they have in order to be with him in the Kingdom. The same consuming joy is set before them and it must inspire them with the same unalterable determination that no sacrifice is too great, or obstruction too difficult, for them to overcome in order to have a part in this glorious reward to which Jehovah invited them.—Matt. 13:44.

¹⁹ Similarly the Jonadabs or "other sheep", who will be greatly blessed and honored under that glorious kingdom and be recipients of its blessings, are also required to consider this privilege of inestimable value and are required to follow a course of faithfulness similar to that of Jesus and his body members in order to qualify for its blessings. Therefore the 'selling of all that he had', this giving up everything in order to obtain that "pearl of great price", is of vital concern to all the members of the body of Christ and to their faithful Jonadab associates. Our appreciation of this is enhanced by proper understanding. Get understanding!—Matt. 13:45,46.

²⁰ The attitude of Jesus and his method of approach to this great undertaking is recorded at Matthew

8:20-22: "Foxes have holes and wild birds have nests, but the Son of Man has nowhere to lay his head!" (*An Amer. Trans.*) His big objective was to serve his God and trust Him for everything else. He was not interested in accumulating personal earthly treasure. He had no desire to acquire the wealth of this world, nor land, nor even a home. He did not even try to have the ordinary things that other creatures felt necessary to their existence. He was concerned with one thing, the acquiring of that field containing the hid treasure. All other earthly acquisitions would have been burdensome and would have interfered with his plans; therefore he joyfully relinquished them rather than have them in any way interfere with his one great objective.

²¹ Jesus started out by officially undertaking the obligations connected with the work. He presented himself to his Father saying (as expressed by the psalmist), "Lo, I come . . . to do thy will, O my God." After his forty days in the wilderness, where he undoubtedly studied, meditated and carefully planned his future course, and after being tempted by the Devil, he came forth with that positive determination to get this "field" and obtain that treasure of great price at any cost. He did not stop and say, 'Do I have enough money in the bank in order to care for me if this thing should collapse or if things do not work out?' Nor did he demand a trailer or insist on some other provisions in order to provide for his comfort during this undertaking. No, he came right out of the wilderness and went right to work serving the purposes of the Almighty God according to his covenant. Publishing this gospel of the Kingdom and inviting followers to join him in it, he understood what he was doing.

SHOWING UNDERSTANDING LIKE JESUS'

²² He invited Andrew, Peter, James and John, among others, to join him in the work of becoming fishers of men. These immediately left their fishing business. They, like Jesus, did not stop indefinitely to consider, 'What is this going to cost me?' or, 'Do I have sufficient money to care for my needs in this work?' nor say, 'If it fails all my customers will be gone, and what will become of me?' No, they immediately left their fishing business and went on and followed Jesus. As time went on, other disciples, similarly disposed, joined them and the nucleus of quite an organization was developed.

²³ The time finally came to send these disciples forth on their mission as fishers of men. He selected the most advanced, mature and Theocratic to make up this first pioneer group and sent them out in the service as representatives of the Kingdom. There were just twelve of them.

17, 18. What does understanding create? What does this help us do?

19. Does this have any point for Jonadabs? If so, how?

20. How did Jesus approach this undertaking without encumbrances?

21. How did he start out on his course of action?

22. What attitude did those invited to join him as disciples take?

23, 24. Whom, and with what instructions, did he send out first?

²⁴ The Lord's instructions to them were pointed and explicit. Matthew 10:5-10 (*An Amer. Trans.*) reads: "Jesus sent these twelve out, after giving them these directions: 'Do not go among the heathen, or to any Samaritan town, but proceed instead to the lost sheep of Israel's house. And as you go about, preach and say, "The Kingdom of Heaven is at hand!" Cure the sick, raise the dead, heal lepers, drive out demons. Give without payment, just as you received without payment. Do not accept gold or silver or copper money to put in your pockets, and do not take a bag for your journey, nor two shirts, nor shoes, nor a staff, for the workman deserves his food!'" The similarity between this commission and Jesus' own course of ministry is very striking.

²⁵ This method of doing the work must have sounded strange to the disciples, it being so entirely contrary to human reasoning that one might think the disciples would not understand; but they were willing. We cannot get away from the fact that this is the procedure Jesus himself followed, and it is the course of action he advocated his followers to take. The question naturally arises, Why did Jesus advocate a course like this for himself and his followers? Jesus knew that any earthly accumulations other than what was absolutely necessary for them to get along with would be simply extra burdens upon them and would interfere with the commission they had received from Jehovah. Such accumulations would retard the progress of the work they were setting out to do. Consequently from the beginning he advocated that they were not to burden themselves with such things. Their commission had come from Jehovah. He had assigned them a very important work; all unnecessary weights that would interfere with its accomplishment must be given up. These things would be simply something to worry about, to divide their attention between their accumulation and their commission from the Lord. Jesus wanted, above everything else, that their minds should be free and devoted entirely to this commission in order to insure its success. Jesus had understanding and helped the disciples understand.

WHAT COMES FROM LACKING IT

²⁶ This way is entirely different from the human way. Today, even among those who profess to be Christians, it is safe to say that almost everyone, when he considers full-time service, the first thing that he thinks of is: 'What have I in the way of earthly resources, something to fall back on? I may become sick or maybe this thing will not work out satisfactorily; then what will I do, if I do not have a home or other provisions to turn to?' This is

the natural functioning of the human mind; it puts ourselves first and God and his requirement second. This is not reasoning according to the understanding of our Lord Jesus Christ. It is therefore sensual, earthly, demonic. The question everyone who professes to be a Christian is faced with in such an issue is, Who is right, Jesus Christ our Lord and Head or I? All will agree the Lord is right. Well, then, do I have faith enough in Almighty God to accept the direction of our Lord Jesus Christ and follow the course of action that he outlined for all his faithful followers and which course his faithful disciples maintained when he was with them at his first advent? Boiled right down, the question is, Am I prepared to sell all that I have for a part in God's kingdom?

²⁷ Knowing our limitations, and the power of our earthly cravings, and the Devil's alertness to help us gratify them, the Lord has emphasized this matter of getting understanding in the Scriptures. He indicated that it is very necessary to get understanding first; and when we have attained to that, we shall be able to appreciate that it would be very foolish indeed to try to make the Kingdom with a lot of unnecessary accumulated burdens that are bound to obstruct our progress and corrupt our affections.

²⁸ As an illustration: Today a man having property valued at one hundred thousand dollars is required to pay approximately four thousand dollars a year in taxes, or more than three hundred dollars every month. He can't take his property to heaven with him if he is a member of the body of Christ. What is he going to do with it? Even if he is a Jonadab, it is questionable that he would be able to preserve it through Armageddon. Therefore, why spend all this time, energy and money trying to preserve something that he cannot take into the kingdom of God? That time and energy and mammon could be used in the Kingdom service and be converted into treasures in heaven for that property owner. Otherwise, he is wasting that much effort. Along this same line, it is told of a man who had great wealth, a fine man as far as worldly principles were concerned, that he attained wealth beyond his fondest expectation. He had a home in the city, in the country and by the seashore; and in one of these many lodges, all alone, death came upon him. All his wealth could not help him; no servant nor other human creature was near; he died in distress with no one to comfort him; his great accumulations were of no help to him. Had that man made true friends with Jehovah God and His King Christ Jesus by spending his energy in the Kingdom service, giving up all that he had in order to get that

25. Why did Jesus send them forth unencumbered?

26. How was that entirely different from the human way of acting?

27, 28. Why should we accumulate understanding, not burdens? Illustrate.

"pearl of great price", he would have had treasures in heaven which moth or rust could not hurt nor thieves break through and steal. And when the end came, he would have had peace, contentment and happiness, which comes from association with those great friends, Jehovah God and Jesus Christ our Lord.

²⁹ The great mass of so-called "Christians" follow the course of action that this wealthy man followed through lack of understanding. They are blinded to the true facts of life by Satan the Devil, who uses as willing instruments unfaithful preachers, unprincipled politicians and greedy profiteers. They perish from lack of understanding. This understanding has to cut through every human tradition and base, lustful craving that the human creature has been cultivating for the past 6,000 years. It has to enlighten us to the fact that there can be no security or preservation apart from Jehovah God and his King Christ Jesus.

³⁰ When we do get that understanding we fully appreciate that the disciples of Jesus chose the wise course. They accepted their commission with gladness. They realized that the Lord alone could direct their steps. And they were willing to accept that direction and not lean upon their own understanding.—Prov. 3:5, 6.

FOR WHOM WE ARE WORKING

³¹ Now consider the Lord's conclusion to his counsel: "The workman deserves his food." Whom were these disciples working for? Were they working for some human leader, even the great Jesus of Nazareth? Were they working for the people of good-will upon whom they called and to whom they ministered? No. They were servants of the Almighty God, their Father in heaven. And He was the one who had guaranteed them food. Therefore all earthly accumulations would indicate lack of faith sufficient to trust Jehovah to the very end. The disciples were not thus handicapped; they trusted Jehovah. They had faith based upon understanding and they acted upon it and were rewarded. They, like David, testified by their life's course: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Ps. 37:25.

³² In the case of Jesus and his disciples it was not a matter of being unable to obtain these earthly advantages. Jesus could have had all of them; he possessed abilities such as no other man who walked this earth. But that was not what his joy was in. He had faith based on understanding that when he went out in the Lord's service his Father would see to it that he had enough to eat, that he obtained

the necessary sleep he required and had sufficient clothing. The same is true of his disciples. There was no possibility of failure, because the Almighty God of the universe was the One guaranteeing these things. This was no isolated instance, or something that applied only to that one particular time. It was a definite policy which the Lord set for himself and his disciples to follow now as well as then, if they would attain to the Kingdom. Later, when he sent out the seventy, similar instructions were given to them: "After this the Master appointed [seventy] others, and sent them on before him, two by two, to every town or place to which he intended to come. And he said to them, 'The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it. Now go. Here I send you out like lambs among wolves. Carry no purse nor wallet nor shoes, and do not stop to exchange civilities with anyone on the way.'" (Luke 10:1-4, *An Amer. Trans.*) The very same principle was adhered to here that he set before the preceding twelve, and the same principle must apply today to the faithful followers of the Lord Jesus Christ.

³³ An illustration of how literally this policy applied is given us at Luke 9:59, 60. One of Jesus' disciples came to him and said: 'Let me first go and bury my father.' (*An Amer. Trans.*) Jesus' counsel was, 'No, you come on and follow me. Let the dead bury the dead; that is their business. That is where their interest is placed. But you have taken up new interests and you cannot be burdened with those things. You are called to a higher calling to serve God now and have a part in his kingdom throughout eternity.'

³⁴ If we could only keep these points before us continually it would be of inestimable value to us. Understanding that our God will supply all our needs through Christ Jesus our Lord, understanding that we can depend upon him in every emergency, would enable us to realize the fullness of Christian living.

³⁵ In order to help us to get this understanding, Jehovah through his prophet invites us: "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10, *Am. Stan. Ver.*) How are we going to prove Jehovah unless we step out upon his promises? unless we bring all our tithes into the storehouse and trust him? By so doing the Lord will prove himself and enable us to appreciate with understanding how real are his promises and how wise is his counsel.

29, 30. Why was the course Jesus' disciples chose the wise one?

31. For whom were they working? And with what provisions?

32. What faith did they need? Who else must have it?

33. Why must we "let the dead bury their dead"?

34, 35. How, then, do we properly "prove" Jehovah God?

THE WAY TO GAIN UNDERSTANDING

JESUS acquired understanding from a study of God's Word. He was not born with it as a human babe; he had to study the Word of Jehovah. It was written concerning kings: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them."—Deut. 17:18, 19.

² If study was necessary in order for the King to obtain understanding and learn to fear Jehovah, how much more is it necessary for us subjects to study His law and diligently apply ourselves to an understanding of his purposes. This we must do if we are to acquire that confidence and reliance that will enable us to step out on the promises of Jehovah with peace and implicit assurance that he will fulfill every one of them.

³ This is understanding; it means 'eating the book'. It means a great deal more than simply taking the instruments that the Lord supplies for our edification, such as the Bible, *The Watchtower*, the books and booklets and the *Informant*, and looking them over superficially or just studying them in order to be able to answer a question on the night of the meeting. No, we must diligently apply ourselves to a thorough study, so that this knowledge provided by the Lord becomes part of us and makes us ready and equipped to always give an answer for the hope that is within us. This knowledge is what the prophet had in mind when he said: "Knowledge of the Holy One is understanding." (Prov. 9:10, *Am. Stan. Ver.*) With that understanding we will be equipped to meet every issue with positive Scriptural answers, even as Jesus did when he was tempted by the adversary. We should study our *Watchtower* or other Theocratic publications until we thoroughly understand their contents. If necessary, wrestle with the subject, pray to the Lord for help. Don't quit! Jacob had to wrestle all night with the angel of the Lord in order to get a blessing. The Lord rewarded his diligence and determination. He will likewise reward ours. He tells us, if we lack wisdom, to ask the Lord for it, and he will bestow it abundantly upon us without adding any sorrow thereto. Therefore, "with all thy getting get understanding."—Prov. 4:7.

⁴ With his understanding, Jesus saw the need of his disciples of then and today. He gave detailed instructions and under God's guidance he put into operation arrangements for protecting their interests. These form a model outline for the overseers

in Jehovah's Theocratic organization from then until now. Every Watch Tower Society Branch servant, every district servant, every circuit servant and every company servant would do well to study this outline carefully and continually. It shows them how they should faithfully consider the Kingdom interests in the organization to which they have been assigned to minister. They should plan their congregational meetings or other course of action to build up the weak points and to protect the concerns of Jehovah's organization committed to their charge. They should so conduct themselves as the divine Word instructs. The same planning and correct conduct would apply also to a Bible study held at the Kingdom Hall or in homes of interested people. The needs of the people being ministered to should be lovingly considered by the study conductor and the meeting be planned and held to accomplish the greatest good.

⁵ The more we consider the loving care and tender counsel which Jesus imparted to his disciples and all other persons of good-will who assembled with him, the more we realize that this vital information constitutes splendid instruction for all servants of God to follow. It displays wisdom and understanding and love in every circumstance that might affect their ministry. By copying him we apply the same wisdom and understanding and love and we become effective ministers equipped for every good work. Carrying out his instructions increases our own understanding of them and of our relationship to God his Father.—Ps. 111:10.

⁶ We are living in a crucial day. It is very important that we get an insight into Jehovah's purposes and the commandments that he issues to his people in harmony with his purposes. Now the world leaders, the political, commercial, religious and military elements, are pitting their so-called "knowledge" and philosophies and scientific advances against the revealed and declared purposes of God. Consequently they speak against the witnesses of the Most High God and persecute those who have been honored with the glorious privilege of proclaiming his kingdom to the ends of the earth. All such self-confident opposers of God and His people go on willfully in their ignorance of the divine purposes for this period in human history. As for an appreciation of God's will and commandments, they are little better than brute beasts and are surely more reprehensible than such beasts. The apostle Peter aptly describes them with these words: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own

1, 2. How did Jesus gain understanding? So how must we do so?
3. Hence how must we study the Bible and Bible publications?
4. Whose outline of instructions should servants study? Why?

5. How do we increase our understanding of his instructions?
6. As to understanding, what are worldly leaders like? How so?

corruption; and shall receive the reward of unrighteousness."—2 Pet. 2:12, 13.

WHO HAVE IT IN THE "TIME OF THE END"

⁷ In this "time of the end", when God's righteous ones are enjoying the benefit of the increase of divine knowledge, those worldlings have no comprehension that we are at the end of this world and that God's righteous new world under the kingdom of his beloved Son is at hand. They refuse to renounce the honors and glory of this world and to hearken to God's message and humble themselves under his mighty hand and seek the honor that comes from him only. Is it any wonder, then, that those worldlings do not see into the operations of Jehovah God in these last days of this world? Truly, Daniel's prophecy on the "time of the end" correctly predicted their inability to grasp divine things: "The words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Dan. 12:9, 10.

⁸ Hence the wicked are not so smart as they think. In their mental darkness concerning the words of God's Bible they are going on to early destruction at Armageddon. There all their hypocritical religious worship, together with all their worldly shrewdness, will be proved vain and will be destroyed. As Isaiah 29:13, 14 has well said: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Their worldly brand could not be the kind of wisdom and understanding that the Proverbs urge us to get, whatever else it is that we try to get. Their worldly brand is without any true love of God; it does not promote love of him, and is therefore false and deceiving. Those worldly leaders, with all their reputed braininess and smartness, are plain fools.

⁹ We are urged not to be like them, especially in these days when catastrophic Armageddon is so near and when what little time remains counts so much for our salvation and for that of people to whom we preach the message of salvation. With prophetic warning for our day the apostle says: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Where-

fore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. 5:15-18.

¹⁰ So grasp the significance of these evil days and the astounding things that are taking place, especially among Jehovah's people. Put your heart into your quest for wisdom and understanding from the only Source, Jehovah God. Pray for more of his holy spirit. Learn his will from his Word. Love him with all your heart, mind, soul and understanding, by doing his will. Love your neighbor as you do yourself, especially as far as sharing with your neighbor God's Kingdom message. Remember that your closest neighbors on earth are your own brothers and sisters within the fold of the Good Shepherd Jesus Christ. Remember that on his last night in the flesh with his faithful apostles he told them he gave them a new commandment, to love one another as he had loved them. By this true affection all men of understanding would know they were his disciples. Their doing these things would deepen their insight into the wisdom behind Jesus' instructions and would give them joy; for he said: "If you know these things, happy are you if you do them." (John 13:17, *The Emphatic Diaglott*) Yes, they would be happy, because they would be wise, and their wisdom would be justified by the results that flowed from it.

¹¹ The doing of God's commandments through Christ proves that we love Jehovah our Father. To love him aright, it takes understanding. That is why Jesus approved of the saying of the scribe who said: "Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." Seeing that the scribe answered discerningly, Jesus said: "Thou art not far from the kingdom of God." (Mark 12:32-34) Understanding gives us an evaluation of all that the one Supreme God Jehovah is and all that he means to us for our eternal welfare; and it makes us love him more. It spurs us on to keep in relationship with him by obeying his commandments.

¹² The way of understanding is therefore the only way that will bring any of Christ's anointed followers into the Kingdom or any of his "other sheep" of good-will into endless life on a paradise earth in the new world, now so near. In the matter of getting understanding, Jesus Christ is our highest example, for no other son of God is more understanding than he is. For this reason our heavenly Father loves him most tenderly. Teaching us understanding even as his heavenly Father has taught it to him, this beloved

7. As Daniel foretold, who do not understand now? Why not?

8. What will happen soon to their wisdom and understanding? Why? 9, 10. So what are we exhorted urgently to do?

11. With what especially must we love God?

12. What way brings us into eternal life in the new world?

Son of God says to all seekers of everlasting life in the upright new world: "I was my father's son, tender and only beloved in the sight of my mother [God's holy universal organization]. He taught me also, and said unto me, Let thine heart retain my

words: keep my commandments, and live. Get wisdom, get understanding." "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding."—Prov. 4:3-5; 9:10, *Am. Stan. Ver.*

A CHRISTIAN USE OF MATERIAL WEALTH

ACROSS the wide surface of this pleasant earth which our Creator has provided in his love for the blessed home of men, the knowledge of his Word, the Bible, is at this time being carried by persons dedicated to the service of the Most High. Their calling to 'preach the Word' is an honorable commission and a sacred trust, with which nothing else on earth compares. That which they make known is the glory of Jehovah, the true God, whose servants they are.

These words you are now reading may find you located in one of the more highly developed nations of the world. If so, you know that to the people of such land Jehovah's witnesses are bringing Bible information, light which comes, not from men, but from the Lord Jehovah, who has risen upon his servants. (Isa. 60:1, 2) You realize that this they do for other than financial gain, because they spend, not collect, of their time and every resource, material and spiritual. It may be that you join them in this glorious ministry, and, if so, you know that there is no lack or shortage in their lives which are filled to abundance with the spiritual wealth of the truths of the kingdom of heaven.

On the other hand, this may come to you in a part of the earth not developed according to man's proud "civilization". Yet in all such places Jehovah's witnesses preach the same Word of God. Think of the variety of persons and localities in this great 'field which is the world'! There is wide contrast: every climate, all customs, varying standards, practices and viewpoints. Everywhere, however rich, poor, this color or that complexion, whatever language, in mansion or very humble dwelling, everywhere there are people, and people are what interests Jehovah's witnesses.

The various nations now possess some wealth, great in many respects, but all really belonging to Jehovah the Creator. Persons loving God turn such of this material wealth as they can to the Lord's praise by using it to advance the Kingdom proclamation. However, many people of the nations, the men, women and children who love righteousness, are of real spiritual value, and they truly 'herald Jehovah's praise' by worshiping him. These persons are precious to Jehovah God and to his servants, who love them.

After all, what is it that really makes a man? The cloth with which he drapes his form? The color of his skin? The locality of his mother's residence at his birth? His size, features, inherited imperfection of body, the customs of his ancestors? Surely, none of these things! A handsome, learned person, possessing modern contrivances and elegant clothing, might be cruel and selfish, or he might not. A poor, uneducated person, to some strange in appearance and speech, might love righteousness, respect his fellow man,

be of good-will toward God, or his heart might be the reverse of these good qualities. So, isn't it that which is inside that makes the man, and moves him in his response to the truth of God's Word? We do not refer to that fictitious religious invention, the "immortal soul", but to that which God can and does see, the heart. (1 Sam. 16:7) All persons have minds and hearts, setting their affections on unrighteous, old world things or on righteous principles in harmony with new world principles as revealed in the Scriptures.

We feel that you would like to consider this matter from this viewpoint. Such helps us to appreciate the necessity for the Watch Tower Bible & Tract Society to continually and consistently urge the preaching of the gospel to every person, everywhere. It is an encouragement to you if you are participating in this Bible educational work. When we realize that whoever or wherever a person is he can respond in one way or another to God's Word, we comprehend why Jehovah's witnesses are sent to all areas to preach to the people. When you read in this magazine or other of the Watch Tower Society's publications, such as the 1950 *Yearbook*, of the work earth-wide, you know the motive that gives this work life and force: love for God and man, and Jehovah's spirit of blessing on his unselfish servants.

The money which is contributed by persons who accept the printed Bible-study helps from Jehovah's witnesses aids quite a bit in keeping the work going. The greater part of the financial assistance, however, comes from other voluntary contributions made by Jehovah's witnesses, by others associating with them, and by any persons who desire to support the work in this manner. It is a joy and an assurance to us, and we believe it will be to you also, for us to again confirm the fact that never in its history has the Watch Tower Bible & Tract Society, nor its representatives, solicited any funds, nor "taken up a collection", or levied tithes. Christians 'covet no man's gold'. (Acts 20:33) In following such Scriptural rule Jehovah's blessing has been upon his organization.

The miracle of the expansion of Jehovah's worship is taking place in this day by the Lord's rich blessing and direction. A man is following a wise course in using of his money and other material blessings to support this work. Now, as at all times, the Watch Tower Bible & Tract Society follows the Scripturally approved policy of accepting unforced, unsolicited, free-will donations of money. See Luke 16:9; 21:1-4; 1 Corinthians 16:2; 2 Corinthians 9:7.

This principle has always operated among God's servants on earth at all times. The same privilege is here today. Such donations build and operate headquarters and Branch offices and facilities in 65 countries, including missionary homes (107 of these now), promote the work in every land (104 at the present writing), school missionaries and trans-

port them to their foreign assignments, pay for local, national and international conventions of gospel ministers, publish Bibles and study aids, and ship and distribute these. And the work is increasing.

Yearly we discuss this matter in *The Watchtower* for the information of all, thus answering the questions relative thereto for our many new readers, outlining the "Good Hopes" donation arrangement. Soliciting money? Absolutely not! To consider the Lord's work and plan in advance to further it is a blessed and wonderful privilege in this day. The Society plans in advance, and so do many individuals. Planning in advance what we can arrange to give is in harmony with the advice regarding donations at 1 Corinthians 16:2. So it is suggested that, upon receiving this issue of *The Watchtower*, you address a postcard or letter to the Society and keep a copy as a reminder to yourself concerning the amount you hope to contribute. All you need to write is, in substance:

"By God's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of \$....., which I will remit in such amounts and at such time as I can find it convenient, as I am prospered.

[Signed]

Address your card or letter to
Watchtower Bible and Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York

Those residing outside of the United States, and who desire to contribute in the above way to the coming year's expense, please address letters or cards to the Society's office in the respective country in which you live. (See page 130 for a list.)

Some persons may not care to undertake any such voluntary arrangement as that above, feeling they are obligating themselves. They prefer to send in their contributions to the Society at any time, according to their prosperity or ability to do so. In such cases they should send all these contributions to the Society at the above Brooklyn address, even if they have not notified the Brooklyn office in advance.

Your desire and ours is that God's will may be accomplished through his organization. And so, in prayer, present to Him our need for His guidance, that all money contributions we receive may be used to the best advantage to announce the Kingdom, until the end comes and the new world enters.—Matt. 24:14.

FROM NETHERLANDS WEST INDIES TO BETHEL

ON Wednesday morning, January 18, N. H. Knorr, president of the Watch Tower Bible & Tract Society, and his traveling companion, R. E. Morgan, left Caracas, Venezuela, bound for the island of Aruba in the Netherlands West Indies. In a little more than an hour's time the Royal Dutch Airlines DC-4 was over the island, which could be seen in its entirety from the air; and it was not long until immigration and customs formalities had been completed and the visitors and brethren who came to greet them were traveling by car to the missionary home in San Nicolas. Aruba is an interesting little island, neat, clean, windy and warm. Its 69 square miles are quite well populated with Dutch- and English-speaking people. Of peculiar interest were the growing characteristics of the divi-divi tree, whose foliage extends out horizontally from the trunk all in one direction. This is due to the constant winds from the same direction. There is no natural water supply on the island, all fresh water being distilled from the ocean. Oil refining is the basis of the economic life, and the same is true in the nearby sister island of Curaçao. Venezuela is a large producer of oil, and much of its 'black gold' is carried by boat to the Netherlands West Indies and refined there. In fact, Aruba and Curaçao have two refineries that are among the largest in the world.

Jehovah's witnesses are active in Aruba, there now being approximately fifty publishers in the San Nicolas company, as compared with the fifteen of a year ago. Two graduates of the Watchtower Bible School of Gilead are assigned to this territory, and they are doing commendable work. There is more territory than two persons can handle. On Wednesday evening Brothers Knorr and Morgan gave service talks to an assemblage of sixty persons in the Suriname Club hall, and again on Thursday afternoon they spoke to the brethren

in the local congregation at their Kingdom Hall. A great deal of advertising of the talk "Liberty to the Captives" had been carried out by the brethren, with posters, sound-car announcements and handbills. The Club Suriname had been leased for the public talk too, it being required that Jehovah's witnesses pay only the janitor fees and electric bill. Extra chairs were rented, and on Thursday evening it was gratifying to see 332 persons in the Club Suriname, all listening attentively, having packed out the place, with "standing room only" when the speaker began. The fact that a Catholic priest strode back and forth outside the club, peering through the open door in an endeavor to ascertain whether any of his parishioners were in attendance, did not lessen enthusiasm of the audience for the message they heard. Nor did this priest's calling at the homes of some who had attended the meeting frighten them, either, for many new faces are finding their way into the Kingdom Hall of Jehovah's witnesses since the lecture was given. The members of the Club Suriname were so pleased with the public meeting that they subsequently voted to refuse any payment whatsoever for the use of the hall. And they are interested in having further lectures given by Jehovah's witnesses. Undoubtedly new impetus was given the work on this island, and the two travelers were glad to have a share in the expansion program for Aruba.

Friday afternoon the two travelers from New York, along with the two missionaries assigned to Aruba, said good-bye to the brethren and flew over to the larger island of Curaçao to attend the assembly arranged for that weekend. The capital city of Willemstad was in a gala mood, for the prince of the Netherlands had just arrived for a visit. Buildings and thoroughfares were brightly lighted at night with colored lights; and the Dutch ensign was everywhere

to be seen, alongside a great number of orange banners in honor of the Dutch House of Orange. Willemstad in many ways reminded Brother Knorr of his visit to the Netherlands. The city is not more than a few feet above sea level, and the style of building construction is similar to that in the mother country. One unusual feature of the town is the Queen Emma bridge which crosses St. Anna bay. This two-lane bridge rides on fourteen large pontoons, and it provides passage for both vehicles and pedestrians. The bridge has a hinge arrangement on one side, and when boats must enter the bay the entire bridge swings aside on this hinge, moving to a position parallel and close to the shore. While the bridge is open people are ferried across the water free, but vehicles must wait till the bridge is closed again. In a matter of minutes it is easily closed and traffic resumes.

Not far from this bridge one finds tied up at the wharf many small craft that bring tropical fruit from Venezuela, selling such directly from the boat to consumer. Within a few blocks of this site is the city market. A visitor cannot help but be amused by the curious custom of smoking adopted by many natives. Though they 'light up' in the usual manner, the lighted cigarette is at once reversed so that the glowing tobacco is inside the mouth. Thus the observer sees the customary puffing of smoke, but he is at first puzzled by the lack of glow on that portion of the cigarette protruding from the mouth. However, where there is smoke there must be fire, and he soon sees the cigarette removed from the smoker's mouth to facilitate the removal of ash. Then the phenomenon becomes plain. The cigarette companies of America have not advertised this method yet. Maybe they can sell the public the idea of being "fire-eaters" instead of just being a smokestack.

The company of fifty of Jehovah's witnesses in Willemstad had looked forward to this first visit of the Society's president to Curaçao, and they, along with the two missionaries assigned to the territory, had made good preparations. On Friday night there were 93 persons assembled to hear talks by the two brothers from New York. After each talked a summary of the talks was given in Papiamento. In view of the fact that Brother Knorr would be in Curaçao only one full day, Saturday, the public lecture was arranged for that evening in the fine public library building. This building is a bit unusual because, although it is entirely enclosed so far as entrance from the street is concerned, it has a large patio in the center specially designed for meetings and lectures. So, with the starry sky as a roof, 234 persons heard Brother Knorr discourse on the great freedom that the new world will soon bring to all lovers of righteousness. The people of the Netherlands West Indies particularly enjoy lectures of this kind, as had also been evidenced at Aruba, where many thought the hour talk much too short. So at Curaçao Brother Knorr went into greater detail, devoting the best part of an hour and a half to the subject. Many were the expressions of appreciation heard.

In reviewing the Kingdom work in the Netherlands West Indies, it was observed that there is a continually developing interest in the six islands of this group. The new Kingdom publishers need better attention and service than can be given them from the office at Brooklyn. So Brother Knorr arranged for the establishment of a new

Branch commencing March 1, 1950, to be known as the Netherlands West Indies Branch. This will keep the brethren and companies of Jehovah's witnesses in much closer touch with the Society and give them much better aid in performing their field ministry. Brother Thomas R. Yeatts, a Gilead graduate serving in that territory since the middle of 1946, was appointed Branch servant.

Early Sunday morning, January 22, Brother Knorr bade the brethren good-bye and departed by air for Paramaribo, Surinam (Dutch Guiana). Brother Morgan remained behind in Curaçao to conduct a baptismal service for the Willemstad company that morning; and in the evening he spoke to the brethren once again after the usual *Watchtower* study. As was true with practically all the talks given by the two visitors in Curaçao, a local brother gave a brief résumé in the Papiamento dialect for the benefit of those who did not fully understand English. The brethren in Curaçao are enthused over the prospects for the expansion of the work in the Netherlands West Indies; and they are especially happy with the fact that they now have a Branch office to serve them. Moreover, the missionaries serving in both Aruba and Curaçao were happy to learn that they would get help from graduates of the 14th Gilead class after the 1950 assembly.

SURINAM

Although Brother Knorr had been in Surinam only last year on his South American trip, it seemed advisable for him to now make a special journey from Curaçao down to Surinam. There had been some difficulties among the brethren and some problems had arisen that they did not feel able to handle. For the interests of the work it seemed advisable to make the trip. Brother Knorr was met by the brethren at the airport Sunday afternoon, drove into town and had dinner with the graduates of Gilead at the missionary home. That evening all attended the *Watchtower* study, 86 being present. One-half hour later the public meeting began. This was arranged for in the Kingdom Hall, and just the known people of good-will were invited. There was no public advertising. There were 112 in attendance, and much interest was shown by those present. This was the beginning of a three-day assembly.

Monday and Tuesday Brother Knorr spoke through an interpreter to about 75 of the brethren. The admonition given was to forget the difficulties that had arisen in the past and settle down to the principal work of preaching the gospel. Even though the people in Surinam gossip and say some bad things about Jehovah's witnesses, the brethren should not be disturbed by that. "By the lives you lead and the message which you preach you will be able to comfort those seeking truth and righteousness," Brother Knorr told them. It was pointed out, too, that we are not following man or an organization but the principles set out in God's Word, and this we must do regardless of what other people have done or will do in the future. Our work has been, and will continue to be, 'preaching the word.' But while we "preach the word" our life and daily course of action must reflect that we believe the Word of God and will live up to it, even as Christ Jesus did. He took the proper course in his daily life and he also preached the truth, proving himself worthy to be the chief witness of all Jehovah's witnesses. The brethren

ren were greatly encouraged to press on. They realize that the maintaining of one's integrity is essential regardless of what other people do or say.

A new Branch servant was appointed, Brother Simmonite from Canada. It is believed that he will pick up the Dutch language very quickly. Even after being there only two months he was able to read his speech in the Dutch language and this was greatly appreciated by all the brethren. The missionaries now in Surinam are cooperating well together, and they are doing everything they can to aid the company organization and carry on the expansion work. The three days in Paramaribo were very blessed, even though it was at the close of the rainy season and periodically throughout the day the downpour of rain was so great that there was a sheet of water from one side of the street to the other. It was good to be with the brethren again. They are all determined to continue on faithfully in the work, and they send their love and greetings to their fellow workers throughout the world.

On Wednesday, January 25, rising time was 5:30 a.m., for it was a long ride out to the airport where Brother Knorr was to get his Pan American flight for the trip back home. He said good-bye to the brethren at 8:45 and was on his way to Trinidad. While the stop-over at Trinidad was only twenty minutes, previous arrangements had been made for the Branch servant to meet the president at the airport to go over any problems with regard to the work in the British West Indies. The twenty-minute stay in Trinidad was just like a minute. But it was good to see Brother Newton again before continuing the flight to Puerto Rico.

PUERTO RICO

At 10 p.m. Monday evening, January 23, Brother Morgan left Curaçao for San Juan, Puerto Rico, arriving there in the wee hours of the morning. Brother R. V. Franz, the Branch servant, and another Gilead graduate were on hand to meet him, and by 3 a.m. they were retiring for a few hours' rest before undertaking the busy schedule outlined for Tuesday. Inasmuch as Brother Knorr would not arrive in Puerto Rico from Surinam until Wednesday afternoon, on a Pan American through flight to New York, the Puerto Rican Branch arranged for Brother Morgan to serve two meetings. Wednesday morning a group of brethren accompanied Brother Morgan to the town of Caguas, where a new missionary home had just been established. En route the party drove through some very beautiful country. In the afternoon 64 brethren and persons of good-will assembled to hear a discourse, in English and Spanish, packing out the two rooms in the missionary home that are used for a Kingdom Hall. In the late afternoon the party returned to San Juan, and that evening 190 persons, including 23 graduates of Gilead, gathered together in a hall specially rented for the occasion. All were delighted to hear of the good progress the Kingdom work is making throughout Central America and the other points visited. And yet the

Puerto Rican brethren are happy with their own progress and the Lord's evident blessing upon their efforts, for during December, 1949, Puerto Rico exceeded 300 Kingdom publishers for the first time.

Some time Wednesday morning was devoted to going over Branch matters and inspecting the Society's recently purchased home in San Juan. In the early afternoon a large group of brethren accompanied Brother Morgan to the airport where he would join Brother Knorr for the final leg of the long trip. At 3 p.m. Brother Knorr arrived by plane from Surinam, and the forty-odd brethren who had come to the airport were able to talk to him for an hour's time. Of these, 27 were graduates of Gilead. Also, the Branch servant was able to consult Brother Knorr on certain matters regarding the work in Puerto Rico. At 4 p.m. the loudspeakers called for all New York-bound passengers to board the four-engine plane, and so Brothers Knorr and Morgan were off on their final flight, Puerto Rico to New York. Passengers were advised that the weather in New York was bad and that the only airport open was the new International Airport at Idlewild. However, when the plane had covered about half of the scheduled eight-hour nonstop flight the stewardess announced that landing would have to be made at Washington National Airport, as now all the New York area was blanketed in fog. At 12:10 a.m. the ship put down at Washington; and at 1:05 a.m. all passengers boarded a special bus for the trip to New York city. At 9 a.m. Thursday morning several brethren from Brooklyn Bethel met the tired travelers at the airlines terminal in the heart of New York.

Looking back over the trip, which was made in eight weeks by Brother Morgan and in six weeks by Brother Knorr, it is seen to have been a profitable one. Much had been accomplished and many plans made for expansion. In 1946 the president of the Society visited these same thirteen countries, with the exception of the Netherlands West Indies, and at that time there were 3,810 publishers in the field. Three years later we find that there are 8,219 on the average every month preaching the message of the Kingdom, or an increase of 115 percent. From reports that are coming in from these places concerning work being done in the respective countries it is believed that 1950 will show well over 10,000 publishers working under the thirteen Branch offices. So the work goes on. The brethren continue to "preach the word" and Jehovah's name is honored. In 1950 new territory will be reached in all these countries; and, by the Lord's grace, the plans made for the future will mean that immediately after the 1950 assembly in New York city many more missionaries will go into these territories. As long as Jehovah God shows his patience so that salvation may come to others we, his servants in the earth, will, with him, be patient and present the good news in all the world for a witness. We are grateful for the mercy shown to us and for the opportunity to "preach the word".

Rejoice in Jehovah, O ye righteous: praise is comely for the upright. Sing unto him a new song; play skilfully with a loud noise. For the word of Jehovah is right; and all his work is done in faithfulness. He loveth righteousness and justice: the earth is full of the lovingkindness of Jehovah.—Ps. 33:1, 3-5, A.S.V.

LETTER

"FURTHER ON BLOOD TRANSFUSION"

February 3, 1950

Dear Madam:

Yours of December 16 has not had previous attention for press of business here.

Your frank statement concerning blood transfusion is appreciated, and for it we are not taking any spiritual action against you or against anyone else, but must let the great Lawgiver be your Judge, as He is ours. Our published statements concerning this matter are something owing to those who look to us for spiritual guidance, and are not issued to cause division among Jehovah's people. Repeatedly we are confronted with requests for information on blood transfusion, particularly for us to pronounce a sanction of this medical practice. This is so general that for the information of all, that they may know our position, we were obliged to make a statement upon the matter. Our statements have not caused any more division of opinion upon the subject than existed before we said anything about it. It is only that we have made ourselves clear upon the matter, so that others in doubt as to our position will not be pleading with us to sanction their resort to this disputed medical practice. If anyone thinks there is merit to our position and that it has Scriptural support and chooses to be guided by it, all right; but if contrariwise, then that is such one's responsibility before God. He cannot claim taking a certain course because of ignorance of what we Scripturally believe upon the subject.

At 1 Corinthians 9:9, 10 Paul says: "Is it about the oxen that God is concerned? Is he not clearly speaking in our interests? Of course this law [of Moses] was written in our interests." (*An American Translation*) And so we ask you, If God considered the blood of lower animals so sacred that he forbade the transferring of their blood from their bodies into the human system, does he consider the blood of the higher creature man less sacred so that it can be transferred from one system to another with impunity? God confined the proper use of the blood of animal sacrifices to the altar for the purpose of atonement or propitiation of sins, to typify that Jesus' blood would likewise be confined to the spiritual altar for the purging of mankind's sins; and all the Christian Greek Scriptures bear this fact out. So in this important regard you are absolutely wrong when you say that "God or Christ Jesus NEVER issued any commandment against HUMAN blood except the shedding of it in MURDER". You say truly that Christ said his disciples must eat his flesh and drink his blood, but you also raise the question: "Since Jesus gave his blood for us, so that we might have life—eternal life, would it not be fitting, that we, his imitators, give our blood to a sick brother when he is nigh to death, so that he might recover and further serve his Lord?" So we ask you, Did Jesus give his blood by the medical practice of transfusion? Is it by medical blood transfusion that his disciples "drink his blood"? Or is it not by faith in his blood which was applied, like blood of Israelite animal sacrifices, to God's altar? And if Jesus is God's High Priest typified by Israel's high priest Aaron, did he not confine the blood of his human sacrifice to the use that God's law marked out for it, namely, to God's holy altar? (Leviticus 17:11) So, how can anyone argue that Jesus' shedding of his blood in sacrifice author-

izes his followers to be blood donors for transfusion purposes?

You say God's laws concerning the disposal of animal blood have no bearing upon the matter of blood transfusion. We say that God's laws in this matter are significant and typical and that they do have a strong bearing upon the matter. Whose position is safer, yours or ours? Whose position is more Scriptural and showing careful regard for the laws of God?

Your admission is very interesting: "Even if the blood given is not compatible with your own type, it will kill you." If blood transfusion is approved of God and is Christ-like, why should this be so? Of what type was Christ's blood? And does his blood benefit only people with a certain kind of blood? Or does it benefit all? You refer to the scripture that God "hath made of one blood all nations of men" (Acts 17:26). Why, then, should medical doctors have to exercise such care about the types and other features of the blood of certain individuals? If God, the great Physician, approves of blood transfusion as practiced between human and human (not lower animal and human), why should not blood transfusion be outright beneficial and applicable without all the precautions? And think of all the harm that blood transfusions did before the doctors discovered the harmful features about this practice that must be guarded against! Do you think God justified all the harm that was thus done during the experimental stage and that is still being done despite greatest care, on the assumption that the doctors are working toward the perfecting of the practice for the greater health benefit of all mankind?

You send us a clipping from the *Evening Bulletin*, Philadelphia, Friday, December 16, 1949, announcing "Rare Operation Saves Girl, 14" and telling of how this girl "had been built up by 17 blood transfusions" and telling of her discharge from the hospital. We can counter with a clipping from *The American Weekly*, January 29, 1950, under the heading "Safeguarding the BLOOD BANKS". It tells how a young girl Mary, injured and shocked from an automobile accident, was given a blood transfusion and appeared to be normal after two weeks; BUT "a month later, however, Mary developed a fever. Her eyes and skin took on a yellowish cast. Doctors diagnosed jaundice and traced its cause to a serious liver disease, known to the medical profession as virus hepatitis. This disorder is caused by an infectious virus. As yet there is no specific remedy to destroy the virus. . . . At first the source of Mary's infection was a mystery. Then a check-up disclosed that her transfusion had been from a donor whose blood contained the virus that causes hepatitis. Mary's recovery, from the disease her donor's blood gave her, took much longer than her recovery from the automobile accident."

The foregoing, please, is not any sectarian opinion of ours, setting down any "iron-clad rules of conduct governing human beings" "the distinguishing signposts of apostate religion", but is the statement of the writer of the newspaper or magazine article. It may be true, as you say, that one Roman Catholic pope banned blood transfusion; and yet another pope, claimed to be just as infallible as the other, tried blood transfusion causing the death of the donors, and today Roman Catholics likewise resort to the same

medical practice. We do not know why Catholics reject the ban of an infallible pope, but our position against transfusion is not dictated by the ban of that pope; our appeal is to the Holy Scriptures.

Your bringing in the matter of smoking into this discussion is beside the point. But it seems to us that in arguing for us to show indifference toward smoking you are inconsistent when you appeal to all the good that the medical profession claim for the blood transfusion, whereas you seem to ignore all that science and valid medical investigation have to say against smoking as injurious to the human

system. Why not adhere to all that medical practice claims and harmonize therewith?

We shall let the foregoing paragraphs suffice as an answer to your seven pages, hoping that they make our stand still clearer to you. Whether you accept or reject does not hurt or hinder us. You are the one that must take the consequences of the course that you pursue. We must bear our responsibility before God as those trying to expound his sacred Word and commandments.

Sincerely yours,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

The prophet Zechariah declared: "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (8:23) "Those days" have come for Italy as well as for all other nations, peoples and languages of the earth, and it is a daily source of amazement to see spontaneous fulfillments of this prophecy in this land. Here is a case in point.

The company servant of the B—— company of Jehovah's witnesses in northern Italy recently received two unexpected visitors who, explaining that they had come as representatives of a number of villages six to eight miles away, lost no time in announcing the purpose of their visit: "We want to be Christians! We have heard that we might find Protestants here that preach a good doctrine. We have recognized ourselves as being deceived by the priest and have turned from him, desiring now to be organized into a church. Among us are over 120 families; can you help us?" Overwhelmed with genuine joy, the company servant immediately informed them that a traveling representative of the Society, the circuit servant, was due that week and that he would be glad to visit and talk with these interested families.

As promised, the matter was talked over with the circuit servant, plans were made for a public discourse, police authorization secured, and all was in order for Monday evening. That night as the brethren approached the village, they rejoiced to see groups of three and four walking toward the hall to attend the "new church", as it was called by them. Outside the hall a crowd had gathered, an unusual sight because in Italy it generally happens that the audience does not begin arriving until the discourse is well under way. But why were they standing outside? To give the "preacher" a royal welcome? No indeed! They were outside because there was no more room inside: the hall with two adjacent rooms was packed tight with expectant people, and the arriving brethren felt at that moment the compassion Jesus must have experienced in his day upon seeing the multitudes in need of a shepherd.

But Satan was determined to nip the "new church" in the bud. Five *carabinieri*, awaiting the circuit servant's arrival, immediately informed him that permission to hold the meeting had been canceled! It was useless discussing the matter with these police. The marshal's office was three

miles away. Appealing to the assembled audience to remain, for he had many important things to tell them, the circuit servant hastened to the police station and, with the Italian Constitution in one hand and the Questura's written authorization in the other, succeeded in convincing the authorities that the meeting should be allowed. The latter acquiesced on one condition: no wine was to be sold and all glasses and bottles were to be cleaned from the hall. Condition granted, for the speaker was to use the bar as his "pulpit"!

The discourse was given, lasting one and a half hours, before a most attentive and responsive audience imaginable. No one entered or left. When statements of the Church's hatred for the spread of the Bible were read, and official Catholic Church documents revealing the pagan origin of its doctrines, expressions of surprise appeared on honest faces as they began to perceive why the Church has hidden the Bible from the Catholic people. An accurate count was impossible, but over 1,000 persons listened to the talk, and not a single handbill had been used to invite them! The limited supply of 185 booklets, 18 books and 30 magazines were placed in eager hands in short order.

Many were the interesting comments after the discourse was finished. The wife of the owner of the hall had been ill and earlier that same day had been visited by the parish priest, who had counseled her to go to the hospital. "Hospital!" cried she, "but I can't. I'm expecting the new church tonight!" Remarked a young man: "I have heard many discourses of the clergy, the Communists and others, but never a discourse like this. With these I desire to unite myself." Another: "I thought we had it, but now I must admit that you folks have it." "It's about time we were getting our eyes opened," opined another man who asked to be visited and wanted to subscribe for *La Torre di Guardia*.

That was indeed a memorable evening. As the brethren took leave of the townsfolk, the latter lined both sides of the street shouting farewell and "Return again". This gave promise that the local company of Jehovah's ministers will have many heart-rejoicing experiences in these days as they help these persons of good-will array themselves on Jehovah's side along with other thousands in the earth who now cry out: "We will go with you: for we have heard that God is with you!"

A Gilead graduate in Italy



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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MAY 15, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"LIVING UP TO THE NAME" TESTIMONY PERIOD

Do you profess or would you like to be one of Jehovah's witnesses? Then you sincerely want to walk worthy of the name. You will appreciate, too, the intent of the June Testimony Period, entitled "Living Up to the Name". We are sure you will be with us in carrying out the program of activity for that month. Toward delivering the witness in harmony with our God-given name, we shall be offering the three bound books "*Let God Be True*", "*The Kingdom Is at Hand*" and "*The Truth Shall Make You Free*", on the nominal contribution of one dollar for all three books. It is mutually strengthening to have your cooperation in this testimony, and our joined efforts work together to give a more impressive witness and to prove that the Most High God has a people on earth who uphold the honor of his name. He knows all the efforts you put forth, not for praise from man but from him. Nevertheless, we should appreciate your making out a report of the month's work and results, on our form therefor, that we may compile a combined report.

"WATCHTOWER" STUDIES

Week of June 18: "Living Up to the Name,"
¶ 1-27 inclusive, *The Watchtower* May 15, 1950.

Week of June 25: "Living Up to the Name,"
¶ 28-35 inclusive, also "Organized for United Testimony",
¶ 1-16 inclusive, *The Watchtower* May 15, 1950.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is \$1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

MAY 15, 1950

No. 10

LIVING UP TO THE NAME

"Ye are my witnesses, an affirmation of Jehovah, and my servant whom I have chosen, so that ye know and give credence to me, and understand that I am he, before me there was no God formed, and after me there is none."—Isa. 43:10, Young.

JEHOVAH has had his witnesses in the earth from the time of the first martyr, Abel. After all these millenniums of time he still has his witnesses on the earth, and these will be eyewitnesses of the smashing victory he will gain over the enemy world at the coming battle of the universe, Armageddon! Till then they are obliged to live up to the honorable name they bear. Living up to it means divine protection and salvation for them to life everlasting. By them he has not left himself without living testimony in this world. They give to him the glory in harmony with his own affirmation: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isa. 42:8, *Am. Stan. Ver.*) He is a God of purpose. The meaning of his unique name is "he causes to be", and so he creates all things according to his purpose. He is able to carry out his purpose, and his word never fails: "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. 55:11.

² His attributes are power, wisdom, justice and love. The Scriptures say that all power belongs to Jehovah and that he is thus the source of all power in the universe. (Ps. 62:11) His wisdom is perfect; he does nothing wrong. Everything he says or does is right. The wise One, he is the source of wisdom. (Ps. 33:4; Prov. 2:6, 7) He is just and is the beginning of justice. His decisions are righteous and fair. (Deut. 32:4) His strong affirmation is: "There is no God else beside me; a just God and a saviour; there is none beside me." (Isa. 45:21) Jehovah is a God of love. Of him it can be rightly said: "God is love." (1 John 4:8, 16) By him love is expressed in perfect unselfishness and for the lasting benefit of all his creatures who serve him with unbreakable devotion. To have love his creatures must be unselfishly devoted to him and must strive to reflect all four of his attributes to all.

³ Jehovah God created the heavens as well as this earth which is man's permanent habitation. (Gen. 2:4) "Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD [Jehovah]; and there is none else." (Isa. 45:18) He pulled up out of the deep waters of the earth the towering mountains with their stately peaks jutting through the beautiful clouds like upraised arms, giving testimony to his majesty. Through his omnipotence he placed in the heavens the mighty sun and the beautiful moon to give light to the eyes of man by day and by night. They shoot their beams of light all over the earth. —Ps. 104:10-30; Gen. 1:14-19.

⁴ God not only purposed light for the eyes of man, but also purposed light for the mind of man. The light for man's mind is God's Word, the Bible, of which he alone is the Author by his spirit or active force. (Ps. 119:105) Through the Word of God man learns of him. His Word discloses his purpose. The divine purpose is that all mankind shall know about him, learn of his attributes and understand his law and purposes. For that reason he purposed to raise up a people for his name, in order that his light for the mind of man might shine in the earth. Since his holy name implies the giving of light, if his people in the earth reflect his light, they must live up to the name of Jehovah, the God of purpose toward man on the earth.

⁵ God's name, Jehovah, must be revered throughout all the earth. "For this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9:16, *Leeser*; see also *An American Translation*) He declared centuries ago that, in this time of the end where we now are, he would raise up a people who would be found living up to the name and who would proclaim that name throughout the world: "That men may know that thou,

1. Who bear God's name, and what does the name mean?
2. What are his four great attributes, and how are these expressed?

3. What did he create for man's home and enlightenment?
4. Besides natural light for man what did he purpose? To shine how?
5. Why must his name be declared in all the earth? By what means?

whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83:18.

⁶ Who is living up to the name? In this "time of the end" there is a people who bear that name. They are known throughout the earth today as "Jehovah's witnesses". The lofty privilege of bearing the grandest name in the universe is theirs. Coupled with the privilege is a tremendous responsibility. They must live up to the name.

⁷ Jehovah's witnesses are a group of ministers and missionaries who perform their evangelistic work among the people in all parts of the earth. They manifest their love of God and their fellow men by declaring God's purposes to all the people of the whole world in the same primitive manner as did Jesus Christ and his apostles. In the performance of this strange work they are associated with and act under the direction of the Watch Tower Bible and Tract Society, a charitable corporation organized by law to preach the gospel of God's kingdom throughout the earth. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

⁸ Prior to 1931 this distinctive name was not applied to the ministers who use as their legal and publishing servant the Watch Tower Bible and Tract Society, for it was then that they were first called Jehovah's witnesses. In 1931, while assembled in an international convention in Columbus, Ohio, the ministers who work with the Watch Tower Bible and Tract Society acknowledged by a resolution the gift of the name "Jehovah's witnesses". They declared to the world their determination to be identified by this God-given name and by none other. "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; . . . I, even I, am Jehovah; and besides me there is no saviour. . . . ye are my witnesses, saith Jehovah, and I am God." (Isa. 43:10-12, *Am. Stan. Ver.*) The facts prove beyond dispute that the name has not been bestowed upon any other group.

⁹ Jehovah's witnesses give testimony about Jehovah's purposes. One who gives testimony in court is designated a witness. Very soon a final judgment in the great issue of the supremacy of Jehovah God must be rendered in the greatest court in the universe, the court of Almighty God. Jehovah's witnesses have been designated to give testimony concerning that great controversy which Jehovah has with the nations. Since they give testimony about Jehovah and his purposes, they are properly entitled to use the name.

¹⁰ One who witnesses to Jehovah's supremacy is

a Christian. Jehovah's witnesses follow in the footsteps of Christ Jesus, which entitles them to call themselves Christians. The author of Christianity was a mighty witness on behalf of Jehovah's supremacy. Before Pilate, he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) In "the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass", he further discloses: "And from Jesus Christ, who is the faithful witness, . . . These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 1:1, 5; 3:14) It is plain, therefore, that in order to bear the name of Christ and assume the name Christian one must first be a witness of Jehovah, as was Christ.

¹¹ One who lives up to the name does not preach his own word. He must preach and teach the words and law of Almighty God from the divine Record, the Bible. Nor does he preach the wisdom of the Lord Jesus, or of someone other than Jehovah God. Jesus declared that "the word which ye hear is not mine, but the Father's which sent me". (John 14:24) It is clear that Jesus, the greatest witness, interpreted the name Christian to mean one who gives witness or testimony to the name, word and kingdom of Almighty God. To be a Christian, therefore, one must prove true to the name.

LIVING DOWN FALSE NICKNAMES

¹² Jehovah's witnesses have been falsely called by other names. They have been referred to as Russellites. Some have called them Rutherfordites. Others have cast the appellation of Millennial Dawnites upon them. Similar unclaimed and uninvited names have been given to them by their enemies or by scoffers, as well as by the clergy of Christendom. All of such names are defamatory of Jehovah's witnesses because they follow no man and are not to be identified by any one of these misnomers which find no support in the Bible. Such names detract from the real person glorified by them, who is Jehovah God, the Creator of all things. Jehovah God is the author of every doctrine or truth that is to be found in the Bible. He dictated the Bible itself, which is his Word. Jehovah's witnesses cannot properly be called by the name of any doctrine or man. They can be identified only by the name of the only one they represent, who is Jehovah God, and by the work of witnessing they must do. They can and will live down the defamatory names given them by men, by living up to the name Jehovah's witnesses.

¹³ The clergy of Christendom and millions of their

6. Who bear his name? What is their great responsibility?

7. What work in general do they do? In what manner?

8. When was the name publicly accepted by them, and how?

9. Why are they entitled to use the name?

10. To bear the name "Christian" what must a person be? Why?

11. To prove true to the name, what word and wisdom do we preach?

12. What have we been called, falsely so? How do we live such down?

13. What name have the religious clergy failed to live up to?

religious followers claim to be Christians. They are not living up to the name. By claiming to be Christians, they assume the obligation to witness to Jehovah's name through Christ Jesus. They take the name Christian, but do they measure up to it? No! They decline to be witnesses of Jehovah. They show great disdain for the name. They have failed completely to give testimony concerning the Kingdom, the purposes or the name of Almighty God. Millions of people in the Catholic cult, the Baptist, the Presbyterian, Episcopal and hundreds of other sects claim to be Christians. But none of them lives up to the name by acting as witnesses for Jehovah or giving testimony in harmony with his Word and will.

¹⁴ The clergy of the various sects and cults of organized religion in Christendom call themselves by high-sounding titles. They assume these grandiose titles so as to distinguish themselves from and place themselves above the common people. They insist on being called reverend, very reverend, father, his holiness, his eminence, etc., contrary to the scriptures which expressly forbid such practice. "Holy and reverend is his [Jehovah's] name." (Ps. 111:9) "Call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:9) Practically all the clergy of Christendom wear a distinctive garb so as to be seen among men and assume a superior attitude. This attitude of segregation and superiority that sets them apart from the common people is condemned by God.—Matt. 23:5-8; Mark 12:38-40.

¹⁵ While claiming to follow Christ Jesus, the clergy and their followers have rejected him and the testimony which he gave to the supremacy of Jehovah, the Almighty. Also, they have rejected the kingdom of Almighty God as the only hope for mankind and have hailed the substitute, "the abomination of desolation," as man's savior. (Matt. 24:15) They scoff at the Bible doctrine that Almighty God will bring about a new world of righteousness on the earth.

¹⁶ False impersonation is a fraud. To impersonate certain officials of a government or assume to represent a government of this world without being authorized to do so is a crime. A person, not a member, but wearing the uniform of the armed forces of a nation may be prosecuted and imprisoned. The law of the land makes it a felony, punishable by heavy fine and long prison term. The clergy of Christendom have falsely assumed the name Christian. Therefore they are guilty of impersonating the first witness of Jehovah, the Lord Christ Jesus, in violation of the law of Almighty God.

¹⁷ These self-styled Christians have committed a much higher crime than violating the law of "Caesar". They have flouted the commandments of Almighty

God and violated his supreme Law. They have adopted pagan rites and traditions into their religious organizations and advanced false doctrines as the truth. They fall into that class of persons prophesied by Isaiah and described by Christ Jesus: "This people honor me with their lips, yet their hearts are far away from me." (Matt. 15:8, 9, *An Amer. Trans.*; see also Colossians 2:8) There is a multitude of such unscriptural doctrines. Mention of only a few of them here will demonstrate the false impersonation of the clergy and a failure on their part to live up to the name.

CLERGY PROVED FALSE IN DOCTRINE

¹⁸ The clergy of Christendom and their supporters deny the second presence of Christ. They say that he has not taken his Kingdom power. The clergy fail to live up to the name by teaching that the earth will be destroyed by fire. This is contrary to God's Word that "the earth abideth for ever" and that God created it as the place of eternal habitation for those of mankind who are meek and teachable and who obey God.—Eccl. 1:4; Ps. 37:11, 29; Matt. 5:5.

¹⁹ Furthermore, they teach the people that when man dies he goes to an eternal torment of hell if wicked. The Bible plainly teaches that hell is the grave where all who die remain in silence unless and until God resurrects them. (Eccl. 3:19, 20; 9:5, 10; Job 14:13-15) The clergy, moreover, fail to live up to the name unlawfully assumed by them by falsely telling the people that man has a soul distinct and separable from the body, whereas the Bible plainly teaches that man is a soul. Man is a living, sentient creature and, like all other animals, ceases to exist when he dies. (Ezek. 18:4, 20; Eccl. 3:19) Roman Catholic clergy instruct the people that man goes to "purgatory" upon death and remains in that transitory state until, by the payment of an adequate sum of money made to the priests by the relatives or friends, he is prayed out of "purgatory" into heaven. If the relatives cannot afford to pay, the poor man finally is left to suffer his full term there. The word "purgatory" does not appear in the Bible; nor is a description of such place found therein.

²⁰ Christendom's clergy fail to live up to the name by refusing to tell the people about God's kingdom and the new world of righteousness here on the earth as the hope of men, which is the principal and main theme of the Bible. They hide from the people a knowledge of that new world which shall vindicate the name of Jehovah and provide a means of life everlasting for the people of good-will toward God. Being blind to this paramount truth, they lead their blind followers to believe that man will not live upon

14. How do the clergy separate themselves and assume superiority?

15. How have they rejected Christ and the Kingdom?

16. How are they guilty of false impersonation?

17. Doctrinally how have they flouted God's law and commands?

18. How do they err as to Christ's presence and earth's destiny?

19. How do they err as to the soul and punishment after death?

20. How do they fall short on the principal doctrine of the Bible?

this earth but that the earth will be destroyed and man will end up either in heaven or in hell.—Matt. 15:14.

²¹ What a contrast there is between the clear, refreshing waters of truth about God's kingdom and new world of righteousness as the only hope for mankind, as given by Jehovah's witnesses, and the dry, deathly doctrines of Christendom's clergy! (Rev. 22:17; Isa. 55:1; Rev. 7:17) The truth blows away the false testimony like chaff before the wind. The truth presented by Jehovah's witnesses is like hail that riddles the thin, brittle roof over the refuge of lies. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) Like flooding waters the truth washes out the hiding-place of the lying witnesses, the clergy.

²² In spite of the fact that the error of their doctrines has been plainly established in the Great Court, the clergy refuse to discontinue the teaching of such false doctrines. "They know not, neither will they understand; they walk on in darkness." (Ps. 82:5) "This is the condemnation, that light is come into the world, and men loved darkness rather than light." (John 3:19) They have balked like a stubborn mule and defied all efforts by Jehovah to bring them into line with his purposes.

²³ The clergy and their followers have rebelliously declined to be disciplined. (Eph. 2:2) "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:23) While claiming to be sons of God, they have, by their course of action, shown that they are not sons. "If you have none of that discipline which all sons undergo, you are illegitimate children, and not true sons."—Heb. 12:5-8, *An Amer. Trans.*

²⁴ The actions and doctrines of the clergy of Christendom find no support in the Bible. They have not given and do not give testimony concerning the kingdom of God. On the contrary, they have lied and uttered false words concerning the purposes of God. Although they have had an opportunity to carry the vital message to the people, they have lost all opportunity of having and proclaiming the truth. Their course of action proves to the world that they do not live up to the name. "Therefore say I [Christ Jesus] unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43.

TRUE BEARERS OF THE APPELLATION

²⁵ The privilege of preaching the message of the Kingdom has been joyously caught up by Jehovah's

witnesses. Particularly since 1918 they have been running to and fro in the Scriptures and their knowledge has been greatly increased. Now, as "the wise" among the people, they instruct many by a great campaign of education of the people in God's purposes. (Dan. 11:33; 12:4) Such facts prove that they, exclusively, are living up to the name.

²⁶ Jehovah now has anointed witnesses who are true and legitimate sons of God, begotten by his spirit, and spiritual brothers of the anointed King Christ Jesus. Associated with them, and also bearing the name, are a "great multitude" of "other sheep" who are to become earthly children of the King. (Rev. 7:9; John 10:16) Together they bear the name Jehovah's witnesses. They are Christians in fact as well as in name. By giving testimony concerning the truth of God's purposes, they live up to the name, witnesses of Jehovah. By so doing they have distinguished themselves from the false impersonators, the religious clergy and their followers.

²⁷ Jehovah's witnesses not only bear the clear, truthful doctrines of the Bible about God's kingdom, but they have lived up to the name by opposing the false doctrines of the clergy. Never have they been found to bear the name of Jehovah falsely or to have assumed that name in vain. Unlike the clergy, they have never been false impersonators. They have borne "kingdom fruit", proving where their heart is. "Wherefore by their fruits ye shall know them." (Matt. 7:20) The people of good-will and all the world at large can see who are the true witnesses of Jehovah. They have practiced what they preached. By living their faith, they have shown to the world a mountain of evidence in indisputable proof that they are living up to the name. "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."—Jas. 2:17, 18.

²⁸ The primitive followers of Jesus, the apostles and disciples, set the example for Jehovah's witnesses today of living up to the name. They did not follow the course pursued by the clergy of that day, who made the people sit at their feet to receive instruction. The meek and lowly apostles and early Christians went to the people with the gospel message. They did not put the common people to the trouble of coming to them to get the truth. They took God's word which had been given to them by the Master and personally carried it to the people in their homes, visiting from house to house and going back for instructive revisits. (Acts 20:20; 5:42) This was the example set by Jesus, who also went from door to door and city to city publicly preaching

21. What does prophecy say will happen to their lies?

22, 23. At what have they balked, showing themselves not God's sons?

24. So what grand opportunity have they lost?

25. How have Jehovah's witnesses caught up the privilege?

26. What associated groups now bear the name, worthily?

27. What proves them to be truly what they are called?

28. What example as to preaching did the early Christians set us?

and teaching. (Matt. 10:7, 11-14; Mark 1:38; Luke 8:1) True Christians do not emulate the clergy of today, who do not preach by calling from door to door. They emulate Christ.

²⁹ "Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) Jehovah's witnesses preach as did the primitive followers of Jesus. They have a far grander privilege than the early disciples, because they are now advertising in this "time of the end" the complete fulfillment of all that has been written in the Bible. They accept the responsibility imposed by God and the Lord Jesus Christ to declare now the gospel of God's kingdom over all the earth. They have answered the great challenge of preaching this gospel in all the world as a witness to all nations (Matt. 24:14) by employing modern inventions, such as radio, the printing press and modern transportation, to supplement their primitive method. They have caused the message to be put into the form of printed Bibles, books, booklets, journals, newspapers, handbills and other literature which has been distributed throughout the earth by the millions, yes, by the billions of copies. This sharing of the truth with others they do without financial reward. It is only by this wise course, as sons of God, that they can have a part in the vindication of Jehovah's name and live up to the name as his witnesses, making glad his heart. "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." —Prov. 27:11.

³⁰ The covenant obligations of Jehovah's witnesses, requiring them to live up to the name of Jehovah, are carried out by both old and young alike. All who hear must say "Come"! (Rev. 22:17) Today, in every part of the earth, are to be found young and old alike preaching and teaching the glad tidings of God's kingdom. True to the admonition of Ecclesiastes 12:1, the young ministers of Jehovah God remember their Creator in the days of their youth. In order to escape the destruction which is the destiny of the unfaithful religionists at Armageddon, they offer acceptable sacrifices of praise now. They do not wait until they are old and decrepit to praise Jehovah by preaching and teaching. They serve while they have vigor. They put forth all their energies in their youth, laying up a great treasure of good works. (1 Tim. 6:12, 19) The preaching work is not reserved to the few, as the clergy claim preaching as their prerogative. The preaching work of Jehovah's witnesses is open to all, young and old, from every nationality and walk of life, who are willing to enter into a covenant with God and who want to volunteer to live up to the name by declaring his work, kingdom and name in this time of the end.

29. Whom do we copy in preaching, but with what modern aids?
30. Besides the older ones, who also preach, and why?

³¹ To gain the knowledge required for preaching, Jehovah's witnesses forsake not the assembling of themselves together. Realizing they are living in the last days, they strengthen themselves for the work of maintaining the name of Jehovah. "Let us not neglect meeting together as some do, but let us encourage one another, all the more as you can see that the great Day is coming nearer." (Heb. 10:25, *An Amer. Trans.*) Having freely received the gift of knowledge as to Jehovah's purposes, they are obligated to freely give it to others.—Matt. 10:8.

WITNESSING REQUIRED

³² Living up to the name requires preaching. "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) Besides preaching verbally Jehovah's witnesses distribute magazines containing God's Word of truth on the streets and, incidental to their preaching to the people in their homes, offer them Bibles and explanatory literature. Such literature is an additional channel of the flowing stream of education that leads to life. Revisits by the minister are required to maintain a constant flow of the truth. This continual helpfulness, exercised in a wise and tactful manner (Matt. 10:16), produces good results, proving that Jehovah's witnesses are living up to the name. The persons of good-will also become active as preachers of the Word.—Rev. 22:17.

³³ Living up to the name does not mean just praising Jehovah God on occasions. It is not confined to fair-weather serving of Jehovah. Regular, dependable preaching is required, with much patience. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9) Living up to the name by perseverance requires that Jehovah's witnesses continue to stand on the street corners with the magazines regardless of the stony faces, cold looks and rebukes of passers-by, or bad weather. It means they will continue their witnessing regardless of the lack of interest shown. It means that territory will be combed over regularly, even though door after door may be slammed in the face.

³⁴ The apostle Paul had in mind the perseverance required to live up to the name when he wrote that Christians must have the patience of a farmer. (1 Cor. 3:6) There he wrote: "I have planted, Apollos watered; but God gave the increase." As a farmer must wait on the power of God to bring up the seed and make it grow, so must Jehovah's witnesses plant, cultivate, water, watch over and care for their territory of witnessing. They must also fight the religious tares and weeds which the

31. To gain required knowledge and strengthen us, what do we do?
32. Living up to the name calls for what? How is this done now?
33, 34. To be true to name, why must perseverance be shown? How?

clergy throw in among the crop of people of good-will in the territory. Showing the perseverance of a farmer in diligent attention to his crops, Jehovah's witnesses live up to the name.

³⁵ Much more than just preaching is required to live up to the name. It is possible, as the apostle stated, to preach to others and yet become a castaway. (1 Cor. 9:27) Christians must live their faith in their daily lives, being alert at all times to praise and honor God's name, both in season and out of season. (2 Tim. 4:2) This means that by living up

35. When will they preach, and in what manner?

to the name Jehovah's witnesses will take every opportunity to explain to people the hope that is within them. (1 Pet. 3:15) They will not remain silent when it is proper to speak. They will not, of course, indiscriminately intrude the Kingdom message upon others. They will not be rude. But they will not wait for a direct question for occasion to answer the hope within them or tell others about the Kingdom promises. They will be friendly, taking advantage of the opportunity to inform the listener on what the Bible reveals concerning the new world of righteousness.

ORGANIZED FOR UNITED TESTIMONY

IN ORDER to measure up to their name, Jehovah's witnesses know that they must work together with others of like precious faith. Together they all fulfill Matthew 24:14 by preaching the gospel in all the world as a witness to all nations. Each is for all and all are for each. Each knows that not one is safe alone or can preach the gospel independently of all his other brethren. In working together to form a composite body, they live up to the name. God's blessing and direction is upon his composite body of people in the earth. God deals with his people as a group or society, as he dealt with Israel in times of old.

² Jehovah's witnesses therefore associate with their brethren at the congregational meetings, at circuit assemblies and district assemblies and at large international conventions, when possible and convenient to attend. In carrying out their preaching work, they all cooperate together like an army. Jehovah God has placed each one in the organization as it pleases him. In an army not all can be officers, but privates do the great mass of working and fighting. All among Jehovah's witnesses realize that the greatest position or job that one can have in God's organization is being a minister, teacher, preacher or publisher by telling others about God's kingdom. Having this knowledge and feeling of equality of privileges, Jehovah's witnesses are led toward unity. Unity and harmony of spirit and mind and work are accomplished by the power or spirit of Jehovah God that hovers over his organization like a mighty canopy.

³ In their private lives as well as in their dealings with one another, Jehovah's witnesses recognize that in God's law there are laid down many requirements that they must abide by in order to prove that they are living up to the name. They must keep themselves unstained by the world. (Jas. 1:27) Not only

must they keep entirely free from the political, commercial and religious elements of the "old world", but they must also abstain from the nefarious living habits of the world. They must avoid the standards of personal conduct prevalent in the world in respect to morals and honesty if they are to keep themselves unspotted from the world. They keep themselves clean morally and physically. This they do because they know that God requires all who bear the message, as his vessels, to be clean. "Be ye clean, that bear the vessels of the LORD." (Isa. 52:11) The apostle said: "I beat and bruise my body and make it my slave, so that after I have called others to the contest I may not be disqualified myself."—1 Cor. 9:27, *An Amer. Trans.*

⁴ Being consistent with their name requires that the warning of Paul be accepted, by following his advice to eschew the vices that flow from the lusts of the flesh. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) Thus Jehovah's witnesses have renewed their minds by God's grace and help and have put out of their minds the personal ways and habits of the evil, wicked world. Their minds have been purged with the truths of righteousness mentioned by the apostle at 2 Peter 1:5-9.

⁵ In order to live up to the name, Jehovah's witnesses do not place heavy burdens on anyone. Each does not shirk his responsibilities in doing his part of the work. Each bears his own burden in assisting with the preaching of the gospel or the maintenance of a meeting-place or any other instrumentality that

1. Must each witness work independently? or how? Why?
2. What association and common fundamental service unifies them?
3. What must they observe as to their private lives and dealings?

4. What works not consistent with the name do they eschew? How?
5, 6. What burdens do they not impose? What help do they offer free?

is used by the Lord. For one to fail to bear his own burden would result in the placing of a heavier burden upon another who would have to carry it. Each must bear his personal responsibility before God. "For every man shall bear his own burden." —Gal. 6:5.

⁶ Besides assisting their weaker brethren and the people of good-will (Gal. 6:1,2), Jehovah's witnesses decline to put burdens upon them. They live up to the name by conducting Bible studies and making revisits upon the people of good-will and visiting the sick and infirm without charge. While they receive nominal contributions to cover the cost of printing and distributing the literature which they furnish to such persons, they make no commercial profit. The literature distributed is often left with the poor and needy without any contribution. Anyone who desires the literature and who is unable to contribute may obtain literature upon the promise to read it. The money received from those willing and able to contribute is used to print and distribute other literature. Thus no heavy burden is bound down upon the lovers of righteousness.

⁷ By exercising love among one another Jehovah's witnesses live up to the name of Jehovah which is upon them, for he is a God of love. They show their love by helping one another. They know that the law requires them to love their neighbor. While the people of good-will are their "neighbor", their closest neighbor is their brother. With a brother they avoid petty jealousies and other misunderstandings. Having in mind the interests of the Kingdom they do not resent the added privileges that are given to their brethren. They rejoice when they see another brother put into a position of special service privileges. By loving their closest neighbor as well as themselves, they live up to the name.

⁸ Jehovah is a God of peace and order. To live up to his name, therefore, his witnesses work so as to avoid faultfinding, murmuring and complaining against one another. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:14,15) They are familiar with the record made of the nation of Israel, showing that the Israelites suffered because of faultfindings, murmurings and complaining about the provisions of manna and water in the wilderness by the Lord. They have seen the quick and righteous execution of Jehovah God against the "evil servant" class of modern days who have rebelled against God's organization and deserted it. (Matt. 24:48-51) Jehovah's witnesses are aware that faultfinding with brethren eventually leads to

finding fault with the Lord. Jesus said: "He who is not with me, is against me; and he who gathers not with me, scatters." (Matt. 12:30, *Diaglott*) In living up to the name, Jehovah's witnesses avoid fights with one another over personal or petty matters. They permit nothing to divide them or interfere with unity and peace and the execution of the commission placed upon them.

PERSECUTION

⁹ In this perilous time of the end, Jehovah's witnesses live up to the name by overcoming persecution world-wide. "Do not be conquered by evil, but conquer evil with good." (Rom. 12:21, *An Amer. Trans.*) When violence is rampant in the earth prior to Armageddon, where we now are, they stand firm against the assaults of the Devil and his agents, invisible and visible. The nations have attempted to suppress Jehovah's witnesses with an iron fist and crush them by mischief framed by law. (Ps. 94:20) They have overcome and completely defeated such fiendish persecution in many countries. Volumes would be required to describe the modern persecution of Jehovah's witnesses. It surpasses anything that has been recorded concerning the persecution of any minority for conscience' sake.

¹⁰ In the United States there were arrests by the thousands annually for several years. More than twenty-five hundred violent mobs assaulted Jehovah's witnesses from 1940 through 1944. The arrests and prosecutions were proved false by favorable decisions by the Supreme Court of the United States and other high state and federal courts of the nation. The mobs were not stopped by the government or state officials, but only by the power of Almighty God.

¹¹ The most notorious case of persecution for living up to the name is that of the witnesses in Germany. They were banned by Hitler soon after he signed the concordat with the Vatican in 1933. Their property was confiscated. Ten thousand ministers were placed in concentration camps. Only eight thousand were released after World War II; two thousand had been murdered. In Canada Jehovah's witnesses were banned and driven underground. Although the ban has been lifted, the persecution of Jehovah's witnesses in Catholic-controlled Quebec province continues to this day, with the cases numbering into the thousands. In Greece, which claims to be a liberal, democratic state, but which is in practice a fascist state dominated by the Orthodox Church, Jehovah's witnesses have been treated in a manner worse than that ever administered by the Gestapo in Nazi Germany. In spite of such persecutions, in many countries Jehovah's witnesses have lived to see their release and the restoration of their preach-

7. How do they live up to the name upon them by love?

8. Why do they observe peace, order, contentment among themselves?

9. As for persecution, how do they live up to the name?

10, 11. What recent persecution have they endured? With what effect?

ing. Moreover, because they have lived up to the name, Jehovah has abundantly blessed their faithfulness with growth and increase. Since the persecution reached its zenith in 1939 the number of Jehovah's witnesses increased from 67,000 to 260,000 in 1949.

¹² Although Jehovah's witnesses continue to be persecuted in many countries dominated by the Catholics and the Communists and they know that the storm of persecution will not abate, by continuing to live up to the name they can stand fast and weather the storm. Living up to the name of Jehovah brought reproaches upon Christ Jesus. (Ps. 69:9; Rom. 15:3) As he warned, they continue to fall upon his faithful followers. "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:20) Peter said that these persecutions and revilings should be expected. (1 Pet. 4:13, 14) Far from rebelling against reproaches or persecution, Jehovah's witnesses do not even become discouraged. They are sure, by reason of the reproaches upon them, that they are serving God in the footsteps of Jesus. Armed with knowledge of the truth and encouraged by the ancient examples, they are confident that Jehovah God will sustain them to the end.—Eph. 6:11-18; 1 Cor. 10:11; see also Hebrews chapter 11.

¹³ Living up to the name of Jehovah God will continue to mean arrests, cruelties and injuries inflicted at the hands of demonized men. It will mean even the loss of life to some of the faithful; but this does not dismay them. The threat or even the danger of loss of life does not stop them or slow them down. They believe with all their heart, soul, mind and strength the certainty of what Jesus said at Matthew 10:28: "Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in Gehenna." (*Diag.*) "Whoever would save his life, shall lose it; and whoever loses his life on my account, shall find it. For what is a man profited, if he should gain the whole world, and forfeit his life? or what will a man give in ransom for his life?"—Matt. 16:25, 26, *Diag.*

¹⁴ Jehovah's witnesses will live up to the name

12. Why are they not stumbled at or rebellious against persecution?

13. Why do they not stop or slow down for persecutions?

14. How do they guard against temptation? For how long?

notwithstanding all that their enemies can do in an effort to stop them and throw them from the path of righteousness that leads to life everlasting. They must, to live up to the name, always be circumspect and walk in a way they know to be pleasing to Jehovah God. They pray that they may not be abandoned when tempted by the enemy, Satan the Devil, and left unprotected from his assaults. They know they must keep their mind set on things above, not only when in the missionary field, but also at every other hour of the day. The business of living up to the name is a twenty-four-hours-a-day job. It requires all of one's time and attention.

¹⁵ The Scriptures conclusively establish that Jehovah, being a God of purpose, arranged to have a separate and distinct people for his name in this time of the end. They must not be his people in name only; they must live up to the name. Living up to the name places upon the people selected by Jehovah the responsibility of declaring his name, his purposes and his law throughout the entire world as a witness. The clergy of Christendom and their millions of supporters are not the selected people, because they do not live up to the name. Jehovah's witnesses not only have the name of Almighty God, which is not possessed or claimed by any other group, but the facts show that they live up to the name which they bear. They preach the Kingdom message, that the new world of righteousness is the only hope of mankind, which is irrefutably established in the Bible. Their preaching 'this gospel of the kingdom throughout all the world as a witness before the end comes' and their being 'persecuted in all nations for God's name's sake' prove that they are living up to the name.

¹⁶ Living up to the name now means to Jehovah's witnesses that they have the sure promise of not being led onto the broad and winding road traveled by the clergy of Christendom and their millions of followers. The assurance that they will not be driven over the precipice to which that broad road leads, into the abyss of death at Armageddon, causes them to rejoice. By living up to the name faithfully, they will see the fulfillment of prophetic Psalm 83:18, which reads: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." There those who have lived up to the name Jehovah God will vindicate as his witnesses.

15. What kind of people has God chosen them to be? Are they that?

16. By faithfulness to the name what outcome is assured them?

Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together.—Isaiah 31:1, 3, A. S. V.

MODERATION IN THE ENJOYMENT OF GOOD THINGS

"HOW many are thy works, O [Jehovah]! In wisdom hast thou made them all; the earth is full of thy creations. They all wait upon thee, to give them their food in due season. . . . When thou openest thy hand, they are satisfied with good things. Praise ye Jehovah!" So exclaims the psalmist at Psalm 104: 24, 27, 28, 35 (*An Amer. Trans.; A. S. V.*) Yes, on every hand he saw the evidences of Jehovah's goodness and loving care for his creatures.

And in providing for man's sustenance God did not content himself with bestowing upon his earthly creation just the bare necessities, but showered blessings upon him in great profusion. He provided many varieties of cereals, of fruits, of vegetables and of meats. And not only many varieties, but many different kinds of each variety; so that man can enjoy many different kinds of apples, pears, grapes, etc., and that in various forms, fresh, preserved, dried, such as raisins, pressed as grape juice or fermented as wine.

But some will object to the inclusion of wines and other alcoholic beverages in the good things that the Creator has provided for man. Water, milk, fruit juices and "soft" drinks, yes; but wine, beer, brandy and other alcoholic drinks—No! They ask us to consider an imposing array of statistics and facts showing how much harm alcohol has done to the human mind, the body and to family life. They point to the picture all too familiar to our cities, of the drunkard staggering along the streets or lying in the gutter; they call attention to the many accidents due to alcoholism, not to mention the delinquency, both adult and juvenile. Surely, they argue, no one can have a good word for alcoholic drinks; every Christian not only should be a total abstainer but should support the temperance movement.

What should be the attitude of God's servants, the consecrated Christian ministers, regarding wine, etc.? First of all note that Jesus clearly stated that his followers were not of the world (John 17: 16) and indicated that it would be folly for them to spend their time, energy and means in trying to mend this worn-out old world with the new patches of Christian principles. Let the world try to reform itself by social legislation, by temperance movements and suchlike; the Christian has only one obligation, 'this one thing he does,' "Preach the word." (2 Tim. 4: 2) He will not try to impose his views on others, but will endeavor to bring his life in accord with the principles as set forth in the Bible. It alone contains satisfactory and authoritative information as to what is right or wrong in all matters of personal conduct.

As noted in a previous issue of this journal, the Bible does not countenance the use of tobacco by the Christian minister, even though tobacco is not mentioned by name in it (for the very obvious reason that it was unknown outside of the Western Hemisphere until fifteen centuries after the Bible was written). Tobacco is a narcotic that enslaves its users, its indulgence is unclean, injurious to both mind and body as well as harmful to others who are compelled to inhale smoke-laden air. Tobacco certainly is not one of the good things to be enjoyed by man.

On the other hand, there are some things that are lawful or unlawful depending upon the purpose. Hunting and

fishing, when done solely for sport, are condemned by the Scriptures. It is selfish and wicked to deprive a creature of life merely for the thrill of pitting one's powers against it or to satisfy the lust to kill. But game and fish are among the good things that God has provided for man, and therefore it is entirely right and proper to hunt and fish for clothing and food.

Then, again, some things are lawful but not expedient (1 Cor. 10: 23), and one course may be good but another be better. (1 Cor. 7: 38) Connubial joys are among the blessings that are lawful for man to enjoy, but those engaging in immorality will receive destruction at God's hands. "He who finds a wife finds good fortune" (Prov. 18: 22, *An Amer. Trans.*), and marriage is honorable in all. (Heb. 13: 4) Here, too, the Scriptures give admonition as to the proper course; mates are to be content with each other (Prov. 5: 19) and are to deal with each other fairly and with consideration.—1 Pet. 3: 7; 1 Cor. 7: 3, 4.

And so we find that the Scriptures give wise counsel as to what is right and what is wrong as regards the use of wine and strong drink. Nowhere are they forbidden *in toto*. Melchizedek, priest and king, served Abram bread and wine. (Gen. 14: 18) The Israelites were given instructions regarding the use of wine for drink offerings to Jehovah. (Lev. 23: 13) The psalmist tells us that God provided wine to "cheer up the heart of man". (Ps. 104: 15, *Moffatt*) And, further, the Scriptures advise, "Drink thy wine with a merry heart," and that "wine maketh glad the life". (Eccl. 9: 7; 10: 19, margin) And time and again wine is used to picture the good spiritual things that God gives to man: "Ah come, all ye that thirst, come to the waters, . . . buy food for nothing, wine and milk without money! . . . Listen to me, oh listen, and you shall feed on good, and thrill over the finest fare." (Isa. 55: 1, 2, *Moffatt*) And, again: "Wisdom has built her house, . . . she has mingled her wine . . . Come, eat of my bread, and drink of the wine I have mingled; forsake your folly, and live."—Prov. 9: 1-6, *An Amer. Trans.*

Coming to the Greek Scriptures, we find that the very first miracle that Jesus performed was that of turning water into wine; and both the Greek word used and the account itself make clear that it was not just grape juice, but was fermented wine. (John 2: 3-10) On another occasion he spoke of not putting new wine into old bottles (wine skins), lest they should burst, and that old wine was to be preferred to the new (Luke 5: 37-39); again clearly indicating that wine was referred to, and not unfermented grape juice. He himself indulged in wine, causing the self-righteous hypocritical Pharisees to accuse him (falsely) of being a drunkard.—Matt. 11: 19, *Moffatt*.

Further, we find Paul counseling Timothy: "Stop drinking nothing but water; take a little wine for the good of your digestion and for your frequent attacks of illness." (1 Tim. 5: 23, *An Amer. Trans.*) From this Scriptural array it is quite apparent that wine is among the good things that the Creator provided for man's enjoyment.

It would be a serious mistake, however, to jump to the conclusion that because wine in itself was not prohibited one could indulge in it to excess or to the inflaming of the baser passions. Excess is wrong and harmful, regardless of what it may be, and the Scriptures condemn excess in

food (gluttony) as severely as they do excess in drinking; a fact which total abstainers are prone to overlook.—Deut. 21: 20; Prov. 23: 20, 21.

The Christian is admonished to supplement "knowledge with self-control", and is advised that "the spirit that God has given us is not a spirit of timidity, but of love, and of power and of self-discipline". (2 Pet. 1: 6; 2 Tim. 1: 7, *An Amer. Trans.*) It will also be noted that Paul counseled Timothy to take a "little" wine for the sake of his health, and that he made it very definite that those given to "much" wine were not to be appointed as overseers or assistants in the Christian congregation. (1 Tim. 3: 3, 8; Tit. 1: 7; 2: 3) And, since these are to be examples, it follows that the rest of the congregation should likewise not be given to much wine. Rather than be "filled" with wine, wherein there is excess and riot, all are to be filled with the holy spirit, God's active force.—Eph. 5: 15-18.

That overindulgence in wine and strong drink is both foolish and wrong is further borne out by the following scriptures: "Who have woe? who have pain? who have strifes? who have complaints? who have wounds without cause? who have redness of eyes? Those who stay long over wine." "Wine is a mocker, strong drink a brawler; none who reels under it is wise." (Prov. 23: 29, 30; 20: 1, *An Amer. Trans.*) "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink [and weak to execute justice]: which justify the wicked for reward." (Isa. 5: 22, 23) "Wine and liquor take away the understanding."—Hos. 4: 11, *An Amer. Trans.*

A TIME TO REFRAIN FROM WINE

Not only do the Scriptures indicate that there should be moderation in the use of wine, but that, as with every purpose under the sun, there is a time to drink and a time to refrain from drinking. When should one refrain from drinking? The Levite priests were commanded not to drink wine when serving before Jehovah in the tabernacle. (Lev. 10: 9) They were not to be under the influence of wine nor to depend upon its stimulation when performing their priestly duties. Their minds and consciences were to be sensitively attuned to the law of Jehovah, and such would hardly be the case if they were influenced by alcoholic drinks. This strongly recommends that, while engaged in their ministerial service, those serving Jehovah today likewise refrain from drinking wine, etc. Thereby not only will they keep in the best mental and spiritual condition and have the greatest self-control, but they will also avoid giving needless offense to those to whom an alcoholic breath is repulsive. That indulging in wine is likely to interfere with one's using the best judgment is likewise indicated at Proverbs 31: 4, 5 (*Moffatt*): "It is not for kings to be quaffing wine, nor for princes to be swilling liquor; lest in their cups they forget their law and misjudge a case of misery."

Respect for the principles and consciences of others may indicate that we refrain from wine. We may feel strong and able to control ourselves by indulging in moderation, but we should not coax or cajole our brother to indulge if he feels that it is best and safest for him to abstain. (See Habakkuk 2: 15, 16.) In fact, we should not even indulge when in the company of such weaker ones, but rather deny ourselves the enjoyment of indulgence for the sake of the

spiritual welfare of our brother. As the apostle Paul well puts it: "It is true, everything is clean, but it is wrong for a man to hurt the consciences of others by what he eats. The right thing to do is to eat no meat at all and to drink no wine or do anything else if it hurts your brother's conscience."—Rom. 14: 20, 21, *An Amer. Trans.*

For those who have difficulty in exercising self-control it would at all times be best to refrain from drinking intoxicating beverages. Better deny oneself the brief temporary enjoyment of indulging in wine than to bring reproach upon the truth and perhaps cause others to stumble. And denying oneself such should not be a great hardship. The Jews did without wine for forty years (Deut. 29: 6), and seemingly did not miss it too much; as we read of their longing for the flesh, the leeks, onions and garlic of Egypt (Num. 11: 5), but not of their missing their wine. The Rechabites were willing to do without wine because of having been commanded thus by their forefather Jondab, and they were commended by Jehovah for obeying that commandment. (Jer. 35: 1-19) Daniel and his three companions were blessed for refusing the king's dainties, which included wine.—Dan. 1: 8-21.

INDULGING IN PARTIES

Today there is a tendency on the part of some of the Lord's servants to "throw" or attend parties where there is an opening for much drinking. It is advisable to be on guard. Excess drinking can be accompanied by conversation that is far from edifying and with actions that will not stand the light. Such parties, when ignoring the spiritual welfare, are dangerous to all of God's servants that would have his approval. Married people can find themselves trifling with others and straining their faithfulness to each other for the thrill of "skating on thin ice"; while young and single folks, who by properly cultivating the gift of singleness have so much to look forward to in the pioneer, foreign-missionary or Bethel service, find themselves becoming inflamed and, as a result, come into marital situations where to keep their integrity they must shoulder the added burdens of domestic obligations with the corresponding diminishment of Kingdom privileges, and that with a bad start.

All too frequently such parties savor of the attitude of the Godless world: "Let us eat and drink; for to-morrow we shall die." (Isa. 22: 13) They have more in common with Belshazzar's feast, where, inflamed with wine, he willfully reproached Jehovah's name, than with the fellowship and eating of bread that Jesus enjoyed with his apostles and disciples after his resurrection.

True, there is nothing wrong in itself with brethren's coming together occasionally and enjoying in a little more abundant way than usual the good things that the Lord has provided for man in the way of food and drink. In fact, such occasions can even aid in helping the good-will interest to appreciate the fact that Jehovah's witnesses are not fanatical extremists. But at such times let us not forget that we are Jehovah's servants, let the indulgence in food and drink be in moderation, so as not to bring any reproach nor to have ill aftereffects, and above all, let the conversation be clean and on things that edify. The singing and playing of Kingdom songs, the playing of Scriptural quiz

games, the relating of field-service experiences, etc., can all combine to make such an evening one not only of relaxation and enjoyment but also one of profit.

Let each Christian minister be on guard, therefore, remembering that Satan is out to debauch the human race so as to cause all to be destroyed at Armageddon, that to sow to the flesh is to reap destruction, and that "[we] have spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, ca-

rousing, dissipation". (1 Pet. 4:3, *An Amer. Trans.*) Let us make honest, wise and considerate use of our Christian liberty. Be moderate in the enjoyment of the good things that God has provided, "so whether you are eating or drinking or doing anything else, do it all to the honor of God"; ever appreciating that "the Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace, and happiness through the possession of the holy spirit".—1 Cor. 10:31; Rom. 14:17, *An Amer. Trans.*

MORDECAI WORSHIPS ONLY JEHOVAH

MORDECAI was involved in the government affairs of a world empire, but he did not worship the political state. He obeyed the laws of the land when they did not conflict with God's laws. He even acted for the preservation of the state when it was threatened by seditious conspirators. But when it came to a showdown test of allegiance Mordecai's loyalty was for God first. That his fearless course was blessed by Jehovah is shown by the record in the Bible book called "Esther".

The narrated events of the book take place in Persia, in the royal city of Shushan, "in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)." The book of Esther covers approximately 484-474 B.C. While the principal character of the book might be said to be Esther, it was Mordecai who through his wise counsel guided her into the queenship. Their relationship is shown by the following:

"Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter." King Ahasuerus, because of Queen Vashti's disobedience, selected a new queen, who was Mordecai's cousin Esther. But even after her exaltation to the queenship "Esther did the commandment of Mordecai, like as when she was brought up with him".—Esther 1:1; 2:5-7, 20.

Next in the record are recounted two events that show Mordecai's stand for law and order through human government, yet make clear his refusal to violate God's law when state ordinances conflict therewith. The first event is recorded at Esther 2:21-23: "In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king."

Thus was squelched the conspiracy against the state. But in the very next verses Mordecai himself is found defying

the king's command, because it would have forced him to violate God's law if he obeyed the king's: "After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath."—Esther 3:1-5.

Note that when Mordecai had been daily questioned as to his refusal to bow down, he had answered by telling them that he was a Jew. That meant he reminded them that he was following God's command that forbade bowing down and reverencing and worshiping creatures. Haman's anger sought outlet not only against Mordecai but against all the Jews, and in pursuance of that end Haman pushed through a decree to destroy the Jews. On what basis was he able to get the king's consent to his anti-Semitic drive? By charging the Jews with sedition against the state because they put God's law above man's. Haman told the king: "Their laws are diverse from all people; neither keep they the king's laws."—Esther 3:8.

So confident of success was the cocksure Haman that he built gallows on which to hang Mordecai, and was on his way to see the king to get permission for such legalized murder. But the king met the Agagite with the question: "What shall be done unto the man whom the king delighteth to honour?" Conceited Haman thought that surely the man to be honored was himself, so he outlined an elaborate parading of the man through the streets on the king's horse, the horse to be led by one of the king's princes. The king agreed, but how crushing the blow to Haman when he heard the man to be honored was Mordecai and that he, Haman, would be the one to lead the horse on which Mordecai rode! Why did the king suddenly wish to honor Mordecai? Because one night the king suffered from insomnia and had read to him the historical records, and in that reading it was brought to his attention again how Mordecai had reported the conspiracy against the king, and when the king learned that nothing had been done to honor Mordecai for his service, he determined to remedy the oversight. The next

day he had the interview with Haman, that turned out so painful to the Agagite's ego.

Through Esther's intercession, as advised by Mordecai, Haman's wickedness was exposed and he was hung on the gallows he had reared up for Mordecai, Mordecai was elevated to Haman's former position, and arrangements were made for the Jews to defend themselves on the day that Haman's wicked decree of destruction was to be executed. As a result the tables were turned and it was the Jews' enemies that died instead of the Jews. To commemorate the victory Mordecai ordained the keeping of the feast of Purim, which command the Jews have since carried out. (Esther 8: 11; 9: 1-32) As for Mordecai himself, he "was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed".—Esther 10: 3.

The other dramatic happenings in the book of Esther we leave for succeeding articles on the characters Esther and Haman to develop. The remainder of this article we devote to discussing some interesting facts regarding the chronology of the times and the book of Esther, which was probably written by Mordecai, whose name means "like pure myrrh or bruised myrrh". There is a difference of opinion as to the writer of the book. There are scholars who credit it to Ezra. Ezra probably brought the book with him when he came from Babylon to Jerusalem, in 467 B.C., and added it to the then still growing Hebrew canon. However, it is more probable that Mordecai wrote the record, because he was in position to have all the minute knowledge shown in the narrative of the private affairs of Mordecai and Esther, of Haman's family, and particularly of the domestic details of the palace of Shushan. Also, at the time of his elevation in the king's service he would have access to the official records which are mentioned in the account.

The canonicity or authenticity of the book is questioned by many. Their chief objection is based, not on historical grounds or well-founded critical analysis, but on an arbitrary, emotional reaction arising from the fact that the name of God does not appear once in the narrative. But the entire book breathes a spirit of faithfulness and integrity toward God and deep interest in the cause of God's people. The fact that Mordecai steadfastly refused to honor and bow to God's enemy, Haman the Amalekite, is proof that Jehovah and His law were recognized by Mordecai; Haman objected to this people whose laws were diverse from the nation's. Moreover, divine maneuvering of events is implied at Esther 4: 14, and prayer is doubtless referred to by the word "cry" at 9: 31.

The canonicity of the book may be established on the following grounds: The Jews have always reckoned it in the canon; it was probably received into the canon by Ezra, who lived at the time its recorded events occurred and would

be in position to pass on its authenticity. He would have excluded it if it had been a fable. Though written in Hebrew, it contains the Persianisms and Aramaisms with which the Hebrew tongue had by that time been contaminated; its wording in this respect matches that of the books Ezra, Nehemiah, and First and Second Chronicles. The record has the ring of genuineness by harmonizing completely with the times in which it is historically set. Another strong argument in behalf of its authenticity and historical basis is that to this day the Jews keep the feast of Purim ordained by Mordecai in remembrance of their deliverance at that time. The strongest argument, however, is that the prophetic pictures forecast by the events of the book of Esther are now, in these "last days", undergoing fulfillment under Jehovah's direction.

During what time did the events related occur? It was at a time when the Persian empire extended "from India even unto Ethiopia". This would fix Darius II as the earliest possible ruler to so hold sway, and the language of the book and the events and customs disclosed and its inclusion into the canon by Ezra would not permit the events to be located beyond the reign of Artaxerxes III. In between these two Persian monarchs was Xerxes. The Ahasuerus of the Esther account must have been one of these three.

In the twelfth year of his reign this Ahasuerus did not seem too well acquainted with the Jews and their beliefs or disposed to favor them, because he permitted himself to be very readily influenced by Haman to decree their destruction. Darius II would hardly have fitted in this setup; he was well acquainted with the Jews and had favored them early in his reign, before the twelfth year thereof. Neither would Artaxerxes III, because he specially favored the Jews in his seventh year and again in his twentieth year. It must be that the Ahasuerus of the Esther account was Xerxes. To this most scholars agree, and the *American Translation Bible* and *Moffatt's* translation even substitute Xerxes for Ahasuerus in the account.

When, then, did Xerxes reign? After the long reign of Darius II Xerxes began ruling, about 486 B.C. Historians generally say 485 B.C. As to the time of ending of his reign there is disagreement. Most encyclopedias say his reign extended to a twenty-first year, to 465 B.C., and that then Artaxerxes III ascended the throne. But the most accurate profane historian of those times, and who lived during the reign of Artaxerxes III, namely Thucydides, fixes, in the light of a chronology table by Diodorus, the end of Xerxes' reign and the beginning of Artaxerxes' rule at about the year 474 B.C. Actually, Xerxes reigned twelve full years and possibly started his thirteenth, from 486 to 474 B.C. The events of Esther extend from his third year through his twelfth, a period of about ten years.

LETTER

"ADDITIONAL ON BLOOD TRANSFUSION"

February 13, 1950

Dear Brother:

Answering your letter of January 24:

Of course, God's prohibition against drinking the blood by Noah and his descendants applied only to the lower animals, because God authorized man to kill and eat the

flesh of such animals. He did not authorize man to kill human creatures and to eat their flesh like cannibals, and therefore he did not have to state a law against drinking human blood or against having a blood transfusion from one human organism into another organism. (Genesis 9: 1-6) If transfusion of human blood in the modern way* was not practiced back there in Noah's day or in Moses' day, there

was no need for God to expressly state a law against it; just the same as he included no law against smoking tobacco in his commandments to his typical people. But that is not saying or proving that the fundamental essence of his law is not against such things.

When God commanded Abraham to circumcise himself and all the males of his household, there was of course some shedding of human blood by that operation. (Genesis 17: 9-14, 23-27) But such shedding of a measure of human blood was not a *transfusion* of such blood into another organism.

You say that "at a blood transfusion the person receiving the blood is in great need of it; the transfusion is not undertaken because he is greedy for it". How can you say this? For when a doctor tells a patient that he must have a blood transfusion or else he cannot get well and live, what does the doctor create in the patient but a greed for the blood of another human creature?

It is not altogether true that "at a blood transfusion, the blood donor does not venture his life". Just recently a World War II veteran was hailed as a hero because for three hours he lay alongside a young girl afflicted with a fatal blood disease, while his blood was made to course through her blood vessels and her blood vessels discharged her diseased blood into his blood vessels. Despite this blood transfusion the girl died. But why was the man hailed as a hero? His blood was pumped into her body because he had recovered from an unusual disease and his blood had come to be of the very type the doctors claimed the diseased girl needed. But while they claim that his blood might have altered her blood to overcome her disease, yet the veteran exposed himself to contracting her disease by having her blood pulsate through his body. Because he thus ventured his life, he was acclaimed as a hero. True, the man volunteered in response to a call by the medical doctors over the radio, but by what God-given law have the doctors the right to expose a strong, full-grown man to death in order to save the life of a young girl? What if the blood donor had died by contracting her disease? Who would have been held responsible for the man's death?

Through the news agencies you mainly hear about the supposed value and benefits of blood transfusion; but less frequently you hear about all the damage that it is doing on a world-wide scale. For instance, *The American Weekly* of January 29, 1950, on page 10, had this to say about the other side of the matter: "Safeguarding the BLOOD BANKS:

"What many sincere donors don't know, however, is the fact that blood that is not free from germs may cost the life it was meant to save. . . . Various types of viruses, including those of influenza and infantile paralysis, might be present in blood or plasma intended for transfusion, unless the greatest vigilance is exercised. Similarly, such blood or plasma might carry germs causing malaria and other diseases. Or, it might contain allergy-producing protein substances, called 'allergens'. Such substances might cause hives, asthma or hay fever in the patient who received the transfusion. Mrs. Gilda Burlin, of Cincinnati, Ohio, was so sure that she contracted malaria as the result of a blood

transfusion that she sued the University of Cincinnati Transfusion Service, at the General Hospital, for \$50,000. She charged that she was a patient at the Jewish Hospital in 1947 and received two units of blood supplied from the bank of the Transfusion Service. . . . Scientifically, however, the transmission of malaria in the process of transfusion is possible. It also is possible that various diseases might develop because the apparatus used in the transfusion was contaminated. This, however, is closely guarded against in all first-class hospitals; but accidents might happen. . . . The virus of hepatitis, or other viruses, cannot be observed under the microscope. This makes such infection a greater hazard than that from bacterial organisms which are more easily detected. . . . In addition to testing for the presence of agents that may cause disease, the blood bank must check all donated blood for its type. . . . Another important division concerns the Rh factor. . . . If an Rh-negative person receives an Rh-positive transfusion, especially more than once, the results may be most serious."

So do not be swayed by the emphasis placed upon the "life-giving" qualities of the human blood, but think also upon the disease-spreading qualities of the blood. In the face of all such risks, and in view of all the harm that is being effected, do you not think that God's everlasting covenant concerning the sanctity of blood also prohibits human blood transfusions? If God forbade close relatives like brothers and sisters, parent to child, etc., to marry because of thereby bequeathing emphasized human idiosyncrasies to their offspring and causing diseases, do you think that God would disapprove any less of blood transfusion with all its disease-spreading and fatal properties and possibilities?—Leviticus 18: 6-18; 20: 11-21.

It is freely acknowledged that the fluid from a person of one type of blood may kill a person of another type of blood. If, now, you donated your blood, and your type of blood killed the person receiving the transfusion, would you be guilty of murder? Or would the doctor or nurse that administered the transfusion be guilty of the murder? Would you not be at least an accessory to a murder? Oh, you might say, it was all accidental, all unintended! But remember that in the typical nation of Israel God held the person responsible for even an accidental killing of a man or woman, so that the unwitting slayer had to flee to a city of refuge and stay there in order to escape the avenger of the blood of the dead person. (Numbers 35: 9-34) Christians are taught to be even more careful of human life than were those natural Jews.

For other arguments against blood transfusion see the letters that are being published in *The Watchtower* in addition to the ones you have already read.

Faithfully yours in the cause of righteousness,

WATCH TOWER BIBLE & TRACT SOCIETY

* P.S. Pharaoh of ancient Egypt is reported as having had 150 Israelites killed daily and their blood drained in order to provide a blood-bath for the cure of his terrible disease.

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.—Isaiah 28: 5, 6, A.S.V.

FIELD EXPERIENCES

PREACHING TO LEPERS IN AFRICA

"Real missionary service in the Gold Coast results in a variety of experiences. I was assigned, along with two other graduates of Gilead, to visit the Ho company of Jehovah's witnesses, as well as the nearby leper settlement. Traveling by car we left Accra, the capital, at midday. Some five hours later we were warmly welcomed at Ho. Soon we were headed for the center of the town to give the public talk. By this time it was dark. So, as is often the case, the discourse was given out under the bright tropical moon and the sparkling stars. Approximately 300 attended the talk. Was there interference? Yes! What kind? The lantern used to shed light on the speaker's Bible and notes also served as a signal for a large variety of insects to assemble to greet the speaker in their own particular way.

"The next morning we were on our way to the leper settlement three miles distant. Out of about 500 lepers of various religious beliefs in the settlement there are four of Jehovah's witnesses. And were they glad to see us Gilead graduates! We will long remember the expressions of joy on their faces, one of the few ways in which they could show their joy, because they could not touch us. The Branch office has been sending regular, free supplies of *The Watchtower* to these brethren, and they very much appreciate this.

"After an interview with the superintendent of the settlement permission was granted to give a public talk to those who were present. All listened closely. It was not a pleasant audience to look at in the physical sense. They were of all ages, yet some of the young boys looked like old men, with the leprosy affecting each one in a slightly different way. One of the leper brothers interpreted for the speaker, and this was something the speaker will long remember. This interpreter stood three feet away from the speaker, with his Ewe Bible in his hand. His ears were half eaten off, also his toes. His fingers were eaten off back to the second knuckle, yet he had the full Kingdom smile on his shriveled face. When it came to reading Scriptures it was outstanding to notice how quick he found the texts, even with just stumps of fingers at his disposal. He knew his Bible.

"The talk over, a chat with the four witnesses by themselves, and it was time to leave, for we had to get back to Accra that day. The custom among the natives is to greet and bid farewell with an enthusiastic handshake, but these publishers could not do that. They came to the boundary of the settlement with us, and then we parted, after promising that we will come again as soon as possible to visit them. As we headed for Accra 100 miles to the south, we could not help but long all the more for the coming of the new world with its promised blessings for all obedient mankind."

"BE YE THEREFORE WISE AS SERPENTS"

"I have an elder sister to whom I have always been very attached, and since coming to a knowledge of the truth I

have greatly desired my sister to share the same privilege of being a servant of The Theocracy. I wrote a letter to the brethren in the town where she lives, asking them to call and witness to her, but all their efforts were fruitless. At last I decided to make a visit myself. The main stumbling-block appeared to be her superstitious belief in the power of a certain *juju* in her house. She believed that should she eat any food made from cassava, including the native food called *gari*, or listen to any message other than that received from this *juju*, she would die.

"Understanding the African's superstitious belief in the power of medicine, I approached the problem in the following manner: I took some ordinary water and put it in a bottle. When I reached the house she told me that she understood I had now joined the 'Armageddon' company and that other 'Armageddon' people had been calling on her, but she could not agree with them as she had a powerful *juju*. I then told her that for her good I had obtained some very powerful medicine known as 'Juju Driver', and that even since I had been in the house the power of her *juju* had been broken. I then produced the bottle and told her to drink some and also to rub some on her body, after which she would be able to eat *gari* without any danger of death, because the *juju* had already run away.

"At first she was still afraid to eat the *gari*, but after more encouragement she took some, particularly after she watched me eat some. I made her repeat the same thing the next day and again the third day. By now she was convinced that the power of the *juju* had really been broken, so she asked how I had managed to get such powerful medicine. I told her to get her Bible, and we started reading some passages together. For three days we studied together, and then I told her about the water in the bottle and how the real 'Juju Driver' was the water of truth. She laughed and said that God did indeed move in mysterious ways. By the time I left she was attending the company studies and sharing in the service."—Nigeria publisher.

YOUTHFUL ENTHUSIASM

"I wish to relate an experience of our six-year-old son. While playing with an eight-year-old girl he kept telling her what he knew about the truth and the new world. She began to ask questions about the Bible that he could not answer. He told her that he had a booklet that would answer her questions, and he would give it to her if she could get her mother to read it. He explained that then her mother could answer her questions. So the girl took the booklet, rushed home, and begged her mother to read it. About thirty minutes later the girl brought me a letter from her mother, asking me to come over and tell her more. I called on her the next day. She took the '*Let God Be True*' book and we had a Bible study that first call. The mother said she would never have read the booklet if it had not been for the enthusiasm of her child."—Publisher in Washington.

But Jehovah sitteth as king for ever: he hath prepared his throne for judgment; and he will judge the world in righteousness, he will minister judgment to the peoples in uprightness. Jehovah also will be a high tower for the oppressed, a high tower in times of trouble; and they that know thy name will put their trust in thee; for thou, Jehovah, hast not forsaken them that seek thee.

—Psalm 9:7-10, A. S. V.



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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JUNE 1, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"LIVING UP TO THE NAME" TESTIMONY PERIOD

Do you profess or would you like to be one of Jehovah's witnesses? Then you sincerely want to walk worthy of the name. You will appreciate, too, the intent of the June Testimony Period, entitled "Living Up to the Name". We are sure you will be with us in carrying out the program of activity for that month. Toward delivering the witness in harmony with our God-given name, we shall be offering the three bound books "Let God Be True", "The Kingdom Is at Hand" and "The Truth Shall Make You Free", on the nominal contribution of one dollar for all three books. It is mutually strengthening to have your cooperation in this testimony, and our joined efforts work together to give a more impressive witness and to prove that the Most High God has a people on earth who uphold the honor of his name. He knows all the efforts you put forth, not for praise from man but from him. Nevertheless, we should appreciate your making out a report of the month's work and results, on our form therefor, that we may compile a combined report.

"WATCHTOWER" STUDIES

Week of July 2: "A Mind Freed for Godly Combat,"

¶ 1-21 inclusive, *The Watchtower* June 1, 1950.

Week of July 9: "A Mind Freed for Godly Combat,"

¶ 22-45 inclusive, *The Watchtower* June 1, 1950.

ITS MISSION

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

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

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

JUNE 1, 1950

No. 11

A MIND FREED FOR GODLY COMBAT

"Tear down the altar of the Baal that your father has, and cut down the sacred pole that is beside it. Then build an altar to the LORD your God on the top of this stronghold with the material."

—Judg. 6: 25, 26, *An Amer. Trans.*

JEHOVAH is not a God of captivity. He imprisons none of his creatures behind iron bars. He does not tie down even the mental processes of the individual, but allows freedom of thought in the minds that he created. He brought into existence no physical or mental robots to mechanically move in the ways he ordained, but provided his creatures of intelligence with minds not only capable of knowing right and wrong but also free to choose either course. Did not he extend this freedom of choice, accompanied by cautioning counsel, to the first human pair in Eden? And did not his spokesmen do likewise with the nation of Israel? "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice." But, "If it seem evil unto you to serve Jehovah, choose you this day whom ye will serve."—Gen. 2: 17; Deut. 30: 19, 20; Josh. 24: 15, *Am. Stan. Ver.*

² The spirit creature now known as Satan the Devil chose to serve himself, and became captive to his own evil pride and ambitious greed. (Isa. 14: 12-14) Prodded on by those jailers of his mind, Satan set out to imprison others. In the name of securing greater mental liberty for Eve, he took her mind captive, and through her appeal to Adam's selfish desires Satan was able to draw the husband into captivity. Since that time the majority of the descendants of that first pair have been "taken captive by him at his will". (Gen. 3: 3-6; 2 Tim. 2: 26) Though their bodies be unfettered, Satan has "blinded the minds of them" to a state of dungeon darkness. (2 Cor. 4: 4) Yet it is these blinded ones, themselves captives, who would blaze a trail to freedom for mankind. "They promise them freedom, but they themselves are slaves of corruption; for whatever overcomes a man, to that he is enslaved." (2 Pet. 2: 19, *Rev. Stan. Ver.*) Just as the captive Satan

could bring no liberty to Eve, so men today enslaved by sinful lusts and corruption can play no effective role as liberators. Blind leaders and blind followers together will topple into the ditch of destruction. —Matt. 15: 14.

³ Without literal bars Satan the Devil has jailed the minds of men, and to prevent any prison breaks he has many visible jailers standing guard over his mental prison-houses. Devilish Lucifer is known as one that "opened not the house of his prisoners"; hence his jailers have no keys that unlock the cells. Why, they themselves have "taken away the key of knowledge", and that is the only key that throws wide the doors to mental freedom! Did not Jesus say, "Know the truth, and the truth shall make you free"? (Isa. 14: 17; Luke 11: 52; John 8: 32) The most vital truth is that contained in God's Word, the Bible. Do you doubt that? If Scripture truths were known and followed there could be no racial prejudice, religious hate, national greed, no juvenile delinquency nor adult crime nor international wars. It would be a changed world, a new world. Bible truth would free the mind from satanic captivity and give it a new outlook that would reveal what would be really good and pleasing and perfect for mankind. Romans 12: 2 states: "You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good, pleasing, and perfect."—*An Amer. Trans.*

⁴ Hence it is Bible truth that will enable mankind to make a successful prison break from Satan's jailhouses, that will spring humanity from bondage into the freedom of knowing and serving the true God. When the mind is free, Jehovah's people can serve him even though their bodies languish in prison cells or suffer in concentration camps. When the apostle Paul was incarcerated he wrote: "Now I want to assure you, brothers, that what has happened to me has actually resulted in furthering the preach-

1. With what freedom did God endow man? Illustrate.
2. How did Satan become a captive? and how has he drawn others into bondage with him?

3. Who cannot open the doors to mental freedom? but what will?
4. Why is mental freedom more important to ministers than bodily liberty?

ing of the good news. Thus it is generally known throughout the Imperial Guard and elsewhere that it is for the sake of Christ that I am in prison, and so most of the Christian brothers have been exceedingly encouraged by my example to declare God's message without any fear of the consequences." (Phil. 1:12-14, *An Amer. Trans.*) Freed from error and fear of consequences, the mind filled with Bible truth fights in godly combat to liberate others for Jehovah's service.

⁵ Was it not in the interests of freedom of worship that the Almighty God swept Egypt with devastating plagues in order to deliver the Israelites held captive by Pharaoh? (Ex. 5:1-9) Again, centuries later, when the Israelites were liberated from Babylonish captivity and returned to their homeland, it was not for the purpose of establishing their political independence as a nation, but was in order that the temple at Jerusalem might be rebuilt and Jehovah's true worship restored. (Ezra 1:1-4; Isa. 61:1-6) Similarly today, the freedom that comes by Scripture knowledge is to be used in serving God. Persons freed by hearing the truth should then preach that truth to free others, that as many as will may be free to worship God according to his commands. And once liberated, stand fast in that freedom, as counseled: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1) That some succeed and others fail is shown by prophetic events that befell Israel in the days when judges ruled.

CAPTIVITY DUE TO UNFAITHFULNESS

⁶ The period of the judges was a turbulent time in Israel's history. It was marked by ups and downs, ups and downs in proportion to their obediences and disobediences. When the Israelites possessed the promised land they did not drive out the demon-worshippers, but put them under slavery. True to God's warning, this course led the Israelites into the snare of heathen religions. (Deut. 7:16) They compromised and made leagues with the inhabitants of the land, failed to root out and destroy false worship, and came under bondage to it. Hence Jehovah said to Israel concerning the demon worshippers: "They shall be as thorns in your sides, and their gods shall be a snare unto you." Permitting themselves to be ensnared by demon religion, "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." Nevertheless, "the LORD raised up judges, which delivered them out of the hand of those that spoiled them," but when the delivering judge died

"they returned, and corrupted themselves". After each deliverance and upswing to the high plane of true worship, the Israelites would soon start hobnobbing with the demon-worshiping worldlings, and again the unstable Israelites would succumb to the bondage of heathen religions. (Judg. 2:1-23) The following shows that to be the state of affairs just prior to the rise of Gideon as judge:

⁷ "Then the Israelites did what was evil in the sight of the LORD, so that the LORD delivered them into the power of Midian for seven years, and the power of Midian prevailed over Israel. It was because of Midian that the Israelites made for themselves the dens which are in the mountains, and the caves and strongholds. Whenever the Israelites put in seed, the Midianites, Amalekites and Kedemites used to come up, and attack them. They encamped against them, and destroyed the produce of the land as far as the vicinity of Gaza. They would leave nothing in Israel for the sheep, oxen, and asses to live on; for they used to come up with their cattle and tents; they used to come like locusts for number."—Judg. 6:1-5, *An Amer. Trans.*

⁸ Israel reaped the harvest for disobedience, as Jehovah had forewarned: "Ye shall sow your seed in vain, for your enemies shall eat it." (Lev. 26:13-17) What had they done that "was evil in the sight of the LORD"? Jehovah told them, when he sent a prophet in answer to the cries for help that Israel raised: "It was I who brought you up out of Egypt, and brought you out of a state of slavery; I rescued you from the power of Egypt, and from the power of all your oppressors; I drove them out of your way, and gave you their land. So I said to you, 'I, the LORD, am your God; you must not stand in awe of the gods of the Amorites in whose land you are living.' But you have not heeded my injunction." (Judg. 6:8-10, *An Amer. Trans.*) Jehovah God had liberated them from Egyptian bondage and established them in the promised land for the very purpose of enabling them to worship him freely; but they had abused and misused freedom of worship to practice Baalism. This Devil religion had captured their minds, and heathen oppressors fattened on the fruits of their physical labors.

⁹ All of this is a prophetic drama that foreshadows conditions in this twentieth-century world. The peoples of Christendom take the name of God and Christ, and are supposed to be serving Jehovah, freed from the ignorant and contaminating practices of heathendom. But only a glance suffices to show how un-Christian is Christendom, how so many of its works are evil in God's sight, how his injunctions have gone unheeded. Even religiously, Christendom has been

5. What is the divine purpose in freeing men from satanic captivity?

6. What conditions relative to worship existed during the period of the judges?

7, 8. What was the state of affairs in Israel just prior to Gideon's judgeship, and why so?

9. In what way are such conditions prophetic of Christendom's religious status?

taken in the snare of modern Baalism. Careful students of ancient religions know that all of the basic doctrines stem from the Babylon founded by Cush and Nimrod, and that Baal can be traced to them, and that Nimrod is the one responsible for the present-day popular conception of the Devil as horned and tailed and cloven-hoofed. When Nimrod's tower-building project collapsed and the peoples were scattered by the confusing of tongues, the peoples took with them their religious beliefs. That is why the various false religions have so much in common: they sprang from the one source of ancient Baalism.—Hislop's *The Two Babylons*, pp. 21-40.

¹⁰ Nor has modern Christendom evaded this snare of Baal worship, for many of her doctrines can be traced, along with the teachings of heathen religions, back to ancient Babylon. The Scriptures foretold that evil men would bring in destructive heresies after the death of the apostles; and this contamination was climaxed A.D. 325, when Emperor Constantine fused apostate Christianity with paganism. Shortly thereafter the Roman Catholic Church had its beginning, and when centuries later Protestantism split off it carried with it many of the pagan religious teachings. Today those who follow what is known as the "Christian religion" are not mentally free to worship God properly; their minds have been enmeshed with the modern forms of Baalism and are blinded to Biblical true worship. To establish the common ground of paganism and orthodox "Christian religions", consider the following quotations.

¹¹ "The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had, to a certain extent, paganized (if we may so express it) the outward form and aspect of religion."—*Church History*, by Dean Waddington.

¹² "The worshippers of Buddha in Burma, Siam, and the Chinese Empire . . . have their relics and their images, the objects of supreme veneration; their temples costing fabulous sums of money; their saints canonized by ecclesiastical authority; their priests with shaven heads, vowing chastity, poverty and obedience; their wax candles burning night and day; their penances and self-inflicted tortures; their endless traditions, and hair-splitting moral distinctions; and even their confessional. They have also their Lent, when for four or five weeks all the people are supposed to live on vegetables and fruits; their acts of merit, repetition of prayers, fasting, offerings to the images, celibacy, voluntary poverty, enforced devotions, and munificent gifts to temples, monasteries and idols. Even the rosary, a string of beads used in saying prayers, and supposed by Papists to

be a device specially revealed to St. Dominic, is part of the sacred machinery of the devout Buddhist."—*Popery*, by Van Dyke.

¹³ "Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the [Roman Catholic] church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the [song] Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the Church."—*Essay on the Development of Christian Doctrine*, by Cardinal Newman.

¹⁴ Certainly Christendom has dipped deep into paganism for her religious lore, though it bears the name "Christian". Contrary to some religious belief, it is no more possible to sanctify demonism by adopting it into orthodox Christian churches than it was for Israel to whitewash Baal worship. (2 Cor. 6:14-17) Because of her deflection from Jehovah's true worship as set forth in the Bible, Christendom does not have God's protection and her peoples suffer mental captivity and bodily oppression. Today the people are in a position paralleling that of the Israelites under Midian. The Midianites and their allies picture Satan's visible agents that ride roughshod over the peoples that must bear them up.

¹⁵ Political, commercial, religious and military systems rule and oppress the mass of the people. Like robbers and plunderers and murderers they prey upon the defenseless and take away the fruits of their labor. The common people toil to produce food and raiment and homes, while others, who have produced nothing, reap the benefits of the work. The Israelites had to make dens in which to hide their substance, in order to eat. At the present time the

10, 11. When and how did Baal-worship ensnare the system that has now developed into Christendom?

12. How does Van Dyke's *Papery* show the heathen origin of Catholicism's practices?

13. How does Cardinal Newman corroborate the fact that Roman Catholic worship stems from paganism and demonism?

14, 15. Can demonism be sanctified by adoption into a so-called "Christian" church? and what conditions in Christendom paralleling those in Gideon's day support your answer?

people skimp and save for an uncertain future, but the ruling factors seek out these savings and dip into salaries and wages as they levy exorbitant taxes, which are used not so much for necessary expenditures in the interest of the people but for fat salaries made fatter by graft, for useless schemes and governmental blunders and outright waste. Big business seeks all the profit it can get by keeping the prices spiraling upward, while lowering the quality of its wares. Parasitic false religions beg and wheedle money from people who think they thereby serve God, but who in fact forward the modern Baalism that lies at the root of so much of their trouble. Disillusioned and oppressed, in bitterness many cry out to the Lord in their distress; but when slight relief and temporary prosperity come they forget God. Just as the Israelites did in the days of the judges.

"THROW DOWN THE ALTAR OF BAAL"

¹⁶ Among the Israelites that cried out in sincerity was Gideon. Our first view of him is in Ophrah threshing wheat by a winepress, and not on the open threshing-floor where the plundering Midianites might easily spot him. He has a visitor. An angel of the Lord addresses him as "thou mighty man of valour", and says, "Thou shalt save Israel from the hand of the Midianites: have not I sent thee?" "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house," responds Gideon. He did not think more highly of himself than he ought, but was meek and lowly of heart. Yet he was willing to take on the dangerous service, if he could be sure that God would back him up. Hence he asked for a sign, and got it when the angel caused fire to burst out of a rock and consume a food-offering Gideon had provided.—Judg. 6:11-24.

¹⁷ Jehovah God was not slow in instructing Gideon how to proceed, nor did Gideon tarry over acting on those instructions. The record reads: "That very night the LORD said to him, 'Take the choicest of the bulls that your father has (it has been the choice bull for seven years), and tear down the altar of the Baal that your father has, and cut down the sacred pole that is beside it. Then build an altar to the LORD your God on the top of this stronghold with the material, and take the choice bull, and offer it up as a burnt-offering with the wood of the sacred pole which you are to cut down.' So Gideon took ten of his slaves, and did as the LORD told him; but since he was too afraid of his father's household and the townsmen to do it by day, he did it by night."—Judg. 6:25-27, *An Amer. Trans.*

¹⁸ In this prophetic drama Gideon pictured Christ

Jesus and the remnant of anointed body-members. During and immediately after World War I the true Christians were in a position similar to Gideon's at the time of the angel's visit. Like the Israelites in the promised land, they were located in a position to serve God, and did some sowing of the seed of truth, but were unable to bring their Christian fruitage to full harvest. They had been contaminated with some of the religious practices of the modern Baal-worshippers around them, and thus blinded did not frame the message in just the straightforward and uncompromising way that it should have been presented. They looked upon the rulers of the world as the "higher powers" mentioned in Romans 13, were afflicted by a degree of creature worship and fear of man, and did not preach as openly and boldly as they should have. Oppressive worldlings exercised harsh control over them, held them in mental restraint, and jailed many. They were not free for godly combat.

¹⁹ Then Christ Jesus came to the temple in 1918, as prefigured by the visit of the angel to Gideon. Their commission to preach was made clear to them. Yes, they were but a small group, least among men so far as numbers and influence were concerned, and from all appearances could do nothing. But the truths that now illuminated their minds and cleared away misunderstandings signified to them that God was with them in the work, and they came to sudden life in Kingdom service, though the enemy thought these imprisoned ones appointed to death were as good as destroyed. (Ps. 79:11; Isa. 42:7; Rev. 11:9-11) Convinced that God's power was now operating on their behalf, and filled with the new truths that flooded forth from the temple, this small band of Christians closed in to attack the false religions that were blinding men of good-will.

²⁰ Gideon and his fellows struck with boldness against Baalism, uprooting the image of Baal, chopping down the sacred pole, and laying hold on the bull dedicated to Baal. This substance previously misused they now put to work in God's service. With the material they build an altar for Jehovah, slaughter the choice bull, and use it as a burnt-offering to God, feeding the flames with the sacred pole they had hacked down. Similarly, following World War I Jehovah's revived witnesses consumed in Kingdom service things once appropriated by oppressing world systems. Time and energy once misspent now go into God's service. Material possessions are used to Jehovah's honor. (Prov. 3:9) Words once used in improper religious ways are now offered as sacrifices of praise to God, as sacrificial bullocks wholly devoted

16. What message is brought to Gideon, and what is his reaction to it?

17. What did Gideon quickly do, in response to whose instruction?

18. Whom did Gideon picture, and how was the position of these prefigured ones similar to Gideon's when the angel visited him?

19. How did the anointed remnant react to the coming of Christ Jesus to the temple, in 1918?

20. As Gideon had done, how did Christians use in godly service things once misused in improper sacrifices?

ed to Jehovah by burnt offering. "Take with you words, and return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips." "In his name let us continually offer praise as our sacrifice to God—the utterance of lips that glorify God's name."—Hos. 14:2, *Am. Stan. Ver.*; Heb. 13:15, *An Amer. Trans.*

²¹ Just as it was Gideon's sacrifice to God that consumed Baal's goods, so it is the Christian sacrifice of praise that disposes of false religion's doctrines. When Christians cite Ezekiel's words, "The soul that sinneth, it shall die," the religious doctrine of immortality of the human soul perishes. When they quote Paul's words, "The wages of sin is death," the fable of eternal torment for the wicked goes up in smoke. When they repeat Jesus' words, "My Father is greater than I," the trinitarian's claim that God and Christ are equal is proved a lie. As for the three-in-one doctrine of trinity, only one text in older Bibles supports it, and now that scholarly research has proved it spurious and it no longer appears in accurate modern translations, it has been blasted from the pages of God's Word. (Ezek. 18:4; Rom. 6:23; John 14:28; 1 John 5:7) These and other words of praise that Christians catch up from the Bible and use in their preaching overturn the false teachings of today's organized "Christian religions". The traditional creeds and teachings of Christendom that trace back to paganism rather than Holy Scripture are thrown down; they have no more standing in the minds of sincere, informed men than did Baal's image and the sacred pole after Gideon and his helpers leveled them to the ground.

²² Gideon's name means "feller, hewer; warrior". To the unclean implements of Baal worship Gideon did act as a feller and hewer in uprooting them, and his subsequent conduct vindicates his name's meaning of "warrior". The greater Gideon, Christ Jesus, reveals truths and judgments from the temple that bring low down the Devil's system in the minds of His followers, and these followers share in this leveling-off work against modern Baalism by relaying these cutting, smashing truths on to others. With what reaction from listeners? For a clue, note the repercussions Gideon's typical actions touched off: "When the townsmen rose early next morning, there was the altar of the Baal torn down, and the sacred pole which was beside it cut down, and the choice bull offered up on the altar which had been built! Then they said to one another, 'Who has done this deed?' When they had inquired and investigated, they declared, 'Gideon, the son of Joash, has done this deed.'"

So the townsmen said to Joash, 'Bring out your son that he may die; for he has torn down the altar of the Baal, and has cut down the sacred pole which was beside it.'—Judg. 6:28-30, *An Amer. Trans.*

²³ Doubtless these men were among those who had previously cried to the Lord because of their afflictions. They had probably heard the answering message God sent by the prophet, who told Israel that their backslide into Baalism was at the root of their trouble. Yet when the cause of their woes was attacked they rose up in a mob against its expositor. They wanted more of the thing that plagued them. They could not meet the situation with reason and logic, but in true mob spirit flatly demanded the life of the Baal-exposer. Today when Jehovah's witnesses expose the orthodox religions as of pagan origin and contrary to God's Word, and thereby cast down false religion in the minds of some hearers, many others raise a great howl against God's servants, demand their arrest, want them jailed, form mobs against them, and even go so far as to demand and sometimes get the life of the servants of God. Periodically the world leaders in religion or politics plead for more of what plagues them, cry out that what is needed is more of their religion. When their sore tribulation descends upon them at Armageddon, let them call to their chosen gods of heathen origin for deliverance, and not to Jehovah God.—Judg. 10:14.

²⁴ Gideon's father Joash stopped the mob in their tracks with these words: "Will you take the Baal's part, or will you champion him? Whoever takes his part will be put to death by morning. If he is a god, let him take his own part; for his altar has been torn down!" But Baal could not answer for himself, nor can modern-day Baalism maintain its teachings in the face of declared Bible truth or withstand by logical argument the testimony brought against it by Jehovah's witnesses. The Christian faith is proved by works, Baalism is disproved by the absence of good works. Hence, "Gideon was named Jerubbaal that day, meaning, 'Let the Baal take his own part against him; for he tore down his altar.'" (Judg. 6:31, 32, *An Amer. Trans.*) That altar of Baal had belonged to Joash, yet Gideon did not feel as many today do, that the religion of their father is good enough for them; and Joash was willing to change his worship when his god was proved powerless.

²⁵ So away with all false religion that holds men's minds captive, restrains and blinds mental faculties so that they cannot perceive God's true worship! Down with Baal's altar, the images, the sacred poles, the offerings! God would not deliver Israel as long as the Baal stood to be credited with the deliverance;

21. How does the Christian's sacrifice of praise dispose of and throw down modern Baalism?

22, 23. (a) How, in type and antitype, does the meaning of Gideon's name have significance? (b) In type and antitype, how do opposers react to the throwing down of Baalism?

24. What proves the falsity of Baal worship, whether ancient or modern?
25. Why is it so necessary to oust demon worship before one can enjoy Jehovah's backing and blessing?

he saves only when there is no strange god among his people. (Isa. 43:12) Before Jehovah directed steps against the invading hordes of Midianites in Gideon's day, Baal was cast down and the sincere Israelites were cleansed of its taints. Antitypically, before Jehovah sent his witnesses against the Devil's systems in bold attack he caused them to undergo a spiritual cleansing under the oversight of the Greater Gideon Christ Jesus at the temple, all to the end that they might "offer unto the LORD an offering in righteousness".—Mal. 3:1-5; 1 Pet. 4:17.

ASSEMBLY CALL FOR THE FEARLESS

²⁶ Disobedience to God had led the Israelites into a state of virtual captivity; obedience was the key that would unlock the prison and free them to drive out the oppressors. Ousting Baal worship was the first necessary step on the comeback trail to true worship. The heathen looters of the land may have been shrewd enough to grasp this fact, and to see in the purge against Baalism the first signs of concerted uprising against their customary plundering of the land. Anyway, it was at this critical time that all the oppressors joined forces, at least 135,000 strong, and their hordes spilled down over the banks of Jordan, churned across the river, and streamed into the heart of Israel, into the fertile valley of Jezreel. There they squatted, a sprawling enemy camp bristling with swords to cut down any opposition that might rise against them.—Judg. 6:33; 8:10, *An Amer. Trans.*

²⁷ The record recounts how Gideon was spurred on by the Lord's spirit to meet this invasion by sounding the alarm, sending messengers to certain territories, and mustering troops to oppose the invaders; how he sought more assurance from Jehovah that He was going to be with them in the fight and save Israel; and how this assurance was given by God's causing dew to settle first on the fleece while the ground remained dry, and then on the ground while the fleece collected none. Previously Gideon had checked to be sure of divine guidance when the angel came; now he double-checked in this test to make certain of the rightness of his position. Then "Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley".—Judg. 6:34-40; 7:1.

²⁸ With a mere 32,000 Israelites assembled in the hills above, and an enemy horde of 135,000 spread out in the valley below, Jehovah God issued this amazing command to Gideon: "There are too many men with you, for me to hand over the Midianites;

Israel might glory over me by claiming, 'My own hand has won the victory.' Come now, issue this proclamation to the people, that 'anyone who is terrified and trembling must go home.'" (Judg. 7:2, 3, *Moffatt*) This time the test was not one asked by Gideon to show correctness of position or assurance of Jehovah's backing, but it was a sifting by God himself of those assembled for the fight. The scared ones were told to go home; and 22,000 left the assembly, retreated from the fighting force. Ten thousand remained at the well of Harod; the name of which well, incidentally, means "trembling, palpitation". Odds against Israel once four to one now become thirteen to one! Yet, Jehovah wisely acted within his law: "The officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."—Deut. 20:8.

²⁹ In fulfillment of these parts of the prophetic drama, following the enthronement and temple-coming of Christ Jesus and the cleansing of the anointed remnant on earth, Satan's organization set itself for battle against Kingdom publishers. (Rev. 12:17) Several prophecies predict that at that time men and nations would conspire and join forces to resist the witnesses, now mentally freed from many false religious ideas that hamstrung their service to God. (Psalms 2 and 83; Isa. 8:9-12; Rev. 11:17, 18) Greatly outnumbered, as was Gideon's band, Jehovah's anointed witnesses must rely upon God's help; of themselves they can do nothing. So they continually test their position, examine themselves, search the Scriptures to see that their preaching remains in harmony therewith, look for evidences of Jehovah's direction and blessing, and stay alert to profit by any divine rebuke or correction. As Gideon checked and re-checked, so they continue to test their standing with God as they move along in the stream of time.—2 Cor. 13:5; 1 Thess. 5:21; Heb. 12:5-11.

³⁰ As the witnesses preach throughout the earth they invite others to assemble with them. Many hearers agree in their heart with the message against hypocritical religion, but refuse to assemble. Others agree and assemble, like the 32,000 Israelites. But at these meetings they discern the fight involved, see the enemy host arrayed against the witnesses, discover that persecution comes to those who stand for Jehovah, and after a brief period of meeting attendance they withdraw from the company of the fearless ones. Not having the perfect love for God that casts out all fear, they are snared by fear of man and fright binds their mind in bondage. The meetings where the waters of truth flow forth become

26. What may the enemy have been shrewd enough to grasp, and with what reaction on their part?

27. How did Gideon meet this major threat, and with what concern for God's backing?

28. What lawful sifting of Gideon's force did God now order, and why?

29. What has taken place to fulfill the typical gathering of the Midianites against Gideon, and his testing for God's backing?

30. Today, how does fear operate to separate many from Christian assembling?

places of trembling and palpitation for them, just as did the well of Harod for the 22,000. They prefer a good standing in the community rather than a good standing with God, as prominent men did in Jesus' time: "A number even of the authorities believed in him, though they would not confess it on account of the Pharisees, in case of being excommunicated; they preferred the approval of men to the approval of God." (John 12:42, 43, *Moffatt*) So their feeble try at a prison break from Satan's jailhouse systems ends as they lose courage, forsake assembling, and return to captivity.—Prov. 29:25; Matt. 5:10-12; 2 Tim. 3:12; Heb. 10:25; 1 John 4:18.

SEPARATING THE LAZY FROM THE ZEALOUS

³¹ Jehovah God made this test to weed out the fearful. He did it by revealing truth disclosing the fight ahead, that the Devil's organization was to be exposed, and such disclosures brought fear to the surface. The truth cut out from the flock of sheep those who would not courageously follow their Leader, Christ Jesus. It sacrificed quantity for quality, but still further revelations of truth were to thin out the ranks even more, as foreshadowed by what next happened to Gideon's army of ten thousand:

³² "And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place." —Judg. 7:4-7.

³³ Odds against Israel rocketed to 450 to one! What could this mere handful do against 135,000 enemy swordsmen? Of themselves, surely nothing! Any deliverance that might now come through them would certainly not be due to their strength of numbers. Never could they later swell with pride and boast, "My own hand has won the victory." Not to the Baal now thrown down and uprooted, not to their ranks now so thinned out and depleted, but only to Jehovah God could credit for any forthcoming victory go!

31-33. How were the ranks of Gideon's army further thinned out, and why?

³⁴ But why were the 9,700 who kneeled to drink sent home, rejected? It is readily agreed that fearfulness was a good reason for weeding out the 22,000; but what sound basis could this drinking test have? Well, remember that Gideon's force was on the outskirts of the enemy camp, that the opposition was in range of vision, that a fight was just ahead. Did not the circumstances call for alertness, watchfulness? And how much can a man see who bows over or prostrates himself to greedily suck in water, oblivious to his surroundings? Did not the 9,700 show carelessness, negligence, indifference, a lack of appreciation for the criticalness of the situation, by getting off their feet and sinking down comfortably to satisfy their personal needs? Yes; just as much so as the 300 showed the opposite good qualities by keeping their feet on the ground, handing the needed water up to their mouths by scooping with cupped palms, having eyes front and heads up to the events that were rapidly reaching a climax. While slaking their thirst, they forgot not the fight.

³⁵ The prophetic significance of this? Well, the Scriptures overflow with evidence that water represents life-giving truths from Jehovah. Such expressions as wells of salvation, fountains of living waters, rivers of life, and being cleansed by the "washing of water by the word" are but a few examples. (Isa. 12:3; Jer. 2:13; Ezek. 47:1-12; Amos 8:11; Eph. 5:26; Rev. 22:1, 17) While one may drink of the truth waters privately in his own home, he should also drink in congregational assemblies. Such meetings are watering-places for many; and in the drama being considered it was an assembled group doing the drinking. Hence the drinking test in modern times has manifested itself at the assemblies of Jehovah's witnesses.

³⁶ The 22,000 scared ones did not hang around the well of Harod long enough to quench any thirst, but the 9,700 did. Many today come to a meeting or two and are frightened away by the prospects of service and persecution before they really get the taste of the truth waters, but others do continue to assemble and drink in the message. They attend meetings, get off their feet and assume positions of ease and comfort, enjoy the harmonious explanation of difficult scriptures that is as beautiful music to their ears, and drink in the descriptions of new world blessings that strike them as a very lovely song; but they will not make that beautiful music for others, they will not sing the lovely song for other ears, they will not get on their feet for witnessing, or open their eyes to service, or face the enemy in the field. (Ezek. 33:30-33) Their only expansion program is

34. What existing circumstances provided a sound basis for the drinking test?

35. Today, where are symbolical watering-places for many, and what Scriptural support has your answer?

36. What class was foreshadowed by the 9,700 who failed in the drinking test in Gideon's day, and when was it particularly in evidence?

a selfish one, to enlarge their own head, to puff up with a knowledge unaccompanied by understanding, to hoard truth to themselves as a miser buries gold. This class, foreshadowed by the 9,700 in Gideon's time, was particularly in evidence during the 1920's, when so many were ensnared by the self-centered process of developing "character", and when so few saw the need for field service. When the necessity to do service in the field was repeatedly pounded home at meetings, that truth was too hard for many to take and it removed them from the assembly of Jehovah's people.—Prov. 4:5,7; John 6:60-66; 1 Cor. 8:1.

³⁷ How different the attitude of the antitypical three hundred when they attend meetings! They must drink, and do; but to them the message is not just a nice Sunday sermon to tickle ears and be forgotten, not beautiful music to drift in one ear and out the other, not a lovely song to lull one into daydreams about a new world. When they enjoy at meetings instructive experiences or practical demonstrations, their mind is on the lookout as to how they may use that instruction in their own field service. When the *Watchtower* magazine is studied by the congregation and good Scriptural points are brought out, they not only enjoy that truth themselves but think how they can use that knowledge in their own preaching work. They are "doers of the word, and not hearers only". (Jas. 1:22) They fill up with the waters of truth that gush forth at meetings, but as they do they keep eyes and ears open to service opportunities wherein they can let truth flow to others. As they themselves learn, the desire to tell others builds up pressure till it approaches the bursting point; then they get relief by opening lips and letting the message bubble out for others to enjoy, as Elihu did.—Job 32:17-20, *An Amer. Trans.*

³⁸ During the 1920's the testings that came by the continuing new truths and judgments from the temple cleansed and purged the anointed remnant till only the unshakable few were left, the tried and tested, the fearless and unselfish, the alert fighters "strong in the Lord, and in the power of his might". (Isa. 6:5-7; Zech. 3:1-5; Eph. 6:10) A small band of witnesses in comparison with the enemy hordes to be faced; still, numbers are not needed for victory when Jehovah sides with the few. (1 Sam. 14:6; Luke 19:40; Rom. 8:31) Developments proved that principle true in Gideon's day; antitypical events corroborate it today.

WHY MINDS ARE MADE FREE

³⁹ But before plunging into the Scriptural narrative of the actual fight and paralleling with its events

37. How do others show purpose and alertness at meetings that makes them comparable with the faithful 300 in the drama?

38. During the 1920's how were the ranks of the anointed witnesses diminished, yet why was their fewness no cause for loss of courage?

39. How did and do the majority resent and resist the efforts toward spiritual cleansing, both in the drama and today?

the antitypical fulfillments, take some time out to reflect on the drama up to this point. All Israel was in an unclean state in God's sight, due to Baal worship. They were in virtual hiding from cruel occupation forces. They cried to the Lord in their distress. He answered, by sending a prophet, and an angel, and raising up a judge as deliverer. The majority resisted the message sent through the prophet, and wanted to kill by mob violence the judge raised up by the angel's visit. They preferred popular Baalism to true worship. Likewise today, it is the orthodox but false religions of Christendom that are popular, and the unadulterated Bible truths sounded by Jehovah's witnesses that rile mobs to violence.

⁴⁰ But faithful Gideon and his men threw Baal to the ground, sent out invitations to assemble, prepared their forces for battle by weeding out the fearful and the selfishly lazy, and kept on the alert for action. Today a similar group, an anointed remnant, is in existence. They have been prepared for battle by ousting false religious ceremony and doctrine from their minds, freed mentally from modern Baalism, with minds open to receive the truths from God's Word and from the Greater Gideon at the temple. They study, privately and in assembly, free from fear and selfishness. They do not cease assembling and return to Baalism. Lot's wife looked back at Sodom, the Israelites in the wilderness looked back at Egyptian pleasures, the washed sow goes back to the mire, the dog returns to his vomit; but Christians delivered from modern Baalism do not return, do not look back after putting hand to the plow of Kingdom service.—Gen. 19:26; Num. 11:4-6, 18-20; 2 Pet. 2:20-22; Luke 9:62.

⁴¹ With minds made free, and filled with the truth that makes men free, these anointed witnesses went forth and still go forth to free others. They engineer prison breaks, not from literal cells, and not by using saws or explosives, but by the truth of God's Word, which is sharper than any two-edged sword, and which can slash free minds bound by devilish cords. The sword of the spirit stabs and slashes, waters of truth overflow the hiding-places of error, hard cutting truth like hail rips away the refuge of lies, as a scourge it vexes and terrorizes clerical jailers unable to cover over their fraudulent ministry, fiery truth consumes the religious chaff, and like a hammer cracking rocks it pulverizes the doctrinal stumblingstones that trip up so many when they try to follow the pathway of true worship. It is as Isaiah and Jeremiah say:

⁴² "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. . . . When the overflowing scourge shall pass through,

40. How are the anointed remnant prepared for battle, and what folly do they avoid?

41, 42. How do mentally free witnesses use God's truth, as shown by Bible symbolism?

then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation when he shall make you to understand doctrine. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." (Isa. 28:17-20, *margin*) "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?"—Jer. 23:28, 29; Isa. 62:10; Eph. 6:17; Heb. 4:12.

⁴³ The truth as to the pagan origin and Baal-like qualities of Christendom's religious doctrines frees the mind of the hearer from them, overturns them, upsets them from any Christian standing they once had in the person's mind. But Bible truth does more than root out, pull down, throw down and destroy, as shown by Jeremiah's commission: "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1:10) As Gideon built up true worship after downing Baalism, so today the anointed remnant plant and build up correct teaching after clearing out the doctrinal rubbish of the supposed Christianized paganisms. In performing this service Christ's followers should shun foolish speculations and quarrelings, and be meek and gentle and persuasive, that the learner may recover the mental freedom snatched from him by Satan. "Avoid foolish, crude speculations; you know they only lead to quarrels, and a slave of the Lord must not quarrel, but treat everyone kindly; he must

43. Aside from throwing down modern Baalism, what else is accomplished by the truth? and how should Christ's followers declare such truth?

be persuasive and unresentful, correcting his opponents with gentleness; for God may possibly let them repent and acknowledge the truth, and they may yet return to their senses and escape from the toils of the Devil, who has caught them to make them do his will."—2 Tim. 2:23-26, *An Amer. Trans.*

⁴⁴ It is for such godly combat in the interests of liberation that Jehovah's witnesses themselves have been mentally freed. The truth that has freed them must be used to free others, as shown by the parable of the pounds. (Luke 19:11-27; Matt. 5:14-16) They fight as soldiers of Christ, enduring hardness, separate from worldly entanglements. (2 Tim. 2:2-4) Armed not with carnal weapons but with Bible truth, they can overthrow the mental prison-houses and strongholds, and any argument or obstacle raised by the visible jailers can be smashed, and minds once captive to Satan become bound in obedience to Christ and God. "Though I do live an earthly life, I am not carrying on an earthly war, for the weapons I use are not earthly ones, but divinely strong for destroying fortresses. I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ."—2 Cor. 10:3-5, *An Amer. Trans.*

⁴⁵ When we turn back to the ancient prophetic drama involving Gideon and his little band of three hundred, when we follow them into battle against the enemy that spread over the valley of Jezreel like locusts for number, will we find prefigured there the Christian warfare that uses no carnal weapons? Will the outcome of the battle in the days of the judges match the results of Christian combat in these last days of Satan's world? For the facts in answer please see our next issue.

44. Why have Jehovah's witnesses been mentally freed? and how are they equipped to fulfill that purpose?

45. What questions remain for settlement in the next issue?

A COMPLETELY NEW WORLD FOR THIS GLOBE

A NEW WORLD! Who can create such a thing? What will it be like? According to whose ideas will it be made? Will it suit everybody that lives? Will it endure forever? The right answer, backed by authority that cannot be questioned, comforts those who mourn because of the present wicked conditions, and quiets all fears of the future that is shrouded in darkness and uncertainty. It fills the hearts of righteous persons with hope. Receiving that authoritative information, such ones are put at ease with the assurance that the new world will be absolutely perfect and will completely satisfy their heart's desire and more than fulfill their highest expectations.

Now is the time for all lovers of righteousness and truth to take courage and rejoice. It is a time for all who would live under a rule of justice and peace to examine the facts in the light of that incoming new world and to learn the

truth and then be guided by it. The difficulties in the way and the cost of time and study on your part are not to be compared with the rewards you receive in knowledge, understanding, peace, joy and hope of life. The time is short. Those who do not inform themselves and who do not now choose the new world which the true Higher Powers will shortly establish will never live to enter into its blessings and glories. It is for those who desire it and prepare for it. None will be forced into it against their will and choice.

The new world means more than the nations realize. It calls for more than they can muster. The bald fact is that they do not want it. For that reason the promised new world of lasting peace should not be confused with the so-called "new order" or "new world order" that was held up and widely advertised a few years ago by the political and religious dictators as a lure to the people. The righteous new

world is the very opposite of that selfish and ambitious human scheme. Such scheme seeks realization by harsh, brutal might, by the destruction of millions of lives and peaceful homes, by the forcing of the common people contrary to their conscience and personal free choice, and, for shame! by the cooperation of organized religion to persuade the subjected peoples that such "new order" is according to the will of Almighty God. Set up by such means and ways and for such purposes, that man-made "new order" can never be the expression of the will of a God of truth and justice. Neither can it last or endure, for it stands in the way of the glorious new world of righteousness, and it poses as a counterfeit substitute for God's promised kingdom. Doomed to failure, it will perish!

Not by human wish and power and effort shall this be, but by the almighty power and decree of the great Ruler of the universe. He is the great Authority on questions affecting the universe, including our earth and the nations and people thereon. He is the One Source of dependable information that satisfies the longing of honest hearts for the truth. His revealed Word, the sacred Bible, is His means or channel for bringing this unerring information to the teachable persons who seek righteousness and life. He is the One Interpreter of his own prophetic Word. He brings to pass in our day the conditions and events which fulfill and make clear the hidden meaning of the prophecy, and then he opens the eyes of the searchers of his Word to see the agreement or correspondency between prophecy and the hard facts in evidence today. (2 Pet. 1:20, 21) Therefore, to the great Ruler of the universe all credit, honor and thanksgiving are due for all the revealed information on the new world which will completely transform the lives of humankind on earth.

Great upheaval is under way on earth. On the one hand, there are new methods of atomic warfare, modern means of travel and communication, startling discoveries of science, and, on the other hand, there are flashes of truth exposing the unfounded "new order" schemes of religion. As a consequence, great changes are under way. The need of a new is admitted; the old must pass out. However, humans are prone to cling to the old, because accustomed to it, notwithstanding it has been to their hurt. The few selfish men who have reaped profit, advantage, power and control from the old, prefer it and try to stop or control any movement toward the new. For their selfish interests they offer things which they call new, but which are merely camouflaged with modern names and dress and are underneath the same old things. Careful investigation discloses that there are forces stronger than man which prevent him from setting up a truly new system of things. Man can change only the surface appearance of a few things on the earth, and can make them look new for only a short time; he cannot control the things which are higher than man and unseen to him. However, the One who sits upon the throne of the universe has said: "Behold, I make all things new . . . Write: for these words are true and faithful."—Rev. 21:5.

Man's talk about a "new world" by human accomplishment is very recent and is really designed to check man's progress and freedom. Already nearly six thousand years ago the Creator foretold the building and coming of a grand new world and that it would liberate obedient men from

deception, oppression and death. And why, in the early dawn of man's existence, did the Creator of perfection foretell of a coming new world? For an answer to that question it is necessary to review the facts concerning the world which the Creator originally made, as well as the facts concerning the world that now exists and which is responsible for the present distress.

TWO PARTS TO ORIGINAL WORLD

The word "world" as used by the great Creator is not limited to the earth and the things visible to man. The inspired Scriptures of truth show that a "world" includes the heavens, or things higher and unseen to man, as well as the earth. It includes the invisible and visible together, the invisible dominating and affecting what is visible to the human eye. Let there be no confusion on what Scripturally constitutes the two parts of a world. "Heavens" here does not refer to the celestial stars and planets of stellar space, nor does the "earth" have reference to this physical terrestrial globe that swings through an annual solar orbit. In a symbolic sense, the "heavens" and the "earth" of a world are made up of intelligent creatures rather than inanimate objects, the heavenly part being composed of invisible creatures, while human creatures make up the visible earthly part. That this definition and explanation of what constitutes a world is no cunningly devised fable, but is according to the holy Scriptures, we shall see from a careful study of the Bible.

The world that God created originally, and as man first knew it, was made up of visible and invisible elements. The superior part, the "heavens", was composed of spirit creatures, spirit sons of God, all perfect, glorious and holy, all organized in an orderly manner for God's service. Some were given positions as seraphim, others as cherubim, and still others as angels or "messengers". All of these countless myriads of glorious spirit creatures made up God's universal organization, and all were in harmonious agreement with Him and subject to His direction.—Ps. 80:1; 99:1, *Am. Stan. Ver.*, margin.

In the orderly arrangement of that original world, God placed an invisible princely one, an "anointed cherub", over the visible earthly part for the purpose of caring for and watching out for the welfare of man. Concerning this one, it is recorded: "Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." (Ezek. 28:13, 14) Altogether different from these spirit creatures who made up the "heavens" of that first world were Adam and his helpmeet, Eve, who were "of the earth, earthy". (1 Cor. 15:47) "There are heavenly bodies, and there are earthly bodies, but the beauty of the heavenly bodies is of one kind, and the beauty of the earthly bodies is of another." (1 Cor. 15:40, *An Amer. Trans.*) Thus it was that the original world was made up of two parts, both perfect and righteous.

But did it remain pure and virtuous in its integrity? Did that first world continue as a part of God's universal organization, submissive to Jehovah's sovereign domination? The tragic facts that followed and which are now a part of

mankind's woeful history show that it did not. Rebellion broke out. Covetousness and lawlessness entered the heart of the "anointed cherub", and since then he has been known by such names as the Devil, Satan, Dragon, Serpent and Lucifer. The human pair as well as many angelic creatures, now called demons, joined Satan in that rebellion. Thus it was that both parts of that original world of righteousness met their downfall.

As a result, the wicked spirit creatures were placed under surveillance, while disobedient Adam and his companion in sin were driven out of the garden of perfection to begin their sentence of death amid conditions of sweaty labor and sorrow. The children they brought into existence were all by inheritance imperfect, sinful and unclean, and condemned to death.—Rom. 5:12.

That first and fallen world lasted only sixteen and a half centuries before it came to its disastrous end in the overwhelming flood of Noah's day. "The world that then was," says the apostle Peter, "being overflowed with water, perished." (2 Pet. 3:6) That "world" that perished was not this globe, for there is much historical and geological evidence to prove that it was our present sphere that experienced the flood. What then perished in the flood? Why, human society in its corrupt and degenerate generations, and also broken up was the organizational setup of Satan's invisible demon hordes that were misleading and oppressing mankind. This brought to an end that first world, even though the heavenly part, wicked angels, did not perish, but only had its then existing organization disrupted. Proof, this is, that it takes both parts to constitute a world.

PRESENT WORLD TO BE REPLACED BY NEW

The Devil's invisible demon forces not being destroyed at the flood, it was not long before they were reorganized and thereafter succeeded in turning most of the offspring of Noah away from God. Thus another world, made up of invisible and visible parts, sprang into existence, and because of its sinful course, and because it has continued on down to the present time, it is spoken of in the Scriptures as "this present evil world". (Gal. 1:4; Titus 2:12) This world has no relationship with God's promised new world. It is the Devil's world. He is its chief invisible "prince", the "god of this world". (John 14:30; 2 Cor. 4:4) And again Christians are warned that "the whole world lieth in the evil one". (1 John 5:18, 19, *Am. Stan. Ver.*) Still another scripture there is, that proves that a world is made up of visible and invisible parts. "For we [as God's witnesses] are made a spectacle unto the world, both to angels and men."—1 Cor. 4:9, *Am. Stan. Ver.*

For our good cheer in this present time of the seeming triumph of wickedness the sure Word of Almighty God declares: "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger." (Isa. 13:11, 13) That the Lord Jehovah will this time shake down and consume in a fiery destruction the invisible as well as

the visible elements of the Devil-ruled world, note what the apostle Peter declares: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3:7.

Many blind followers of religious creeds contend that Peter's statement here means that this literal globe of ours is going to be burned to a crisp. Foolish people! Have they never read the infallible words of the Lord: "The earth abideth for ever"? (Eccl. 1:4) Moreover, by taking such a view churchy religionists are found in the ridiculous position of claiming they are going to heaven when the earth is burned up, the same heaven which Peter says "being on fire shall be dissolved, and the elements shall melt with fervent heat". (2 Pet. 3:12) So if, to get off the horns of this dilemma, the religionists admit that in the one case the "heavens" are symbolical rather than literal, then they are forced to admit that the "earth" referred to in the same passage is also symbolical, which is the simple truth of the matter.

The fact, however, that the Lord has predetermined to completely destroy this present wicked world, this present system of visible things under the direction of the invisible satanic powers of wickedness, should give no cause for alarm, worry or dismay. No, for the apostle continues with this heart-gladdening statement: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) Ah, yes, a completely new world! And all "according to his promise" made back there in the garden of Eden when rebellion first broke out. (Gen. 3:15) Thus purposing from the beginning to establish a righteous world, with righteous heavenly creatures supervising the activities of perfect earthly creatures, Almighty God, by the mouth of his prophets, from time to time gave reassuring promises that in his due time he would accomplish his purpose. "Behold," Jehovah says, "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create."—Isa. 65:17, 18.

Who, then, can create such a thing? Why, Jehovah God, the one who created the original righteous world. What will it be like? The visible part will exist in the most beautiful, perfect and soul-satisfying garden that can be imagined, and then some! Unlike the Devil's present world of woe in every detail. According to whose ideas will it be made? Only according to the perfect design of the great God whose wisdom, love, justice and power are supreme. Will it suit everybody that lives? Most assuredly, for only the lovers of righteousness and those that delight themselves in the abundance of peace will live forever in that world. Under Theocratic rule directed by the invisible "heavens" with Christ Jesus the King and overlord, all will be happiness, peace and blessedness on earth. Sickness and disease and want and fear will be unknown, the worship of Jehovah will be pure and free, in spirit and in truth, and man and the lower animals will be at peace. Will it endure forever? Yes, for the Devil and all his wicked spirit associates will be destroyed, never again being allowed to turn a righteous world into sin and disobedience.

ESTHER MANIFESTS DIVINE WISDOM

“**E**VERYTHING has its appointed hour, there is a time for all things under heaven: a time to kill, a time to heal, . . . a time to cry, a time to laugh, . . . a time for silence and a time for speech.” Appreciation of the wisdom of these words, recorded at Ecclesiastes 3:1, 3, 4, 7 (*Moffatt*), will help all servants of Jehovah who would frustrate the designs of the enemies of truth and righteousness and make the most of their opportunities to serve him. Such will therefore peruse with interest and profit the record of one Esther, a Jewish maiden who followed this wise course.

Esther lived in the royal city of Shushan, capital of Persia, in the early part of the fifth century B.C., at the time when Xerxes (Ahasuerus) ruled the 127 provinces of the empire which extended from Ethiopia to India. Orphaned at a tender age, she had been reared by her cousin, Mordecai, a Benjamite. Her name “Esther” was the Persian equivalent for the Jewish “Hadassah”, meaning “myrtle”.

Esther first appears in the book by her name after Xerxes had deposed his queen Vashti for a serious act of insubordination and when the most beautiful virgins of the empire were being brought to the capital as likely candidates to replace the deposed queen. Esther was among those so chosen, for she was “fair and beautiful”, and from the record that follows it is quite apparent that she had a lovely disposition. It is not surprising, therefore, to learn that she immediately received preferment above all other virgins by the keeper of the king’s women, Hegai, when her time came to prepare her visit to the king.

Esther manifested wisdom by obeying Mordecai’s instructions not to reveal her identity as a Jewess; for why should racial prejudice disqualify her? Here was a time for silence. And after the prescribed beauty course, which lasted for twelve months, when it came her turn to visit the king and she was permitted to ask for anything she wished so as to appear before him in the most attractive manner possible, again she showed wisdom and contentment by keeping silent; trusting the maturer judgment of Hegai and asking for nothing save what he prescribed. Some girlish notion might easily have spoiled things.

Regarding her visit to the king we read: “The king loved Esther more than all the women, and she won favor and kindness in his presence more than all the maidens; so that he set the royal crown upon her head and made her queen instead of Vashti.” Following this the king made a great feast, declared a national holiday and gave lavish gifts, all in honor of Esther his new queen.—Esther 2:16-18, *An Amer. Trans.*

Not long thereafter Esther’s cousin Mordecai revealed to her a plot to kill the king, which she made known to the king and which upon investigation was found to be so. Here again she showed wisdom, for, while making sure to advise the king that it was Mordecai that had uncovered the plot, she ‘did not make known her kindred and people’. Though now a queen she still heeded the wise instructions of this wise and devoted servant of Jehovah the same as before.

Vashti had been deposed in the third year of Xerxes’ reign; four years had passed by the time Esther succeeded her. Now it was the twelfth year of his reign, about 475 B.C., as one day her maidens brought her the report that

all the Jews in Shushan, including Mordecai, were in great distress, weeping, wailing and fasting and covering themselves with sackcloth and ashes. Perplexed, Esther sends clothes to Mordecai so that he could discard his garments of sackcloth, but he refuses to accept them. Troubled Esther then sends one of the king’s chamberlains, Hatach, who was at her service, to “learn what this was and why it was”.

Mordecai advises him of all that had happened to him and regarding the exact sum of money (\$18,000,000) that Haman had promised to pay to the king’s treasuries for the destruction of the Jews. He also gives Hatach a copy of the decree that was given out in Shushan to destroy all the Jews on the 13th day of the twelfth month (Adar), which date had been determined by the casting of lots, that he might show it to Esther, and charges her to go in to the king and implore him on behalf of her people.—Esther 4:1-9.

But Esther hesitates, and not without seemingly good reason: “All the king’s servants . . . know,” she tells Mordecai, “that whoever, whether man or woman, comes to the king into the inner court who is not summoned, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden scepter that he may live; but I have not been summoned to come to the king these thirty days.” Was the king angry with her? Had she displeased him in some way and so was no longer, or at least not for the time being, in his favor? Thirty days seemed like a long time to ignore his lovely queen.—Esther 4:11, *An Amer. Trans.*

But Mordecai firmly stands his ground: “Think not,” he sends word to Esther, “to yourself that you will escape inside the royal palace any more than all the rest of the Jews. For if you remain altogether silent at this time, then relief and deliverance will rise up for the Jews from another quarter, . . . and who knows whether you have not come to the kingdom for such a time as this?” Appreciating his line of reasoning, Esther, with her trust in Jehovah, replies: “Go, assemble all the Jews that are to be found in Shushan and fast for me . . . three days. . . I also and my maidens will likewise fast, and then I will go to the king, which is not according to the law; and if I perish, I perish.” (Esther 4:13-16, *An Amer. Trans.*) Without doubt, with the fasting went prayers to Jehovah for guidance and help.

At the end of the three days Esther put on her royal robes—she was going to appear at her best—and then ventured into the king’s presence. When the king saw her she met with his favor and so he extended his scepter to her and inquired: “What is your wish, Queen Esther, and what is your request? It shall be given you even to the half of the kingdom.” Did Esther immediately blurt out all the facts regarding the dire straits she and all the Jews were in because of Haman’s foul conspiracy? No; urgent though the matter was, she showed tact, self-control and wisdom, appreciating that there was a time for everything, and so simply requested that the king and his grand vizier Haman come to a banquet she had prepared. First she would put the king in the best possible frame of mind, and by inviting Haman she not only would throw him off guard but would have him present at the time of his exposure.—Esther 5:1-4.

The king and Haman attend the banquet. At this she requests their presence at another banquet the following

day, at which she would make known her petition. At the end of the second banquet she answers the king's third request for her petition with the well-chosen words: "If I have found favor in the sight of the king, and if it please the king, let my life be given me at my petition and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold as male and female slaves, I would have held my peace, since the distress would not have been worth disturbing the king." Coming at just this particular occasion, what a shock this news must have been to the king! No wonder he exclaimed in amazement: "Who is he, and where is he who dares presume in his heart to do so?" Where is he? Note here the wisdom of having Haman present at the banquet as she replies: "An adversary and an enemy, this wicked Haman." Before the day was over Haman was hanging on the gallows that he had prepared for Mordecai, and Haman's estate was given to the queen, who placed Mordecai in charge of it. Esther was well rewarded for her patience, courage, wisdom, and, above all, her trust in Jehovah.—Esther 7:1-10, *An Amer. Trans.*

The great enemy of the Jews was dead, but his work was yet to be undone, for his decree of destruction of all the Jews still stood. So Esther again ventured into the presence of the king, this time falling at his feet and beseeching him with tears to avert the evil planned by Haman, and again the king extended his scepter to her. Note now, with what eloquence she pleads, not for her own life, but for the life of her people: "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I am pleasing in his sight, let it be written to reverse the letters devised by Haman. . . . For how can I endure to see the calamity that will come upon my people?"—Esther 8:2-6, *An Amer. Trans.*

In response to this petition the king authorized the making of a counter-decree, and so Mordecai wrote to all the Jews in the provinces to fight for their lives on Adar 13, and even to take the offensive against their enemies. The letters were sealed with the king's signet and sent out by the fastest means at the disposal of the king. Moreover "Mordecai went from the presence of the king in royal garments . . . with a great crown of gold . . . and the city of Shushan shouted and was glad . . . and many from among the peoples of the land became Jews".—Esther 8:8-17, *An Amer. Trans.*

Due to this turn in events the officials everywhere sided with Mordecai, Esther and the Jews; and, as a result, when that dreaded 13th day of Adar came, instead of all the Jews' being destroyed, 75,000 of their enemies throughout the provinces licked the dust and in Shushan alone 500 perished. And while the decree permitted the Jews to despoil their enemies, the record states that "they laid not a finger on the plunder".—Esther 9:10, *Moffatt*.

Commenting on this news King Xerxes asked his queen Esther what else she wished, and it would be given her. This being "a time to kill", Esther requested that the Jews in Shushan be given another day to avenge themselves on their enemies, and that the ten sons of Haman, already slain, be hung on a gallows. And so while the Jews throughout the provinces rejoiced and celebrated on Adar 14, the Jews in the capital city of Shushan hung Haman's ten sons on a gallows, most likely the very one their father had made for Mordecai and on which Haman himself was hung, and the Jews continued their work of avenging themselves on their foes with the result that 300 more fell. Then they feasted and rejoiced on the 15th of the month. Both Mordecai and Esther then sent letters to the Jews throughout the provinces ordaining the 14th and 15th of Adar as days for rejoicing; and the Jews to this day still celebrate these two days, known as the "feast of Purim" because of the lots "Pur" that Haman had cast to determine the day for the destruction of the Jews.

Jehovah's servants can learn much from Esther's wise example, especially now as legal conspiracy and lawless acts against them continue to increase. It emphasizes that there is indeed a time for silence, for avoiding the arousing of prejudices needlessly and being careful not to divulge information that the enemy could use to injure the Lord's people and his work. It also shows that there is a time for speaking, for being bold and fearless, yet having full trust in Jehovah that he will come to their aid after they have done all they possibly can. It shows the need of being faithful and loyal to one another and the wisdom of listening to and being submissive to the instructions and counsel given by the mature and devoted servants of Jehovah whom he is using at the present time to direct his work in the earth. Additionally, the drama of Esther is fraught with prophetic significance, foreshadowing events in our day and giving us a glimpse into the near future, assuring us that the designs of the enemies of God's people will fail, for he will preserve all those who love and serve him.

LETTER

"ON THE DIVINE MANDATE"

October 9, 1949

Dear Brother:

Answering your recent letter regarding birth of children to the "other sheep" class surviving Armageddon:

The Watchtower has a number of times pointed out that Christ Jesus is not yet begetting earthly children and for this reason the present members of the "other sheep" class are not justified to life eternal on earth. The remnant of the anointed members of Christ's body are likewise not the

mother of the "other sheep" class of today, and it would not be right for the "other sheep" to address the remnant as either father or mother in a spiritual sense. During the thousand-year reign of Christ those who come forth from the tombs and gain eternal life are not spoken of as the children of the earthly princes but are said to be "equal unto the angels; and are sons of God, being sons of the resurrection". (Luke 20:35, 36, *Am. Stan. Ver.*) As their life on earth is gained through the sacrifice of Christ's perfect humanity, he also is spoken of as their "Everlasting Fa-

ther". The life these get will be not a life in a spiritual way but in a very literally human or earthly way, and the "princes" do not give them this.

To speak of the "other sheep" that survive Armageddon who marry and bring forth children by intermarriage as being like the "sons of God" that married the daughters of men in Noah's day is wrong. Their intermarriage is not a turning from the spiritual to the human or earthly, to produce a mongrel race of unapproved hybrids. To say that marriage after Armageddon and then producing children is turning from the spiritual to the carnal is the same as saying for the anointed Christians to intermarry and produce children is turning from the spiritual to the carnal. In cases the apostle Paul advised anointed Christians to marry "in the Lord", and surely he was not telling them to turn from the spiritual to the carnal and produce a hybrid offspring disapproved by God and doomed to destruction. Nor when an anointed member of the remnant marries one of the "other sheep" and children result is it a dropping from the spiritual to the fleshly and the producing of mongrel children. At 1 Corinthians, chapter 7, the apostle says that where one member of a family union is not Christian, still the children of such union are holy and the unconsecrated husband is sanctified by the believing wife and the unconsecrated wife is sanctified by the believing husband. Why, then, should it be different when Armageddon survivors of the "other sheep" marry, both being consecrated and divinely approved with survival, and then bring forth children? Their children will certainly not correspond to the gihborim or men of renown whom the "sons of God" and the daughters of men brought forth in Noah's day.—Genesis 6:1-4.

Since both of these "other sheep" marrying are devoted to righteousness, then their children are conceived in righteousness and are righteous. You try to force into the word "righteous" the meaning of physical perfection. Evidently you have forgotten that the booklet *The Meek Inherit the Earth* says, on page 28: "The marriage of these faithful and meek survivors of Armageddon will cause homes and family circles to spring up throughout the earth. Beautified earth will cheerily ring with the sweet voices of children, whom these devoted parents will conceive and bring forth

in righteousness. Not yet perfected themselves, the parents will not be able to generate their children in perfection, but will do so in righteousness. They will thereafter bring up their children in the nurture and admonition of the Lord God and under the righteous supervision of the 'new heavens'."

The Flood was a real physical catastrophe to the old ungodly world. The Battle of Armageddon will be likewise a physical catastrophe to this present evil world, and not something just spiritual. The ark of salvation that we enter is not a literal ark but is God's organization; and as for Noah's family's not having children while in the ark, if the "other sheep" class now having natural children in the "ark" condition vitiated the picture of the childlessness of the ark's occupants, then the anointed remnant's having natural children now would also vitiate the "ark" picture or type. But it does not. Children born now are not born in fulfillment of the divine mandate reissued. When God reissued this mandate to marry and reproduce to Noah after the Flood (Genesis 9:1, 7) the mandate was fulfilled in a typical way by a token fulfillment, 70 (10 × 7) generations being listed in Genesis, chapter 10, as springing from Noah and his sons. In the same way the fulfillment of the divine mandate reissued after Armageddon will be, not by crowding it with inhabitants to the saturation point, but by a token fulfillment that will allow for the resurrection of the dead with plenty of room for these resurrected ones. Thus, as pointed out in the *Watchtower* article "The Apostle's Counsel on Wedlock", February 1, 1947, page 45, column 2, footnote, God will show that he can have the divine mandate fulfilled in a very literal way in vindication of his word and he will give a faithful demonstration of its fulfillment. Those having part in its fulfillment will still 'serve God in his temple day and night' (Rev. 7:15), they will fulfill Deuteronomy 6:7 as to bringing up their children, and their children will fulfill Ephesians 6:1-3 as to obeying their parents, in the same way that the anointed remnant and their children are instructed to obey these divine commandments.

Faithfully yours in Theocratic service,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

PREACHING DESPITE PHYSICAL HANDICAP

While group witnessing in Pasadena, California, finding very little interest, I came to a house on the corner. A goatish woman at the door cared more for her religious fodder than for the bread of life, so I went to a small house in the rear, and in response to my knock a voice answered, "Come in!" On entering I saw a man sitting in a wheel chair, his arms no longer than twelve inches, with no hands; his knee joints are at his hips, and his legs very short, and, of course, he is unable to walk. He was born that way. He at once recognized the Kingdom message as the truth, took three bound

books, and later subscribed for *The Watchtower* and *Awake!* He had previously heard of J. F. Rutherford, a former president of the Watchtower Society. I proceeded with a home Bible study with him. He is self-supporting, a radio announcer, and leaves books with persons in Hollywood that would be difficult for others to reach. He now is a publisher, averages fifteen hours a month, makes back-calls and conducts Bible studies. His brother cares for him, and both attend the company studies. He plans to go to the New York assembly and be immersed. All this in six months' time.—Publisher in California.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory . . . believing, ye rejoice with joy unspeakable and full of glory.—1 Peter 1:7, 8.



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"LIVING UP TO THE NAME" TESTIMONY PERIOD

Do you profess or would you like to be one of Jehovah's witnesses? Then you sincerely want to walk worthy of the name. You will appreciate, too, the intent of the June Testimony Period, entitled "Living Up to the Name". We are sure you will be with us in carrying out the program of activity for this month. Toward delivering the witness in harmony with our God-given name, we are offering the three bound books "Let God Be True", "The Kingdom Is at Hand" and "The Truth Shall Make You Free", on the nominal contribution of one dollar for all three books. It is mutually strengthening to have your cooperation in this testimony, and our joined efforts work together to give a more impressive witness and to prove that the Most High God has a people on earth who uphold the honor of his name. He knows all the efforts you put forth, not for praise from man but from him. Nevertheless, we should appreciate your making out a report of the month's work and results, on our form therefor, that we may compile a combined report.

"WATCHTOWER" STUDIES

Week of July 16: "A Victory Dedicated to Jehovah's Honor,"

¶ 1-22 inclusive, *The Watchtower* June 15, 1950.

Week of July 23: "A Victory Dedicated to Jehovah's Honor,"

¶ 23-43 inclusive, *The Watchtower* June 15, 1950.

ITS MISSION

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

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

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From August 26 to September 5 inclusive the Bethel home 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. This announcement is made now so that all company servants and pioneers can make plans early and order needed supplies before that time.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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A VICTORY DEDICATED TO JEHOVAH'S HONOR

"They cried, The sword of Jehovah and of Gideon. And they stood every man in his place round about the camp."—Judg. 7:20, 21, Am. Stan. Ver.

JEHOVAH is a God of war who knows no defeat. No single enemy or combination of conspirators can put into the field of battle enough power to match his. No opposer in all the universe can out-general him in war strategy. So unparalleled is his wisdom that with forces so insignificant as to be laughable he can put mighty armies to rout. Because of his wisdom in outmaneuvering his enemies, he does not have to call upon his almighty power to gain victories. When from above, "Wisdom is better than weapons of war."—Eccl. 9:18.

² The true Christians known as Jehovah's witnesses can vouch for this truth. Guided by the wisdom that comes down from above, their string of victories over worldly nations that bristle with the latest war weapons runs on unbroken. They can apply Paul's words to themselves: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (Jas. 3:17; 2 Cor. 10:4) They may suffer battle casualties in opposing "this present evil world" that "lieth in the evil one", Satan the Devil; but they win out against the persecutions and mobs, the imprisonments and government bans, even triumph over the execution of death sentences, for their service work prospers, their numbers soar, and their life rights in a new world are sure. (Gal. 1:4; 1 John 5:19; Rev. 2:10, *Am. Stan. Ver.*) For this they honor God, because it is his protection and guiding wisdom that bring the victory. As they pit their small numbers against an armed world, they appreciate the words of Ecclesiastes 9:14-16: "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength." The world remembers and idolizes its war heroes; its preservation would be more sure if it did not brush aside and forget the wisdom from above.—Eccl. 7:12.

³ The principle that "wisdom is better than weapons of war" finds vindication in the prophetic drama involving Gideon and his three hundred fighters. From our preceding issue you will recall that they had ousted from mind ensnaring Baal worship, and purged from their numbers the fearful and selfishly lazy. Now, with ranks whittled down to a mere three hundred, they confronted an opposing force of at least 135,000 enemy swordsmen. The situation called for strategy. In obedience to Jehovah's command, Gideon goes on a reconnoitering trip among the outposts of the Midianite camp, and overhears two of the enemy. One tells a dream about a barley cake tumbling into the camp and overturning a tent, and the other interprets: "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host." Gideon returned to his own camp and cried out: "Arise; for Jehovah hath delivered into your hand the host of Midian."—Judg. 7:9-15, *Am. Stan. Ver.*

⁴ A cake of barley bread is not much, but it bowled over a tent. Gideon's three hundred were greatly outnumbered, but they were told by God through this dream that they would rout Midian. The anointed witnesses today are comparatively few, but Jehovah opens their eyes to the weaknesses of this world's systems. As Christians reconnoiter the enemy positions, they discern the false stand of Christendom's religions, the corruptness of her politics, the greed of her commerce, the lust for power that burns within her militarism. Men on the inside of world affairs can be heard frequently lamenting the sorry state of worldly religion, politics, commerce and militarism, all of which seem itching for a third world war. Out of their own mouths enemy worldlings can be heard condemning themselves, and sometimes lauding Jehovah's witnesses for their uprightness as a group and for their zeal as Christians. Not that they favor Jehovah's witnesses, but the facts force these admissions from unwilling lips and pry eyes open to the

³ At what point do we resume consideration of the drama involving Gideon and the three hundred? and what is the result of his reconnoitering?

⁴ What do Christians today learn by scouting enemy positions? and what do they sometimes hear from the enemy's own mouth?

1. When, particularly, is wisdom better than war weapons?
2. Why can Jehovah's witnesses vouch for the fact that wisdom is better than weapons or strength?

handwriting on the wall. (Dan. 5:5, 25-28; Luke 19:22) Like the Midianite's dream, unfaltering Christian courage is a twofold sign: destruction for the enemy and deliverance for the godly servant. "Never for a moment falter before your opponents, for your fearlessness will be a sure sign for them of their coming destruction, but to you it will be an omen, from God himself, of your deliverance."—Phil. 1:28, *An Amer. Trans.*

THE STRATEGY, AND THE ATTACK

⁵ Up! Arise! Prepare for battle! Gideon returns from his nighttime reconnoitering and rouses his little band to fighting zeal. He divides his force into three companies of one hundred each, and deploys them into the night's blackness for action. Down from the heights of Mount Gilboa they file, a silent line of figures that finally encircles the sleeping Midianite camp that sprawls in the valley of Jezreel, at the foot of the hill of Moreh to the north. Well armed, these three hundred? No, not militarily speaking; they would draw scornful laughter and ridicule from haughty militarists. Each one had a trumpet, a pitcher, and a torch within the pitcher. Each one knew the instructions, had his assigned place in the thin line that stretched round about the camp, and looked to Gideon's location for the cue. At the given signal each one blew mightily upon his trumpet, broke his pitcher, held aloft the firebrand thus uncovered, and shouted, "The sword of Jehovah and of Gideon!"—Judg. 7:1, 15-20, *Am. Stan. Ver.*

⁶ A scene of wildest confusion and terror broke loose in the Midianite host. The night's silence shattered by the blasts of three hundred trumpets, its stillness broken by the shouts from three hundred throats, its darkness pierced by the eerie flames from three hundred torches, and added to this the frightened stampeding of Midianite livestock, the unnerved terror of the invaders is understandable. The shouts and blasts rolled across the camp to strike the sides of Moreh, only to bounce back over the confused scene and bump into Mount Gilboa's bluff, and as the noise was magnified and the echoes answered back, it seemed that the very hills awoke and took up the cry against Midian. The reverberating echoes converged upon the enemy, and as they stumbled from their tents sleep-filled eyes widened in startled fright at the leaping flames that highlighted shadowy shapes and fired superstitious imaginations. Believing the trumpets were of a numerous army that had penetrated their camp, the Midianites supposed their enemies were among them and turned their swords against every man they met, against their own numbers. They were confused and rattled, and rushed

about wildly, and added to the din by their own cries, till they could straighten out their aimless dashing and take flight toward the fords of Jordan and their own land. The war of nerves had shattered their control and they flew at one another before finally breaking into headlong flight. The fear that was catching spread like a plague, and terror gave wings to the rout. (Deut. 20:8) No strategem was ever better laid, better executed, or more completely successful. Judges 7:20-22 reads:

⁷ "The three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled."—*Am. Stan. Ver.*

⁸ By following the strategy given by Jehovah through Gideon, and by God's maneuvering the addled enemy to commit self-slaughter, the three hundred Israelites gained the victory without carnal weapons. "Wisdom is better than weapons of war." Shouts and trumpet blasts preceded attacks: "God is gone up [against the enemy] with a shout, the Lord with the sound of a trumpet." "If ye go to war in your land against the enemy that oppresses you, then ye shall blow an alarm with the trumpets." (Num. 10:9; Ps. 47:5) Usually a trumpet heralds the advance of a company, so by each of the three hundred having trumpets it seemed to the Midianites that they were overrun by three hundred companies of troops instead of only three. By the end of that battle so spectacularly launched, the oppressing Midianites and their fellow conspirators were dead, and Israel was free of their cruel overlordship.

⁹ The modern-day Midianites and their allies, the visible agents of Satan that rule over and oppress the peoples of earth, and especially seek to crush those who serve Jehovah, claim to be the "higher powers" mentioned at Romans 13:1. But the antitypical three hundred, the anointed remnant of Christ's body-members under the command of the Greater Gideon Christ Jesus, dispute that claim. On August 5, 1928, in a resolution entitled "Declaration Against Satan and for Jehovah", which was adopted by 12,000 witnesses assembled in Detroit, Michigan, and which was later printed in several languages and distributed by the millions, the statement was made: "Henceforth our battle cry shall be, THE SWORD OF JEHOVAH AND OF HIS ANOINTED!" The whole tenor of this Declaration and the public talk "Ruler for the People"

5. How and with what equipment does Gideon launch the attack?

6, 7. How effective against the Midianites was this strangely conducted attack?

8. Why was this strategy so effective in terrorizing the Midianites and their allies? and what was their condition at the battle's end?
9. What claim do antitypical oppressors make? but how and when was it disputed?

that accompanied it, both of which were at that time broadcast over a chain of more than 100 radio stations, in America and Canada, was that Satan was the god of this world and national leaders were his representatives and no earthly nation had Jehovah as its God. The truth that Jehovah God and Christ Jesus, and not worldly politicians, are the Higher Powers of Romans 13:1 was made clearer and given wider publicity from and after 1929, especially by the June 1 and June 15 *Watchtowers* of that year.

¹⁰ The apostles did not view worldly politicians as the "higher powers", else they would never have said to them: "We ought to obey God rather than men." (Acts 5:29; 4:19) Nor did Jesus, who exposed and spoiled the "principalities and powers" of commerce and politics and false religion, and invisible demon powers as well. (Matt. 4:8-10; 6:19-21; 19:23, 24; 21:12, 13; 23:1-33; Luke 13:31, 32; John 8:44; 18:36; 19:10, 11; Col. 2:14-17) To early Christians the power of such men became as dead as the firstborn of Egypt at the time of the tenth plague, which pictured the death of worldly rulers as the "higher powers". The deadness of the antitypical firstborn ("the beginning [or chief] of his strength") shows up when Jehovah's witnesses say before worldly courts and authorities: "We ought to obey God rather than men."—Deut. 21:17.

¹¹ Hence it was with this truth about the true "higher powers" that Jehovah's witnesses attacked the modern-day Midianites, from and after 1928, and with it they snapped the bonds that once improperly tied them in subjection to world rulers even in matters of worship, when they thought such rulers were "ordained of God". The knowledge that God and Christ are the Higher Powers put to rout and destroyed the power of worldly authorities over Christians relative to the worship of Jehovah. Since appreciating this truth they boldly shout their battle-cry: "The sword of Jehovah and of his Anointed!"

¹² This old world and its leaders are in darkness as deep as that which settled over Egypt during the ninth plague, and surrounding and infiltrating into this world camp are the comparatively sparse numbers of Jehovah's witnesses. But to the enemy the witnesses seem like multitudes, because Theocratic organization makes the best use of the small band, each keeping his assigned place, just as Gideon's three hundred remained "every man in his place round about the camp". They are schooled in the best methods and strategies of Christian warfare, and when the Greater Gideon flashes and trumpets forth truth from the temple they quickly start reflecting that light, letting it shine throughout the bedarkened

world, lifting up their voices like a trumpet of praise to God, making sure that the blast is clear and certain, shouting with zeal the truths that make men free of harsh oppressors. The anointed are likened to earthen vessels in which is stored the treasured light, and to let this light shine they willingly consume and use up their bodily strength and even allow it to be broken in death like shattered clay pitchers. But their exemplary course shines on and the light increases.—Gen. 4:10; Ps. 47:1; 69:9; 119:105; 150:3; Isa. 58:1; 60:1, 2; Jer. 50:15; Matt. 5:14-16; 1 Cor. 14:8, 9; 2 Cor. 4:6, 7; Heb. 11:4.

¹³ Worldlings may think that Jehovah's witnesses are as poorly equipped for ministerial service as soldiers armed with torches and pitchers and horns would be for carnal war. They are not equipped with the orthodox religious teaching, nor armed with a diploma from some theological seminary. They do not use orthodox methods, such as sitting back in church buildings waiting for a congregation to come to them, or reviewing worldly books and prattling politics or supplanting the Bible with creed and ritual, or sponsoring church socials and bingo gambling. But when the witnesses begin speaking and let the Bible light shine, the enemy is confused and rattled and unable to stand against the truths declared. (John 7:15; Acts 4:13) The Bible light is too strong for enemies long sleeping in darkness, so they grope in blindness, addled by a message strange to them. Unable to make a stand on the Bible, they flee to tradition, to creed, to custom, to ritual and ceremony and formalism, till in full rout from the land of Jehovah's true worship.—Isa. 29:13, 14; Matt. 15:1-9; 23:5; Col. 2:8.

¹⁴ Unable to get together on a unified charge against God's witnesses, enemies in one land call them communists, in another imperialists, one year accuse them as nazis, the next brand them Reds. The world leaders clash among themselves, quarreling and fighting and killing one another. Their own actions show they could not be the "higher powers"; their own confused, internal strife helps kill their claim as such. Divided religiously, commercially, politically and militarily, they cannot stand, but fall, blasted from their false position by the message of truth and by their own un-Christian conduct. To enlightened Bible-believers these leaders of Christendom supposedly representing God are seen to have only dead faith, a faith unfounded on knowledge and unenlivened by Scriptural works. To God they are dead in willing trespasses and sins, and they are as good as dead to Christians, who no longer look upon them as "higher powers" "ordained of God". (Matt.

10. How are Jehovah's witnesses of today backed up in this position by the course of Jesus and early Christians?

11. How does this truth free Christians and rout modern-day Midianites?

12. In spite of their comparatively few numbers, why do Jehovah's witnesses seem like multitudes to the enemy?

13. Why might worldlings think Jehovah's witnesses poorly equipped for Theocratic warfare? but what result proves otherwise when the battle is joined?

14. What shows enemy confusion and the impossibility of their being the "higher powers"? and to whom are they dead?

8: 22; 12: 25; Eph. 2: 1; Heb. 11: 1; Jas. 2: 26) Isaiah describes their "death" thus: "O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." —26: 13, 14.

OTHERS RALLY TO THE BATTLE

¹⁵ In the ancient drama the fearless onslaught by Gideon's three hundred swept the terrified enemy toward Jordan in full rout, and this amazing success fed courage into the veins of other Israelites and stirred them to rally to the pursuit. The report of that and of what followed is given at Judges 7: 23-25 and 8: 1-3:

¹⁶ "And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian. And Gideon sent messengers throughout all the hill-country of Ephraim, saying, Come down against Midian, and take before them the waters, as far as Beth-barah, even the Jordan. So all the men of Ephraim were gathered together, and took the waters as far as Beth-barah, even the Jordan. And they took the two princes of Midian, Oreb and Zeeb; and they slew Oreb at the rock of Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian: and they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan. And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with Midian? And they did chide with him sharply. And he said unto them, What have I now done in comparison with you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hand the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison with you? Then their anger was abated toward him, when he had said that."—*Am. Stan. Ver.*

¹⁷ After the initial attack the fight developed into a running battle, and as it streamed toward Jordan and beyond reinforcements from Israel swept in to join the pursuing three hundred. The first ones to spontaneously join in the battle were from Naphtali and Asher and Manasseh, tribes from which had originally come the 32,000 but whose ranks were thinned down to the three hundred finally used, as a result of tests to weed out the fearful and selfish. Doubtless some who now came forward to fight had been among the 31,700 previously sent home. Others, such as the Ephraimites, received the call to action after the rout was going full tilt.

¹⁸ In the fulfillment, the anointed remnant underwent temple cleansing and purging to fit them for godly combat, and when they were finally equipped with sufficient truth to rout Satan's visible representatives from their squatting in Jehovah's territory as "higher powers", the anointed launched the attack. From the Bible the witnesses proved that world leaders had invaded a place belonging to God and Christ, and their boldness in the exposure, and the enemy's inability to answer back and maintain its position, caused other observers to see that Satan's agents could not stand their ground as the "higher powers". Hence as "higher powers" these world leaders became dead in the sight of the observers, who told others, who in turn told still more persons this truth that punctured as by a swordthrust the "higher powers" fable of oppressing rulers. Some of the first ones to rally to the side of the anointed remnant in the early 1930's had previously known of the witnesses and attended meetings, but, like the selfish prodigal son of the parable, had drifted off in their own pleasurable ways of least resistance. (Luke 15: 11-32) Now they return to the worship of the Father, along with ever-increasing numbers of others who receive for the first time the invitation to join in Christian warfare. These added numbers being gathered in are the Lord's "other sheep", who will eventually form a great multitude from all nations, peoples, kindreds and tongues.—Rev. 7: 9-17.

¹⁹ Was it not after the death of the firstborn in Egypt that the mixed multitude is shown marching with Israel? (Ex. 12: 38) And after the killing of Midianite power by the rout that large reinforcements joined the three hundred? So it is after the antitypical tenth plague and rout begins that the "other sheep" class flock forward. The truth concerning the "higher powers" as being God and Christ was made clear in 1928 and 1929, and since then that pointed truth has been repeatedly wielded as an important part of the sword of the spirit. It has been a part of the continuing, running fight down through the years, gaining widespread and attention-attracting publicity by thousands of court cases involving clashes with worldly authorities over rights to preach, saluting of flags, healing of men, military service, etc. The more the light of truth shone; the more the shouts and trumpetings of praise reverberated, that much more did men of good-will rally to the ranks of Jehovah's witnesses.

²⁰ The Midianites and their allies had invaded the land supposed to be occupied by true worshipers, had polluted and looted it, impoverished it, left it wasted and fruitless. But when they were routed by revived and strengthened Israelites, and fled toward their

15, 16. How did other Israelites respond when the Midianites were routed? and what contention between Israelites was peacefully settled? 17, 18. What ones joined in the running battle in Gideon's day? and in fulfillment how are these various ones manifested, to form what class?

19. Since when has the "other sheep" class flocked forward, due to what widespread publicity?

20. In type and antitype, who rose to cut off enemy retreat, and why are their efforts so telling?

own land to escape, they found new forces had come out to cut off their retreat. These new troops, the Ephraimites, wreaked havoc on the Midianites, even slaughtering their two princes, Oreb and Zeeb. So today from out of their own organizations the retreating enemies are met by surprise forces that loom up suddenly from their very ranks, and the enemies know not which way to flee. As the message penetrates to new lands thousands more take up the fight, showing that this world is a dead thing to them, void of any life hopes. Like the Ephraimites, they take the battle stations assigned them by the organizational head of the antitypical three hundred. There is where the efforts are telling, where the organization puts us, where unity of action against the enemy will result.

²¹ But what about the complaint voiced by the Ephraimites at not being called earlier? Back there in the type it was God's purpose to use a limited number in the initial assault, that credit for the victory might properly go to Jehovah. (Judg. 7:2-4) Similarly, the triumph over the modern-day Midianites is not by force of numbers, and no flesh is to glory in God's sight. The victory must be to Jehovah's honor. He needs no creatures to rout the enemy; he could preach the truth by making the stones cry out. (Luke 19:40; 1 Cor. 1:29) He did, however, choose to use a "little flock", an anointed remnant, to do the work of putting the enemy to flight. Later, as more and more of the "other sheep" class are taken into the fighting ranks, some may lament that they were not informed sooner about these Bible truths, that they could have had a fuller share in the gospel-preaching work. But they appreciate the reason for what seemed to them a tardy call to service, when they learn of Jehovah's purpose to first gather and test, sift and judge an anointed remnant.—John 10:16; 1 Pet. 4:17.

²² By a soft and tactful answer Gideon turned away the wrath of the Ephraimites. He applied principles expressed centuries later: "In honour preferring one another"; "In lowliness of mind let each esteem other better than themselves." (Prov. 15:1; Rom. 12:10; Phil. 2:3) It was no time for internal strife, so he abated their anger by pointing out the rich share they had had in clinching the victory, even adding generously, "What was I able to do in comparison with you?" "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" he queries.

²³ "Abiezer" stood for Gideon's house, and in this drama would point to the anointed remnant of

Christ's body-members. Satan's earthly organization is known as "the vine of the earth", and as far as the visible warfare between it and Jehovah's witnesses is concerned it is the anointed remnant that first proclaims the truth that starts the battle. (Rev. 14:18-20) It is the remnant's fearless preaching that routs the enemy and puts it on the run toward complete defeat. By the time the "other sheep" join the fray most of the doctrinal fruits of the enemy "vine" have been harvested as falsehoods, with only gleanings left. Yet the "other sheep" come into the conflict at the crucial time to perform a vital service, just as Ephraim's gleanings in the ancient battle, the trapping and slaughtering of the routed Midianites and the picking off of the stragglers, made a heavy contribution to the final victory.

²⁴ This Gideon acknowledged, even as the anointed remnant today gladly state that the "other sheep" now perform a major share in chasing and cornering and killing the doctrinal and ideological fruitage of Satan's visible organization. The "other sheep" class has no cause to chide anyone because of their slow start. The Ephraimites must have known the Midianites were in the land, that Gideon was gathering forces to combat them, and that they could have at least offered their services without being formally invited. Similarly, many now comprising the "other sheep" previously knew of the work of the remnant and could have associated with them. It is true that they were not invited to take part in the service very much during the 1920's, the invitation being extended to them later on, just as in the type it came later to the Ephraimites. After instruction, the "other sheep" appreciate why their ingathering had to wait, that it was Jehovah's purpose to fully gather in the "little flock" first, and they are satisfied with Jehovah's arrangement of matters and overjoyed by the service privileges they now possess, even as the Ephraimites were placated after being instructed by Gideon. So it is that now the "other sheep" come in on the tail-end of the gospel-preaching work, after it has been going on for nineteen centuries, after the death of the antitypical firstborn, and they rejoice that the closing gleaning work they do is so amazingly fruitful and contributes so heavily to the ingathering of those who will make up the great multitude of Revelation 7:9.

MOPPING UP OPERATIONS

²⁵ The account of the final stages of the typical battle continues. "And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. And he said unto

21. How may some of the "other sheep" feel when first learning of their privilege to preach? but appreciation of what facts clarifies matters for them?

22. How did Gideon answer, and what Scriptural principles did he apply, in settling internal strife?

23. In fulfillment, how can it be logically said that the anointed remnant did harvesting on the enemy "vine" and the "other sheep" only gleaning, yet that gleaning contributes heavily to victory?

24. Why do the "other sheep" now have no cause to chide anyone because of their slow start in Theocratic warfare, but are satisfied and rejoice in the gleaning work that falls to their lot?

25. What was Gideon's experience with the men of Succoth and Peniel?

the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" Gideon moved on, and voiced the same request to the men of Penuel, and got the same answer. Gideon pronounced judgment against both Succoth and Penuel, and continued the pursuit of the enemy.—Judg. 8:4-9.

²⁶ The anointed remnant have been pressing on in the battle of truth against lies for many years now, but, though aging and nearing exhaustion, they do not give in to weariness of the flesh but keep up the chase of the enemy, "faint, yet pursuing them." Frequently they could use such assistance as that symbolized by "bread" or "a cup of cold water". Those who refuse to assist Christ's brethren are adversely judged by the King, who says to them: "I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink . . . Go away into eternal punishment." (Matt. 25:42, 46; 10:42, *Am. Stan. Ver.*) Such ones were prefigured by the men of Succoth and Penuel, and will suffer a like fate.

²⁷ Those of Succoth and Penuel still thought the Midianites might win, and feared reprisals if they helped Gideon's band. The fleeing enemy now holed up at Karkor numbered 15,000, enjoying odds of 50 to 1 in their favor, and to the men of little faith who looked on outward appearances, blind to the power of Jehovah that backs up his people, victory by Gideon would still seem a dim prospect. The men of Succoth and Penuel still looked upon their oppressors as having the rule over them, as being higher powers to be in subjection to. How like the "goat" and "evil servant" classes of today, who refuse aid to the anointed remnant, unable to see that behind these brethren of the Lord are Christ and Jehovah, and are still fearful of the world leaders, consorting with them and viewing them as the "higher powers"! Such goatish ones think that this world organization under Satan is all right, think that it will continue on as the controlling power, and they cast their lot with it. Hence in both type and antitype it is seen that the rout and running battle divided the peoples, some coming out and joining in the fight against satanic oppressors, others siding with the doomed invaders of Jehovah's field of worship.—Matt. 25:31, 32.

²⁸ The record of the typical struggle continues: "Now Zebah and Zalmunna were at Karkor, and their army with them, about fifteen thousand men, all that remained of all the Kedemite army, since the fallen numbered one hundred and twenty thousand swords-

men. So Gideon went up the caravan route, east of Nobah and Jogbehah, and attacked the camp as it lay off its guard. Zebah and Zalmunna fled, but he pursued them, and captured Midian's two kings, Zebah and Zalmunna, and struck panic into the whole army." (Judg. 8:10-12, *An Amer. Trans.*) As he returned victoriously along the way of pursuit, Gideon meted out appropriate punishment for the men of Succoth and Penuel, uncovered the fact that it was the Midianite kings Zebah and Zalmunna that had slain his brothers, and justly put them to death.—Judg. 8:13-21.

²⁹ It was Gideon and his three hundred that started the battle under Jehovah's direction; it was they who finished it by his grace. So it is the anointed remnant that plays the principal role in the visible Christian warfare against Satan's agents, being used to start it and finish it so far as it relates to these "last days". The Ephraimites may have had the privilege of capturing and slaying the Midianite princes Oreb and Zeeb, but it fell to Gideon's lot to take and destroy the two kings of Midian. It is necessary for the "other sheep" to keep such things in mind, that they may always appreciate their relationship to the remnant, to the organization, and to Christ Jesus and Jehovah God. The fact that by weight of numbers they now perform the bulk of the witness work should only make them humble in their precious privilege; never should it cause them to exalt themselves against the anointed remnant, under whose immediate direction they work. By so maintaining the proper mental attitude, they will never be abased and destroyed with the antitypical goatish men of Succoth and Penuel.—Matt. 23:12.

³⁰ Thus it was that God's people in the days of Gideon were liberated from Midianite bondage, by a battle running its course, from initial attack to mopping up operations. Gideon followed through to the end. To impress upon ministers the importance of follow through in the wake of door-to-door preaching, consider the resemblance in steps taken, but the contrast in results produced, by modern carnal warfare and Christian warfare.

³¹ Men of this going old world hold in their hand the power to kill millions, by the grace of the Devil. They have their bacteria bombs and A-bombs and look to potent H-bombs. Men of the coming new world hold in their hand the power to show the path of life to millions, by the grace of God. They have and understand God's Word, which overflows with waters of life. The old world is mobilized to produce death, by feeding raw materials into factory assembly lines to turn out shells and bombs and poisonous gases. New world servants are mobilized to produce

26. Who accord similar treatment to the "faint, yet pursuing" remnant?
27. What view of matters did the men of Succoth and Penuel adopt? and how did they so well prefigure the "goat" and "evil servant" classes of today?

28. With the recording of what events does the prophetic drama end?

29. What should the "other sheep" keep in mind, and why?
30, 31. In carnal warfare and Christian warfare, what resemblances and contrasts are there as to possessing power and being mobilized and organized?

the life-giving message, by maintaining printing plants that heap up stocks of Bibles and Bible helps. The old world is organized to distribute its killers, by recruiting armies to man the tanks and ships and planes that deliver death to the battlefields. The new world workers are organized in companies to distribute the message of life, by making door-to-door visits and doing street-witnessing in the preaching fields world-wide. Both old world and new world forces follow through with mopping up operations, but what a contrast in results!

³² When the old world mops up in the wake of victorious armies, it sends in occupation forces, loots and oppresses, demands reparations, and sets up slave labor camps and prison camps. After Kingdom publishers distribute Bible literature they follow through by calling back on the obtainers, to answer questions, to conduct home Bible studies, to show interested ones how to preach, to spring them from the bondage of this old world into the prospects of freedom in a new world of righteousness. Theocratic ministers know that the truth of the Bible is likened to water, and that it may be said that within the covers of a Bible help is a reservoir of such water. Moreover, when water remains dammed up and motionless it becomes stale, stagnant; it must flow like a stream to be clear and sparkling. So ministers call back, encourage obtainers to open the publications, let the message on the page free to flow through the eye into the mind and fill the heart. If the truth waters have been befouled and polluted by lying modern-day Midianites, the back-calling minister can settle the dirt peddled by mudslingers and clear up the water and get it streaming to the listener in sparkling clarity. (Ezek. 34:18, 19; Rev. 22:1, 17) So ministers must call back, not only to teach pure truth but also to mop up on any dirty smears or falsehoods left by those still posing as representatives of Christ or as "higher powers" "ordained of God". Such Theocratic mopping up operations are necessary to completely free the oppressed and to eliminate any straggling oppressors.

FRUITS OF VICTORY DEDICATED TO GOD

³³ It appears that with the total defeat of the Midianites the drama ends its prophetic significance. As confirmation of this view, note that immediately after final victory the people wished to make Gideon king over them, and his offspring after him. (Judg. 8:22, 23) This could hardly have antitypical significance, since in the fulfillment the Greater Gideon Christ Jesus was enthroned as King before the anointed remnant were gathered against the modern-

day Midianites, nor will Christ have any successors to reign in his stead on the throne, as was proposed in Gideon's case. After Gideon refused kingship for himself and his sons, he made an alternate proposal, which was accepted and led to certain events. But the prophetic drama had ended, so these happenings also are weighted with no antitypical significance. However, they do disclose a general principle and an object lesson that are instructive in their broad outlines. The account relates:

³⁴ "Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house."—Judg. 8:24-27.

³⁵ These facts stand out: The loot from the victory did not go to the enrichment of any individual, but was pooled to make an ephod. This was not an idol, but was a priestly garment used in God's service. (Ex. 28:6-14) In making the ephod the loot was used to make something honoring and recognizing Jehovah. The case was similar to the time when the Israelites spoiled the Egyptians before the exodus, and later when in the wilderness it was from this gold and precious materials that the people contributed for the building of the tabernacle, including ephods. (Ex. 11:2; 12:36; 35:5, 21-29; 36:5-7, *Am. Stan. Ver.*) Israel committed spiritual whoredom with the ephod Gideon made, by worshiping it, and it became a snare to Gideon and his house. However, Gideon certainly did not make the ephod for idolatrous purposes; for Jehovah's honor he had refused the kingship for himself and instead focused attention on the ephod as representative of God. But the people wrongly worshiped the ephod rather than what it represented, as similarly happened with a bronze serpent Moses had properly made, but which was later idolized. (Num. 21:9; 2 Ki. 18:4) The ephod did not serve the purpose for which it was made, and even "proved a danger to Gideon and his house"; but the record does not say Gideon worshiped it. (Judg. 8:27, *Moffatt*) Gideon died approved, and Baal worship was not practiced in Israel any more during his life.—Judg. 8:33; Heb. 11:32.

³⁶ The general principle shown is that any fruits

³⁵ What facts stand out?

³⁶ What general principle is shown by Gideon's course? and how do Jehovah's witnesses today apply that principle?

32. (a) Contrast the mopping up operations of old world and new world forces. (b) Show by illustration the necessity of conducting back-calls and home Bible studies.
33, 34. What confirms the view that with the defeat of Midian the prophetic significance of the drama ends? yet what events followed that contain general instruction?

from Theocratic victories should go to Jehovah's honor, and not to the exaltation of any individual or organization. The Israelites stripped the Midianites of their fine raiment and jewelry; so the truth declared against the world leaders, whether religious or political, commercial or military, strips them of the "higher powers" claim in which they clothe themselves, removes them from their exalted position, plunders the prestige and adoration they once enjoyed, and they lose the flattering titles that allowed them to glitter and shine. Any treasures of service they might have enjoyed are gone, because they used their offices to make a show of themselves. These attention-grabbing things are not transferred to truth-telling witnesses, but are lumped together and given over for Jehovah's honor. As men of good-will learn the truth they strip these formerly honored ones of their improper titles and adornments and give all praise to Jehovah, and attribute to God and Christ all honoring titles, such as "Father" and "Higher Powers".—Job 32:21, 22; Ps. 150:6; Isa. 42:8; Matt. 23:9.

³⁷ The object lesson in the ancient happenings that followed the prophetic part of the drama is that the fruits of victory should never be idolized. Any increases or gains in numbers of publishers that come from the work of gospel-preaching should never be credited to men or to a visible organization, nor should the volume of work accomplished be a cause for creature boasting; all of this is due to Jehovah God and Christ Jesus and should be dedicated to them and to the vindication of Jehovah's name. To illustrate, a farmer sows seed and waters and cultivates, but does he make the seed sprout and grow and eventually bear fruit? Is not credit for the growth due to the Creator? The apostle Paul deflated those looking to creatures as responsible for organizational increases by such an illustration, saying: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. 3:6, 7) Ministers may plant the seed of truth and water it by back-calling and conducting home Bible studies, but it is God who gathers in new ones to give growth and increase to the visible organization of preachers.

³⁸ There is this to remember concerning organizations generally. When young and growing, fighting their way up, zeal is strong and evangelistic; but when they have won their place and become strong and wealthy and respected they often lose their virile strength and become lax, fat, sluggish, and point with pride to their size, and put their directives above God's commands. That has happened to the

organizations of the big and prosperous orthodox churches of Christendom. The organization is served and worshiped instead of the one it claims to represent, namely Jehovah God. But this snare will never catch Jehovah's cleansed people today; the growing visible organization does not fill them with the pride that precedes falls, but serves to remind them that Jehovah is directing and blessing the work, that it is his seasonal time for gathering in the fruits of gospel-preaching.—Prov. 16:18.

³⁹ However, it is well for all to remember the snare that visible organizations can be. Did not some Israelites think too highly of a visible setup when they lamented that the new temple being rebuilt after Babylonish captivity failed to measure up to the glories of Solomon's temple? (Hag. 2:3) In Jesus' day and thereafter certain Jews took excessive pride in the visible temple and attributed too much to it; they were forcefully reminded that God does not dwell in temples made with men's hands. (Matt. 23:18-22; 24:1, 2; Acts 7:48; 17:24) The early Christian organization sprang up as fruitage to the ministry of Christ Jesus, but it became apostate, worldly, powerful, with only a remnant holding true to God. (Acts 20:29; 2 Pet. 2:1) Surely the Roman Catholic Church that grew out of that apostasy has been snared, boasting of its size and wealth and power, and worshiping itself and its traditions and doctrines and clerical leaders instead of Jehovah God. Again, when Christ came to the temple for judgment in 1918 a great number of those in line for the Kingdom were purged out, mainly because they held in worshipful esteem the Elijah-period organization and its practices and personnel, which esteem, stubbornly clung to despite increasing light, displeased God. They were snared; they were cast from Jehovah's service.—Zech. 13:8, 9; Matt. 24:48-51.

⁴⁰ But the visible organization that now grows and prospers has been cleansed, purged of such ensnaring practices as creature worship. The increase is credited to Jehovah God; it comes not by human might or power, but by His spirit. (Zech. 4:6) In the ancient drama Gideon started alone, then worked with ten associates to throw down Baal's altar, and when thousands flocked to him they were screened down to three hundred for use against Midian; so his force grew from one to eleven to three hundred and one. (Judg. 6:11, 27; 7:7) Similarly from the time temple judgment started till the opening blast began unseating world rulers as "higher powers" the anointed remnant increased in numbers. In 1918 there were on an average 3,868 publishers per month; in 1928, 23,988.

37. What object lesson is contained in the ancient happenings? and what should it make Christians today aware of?

38. What should be remembered concerning worldly organizations? but why will Jehovah's present visible organization never be so ensnared?

39. In former times, how have organizations seeking or claiming to serve God been ensnared?

40. Paralleling the increase of Gideon's band up to the time of attack on Midian, how much did the anointed remnant increase in numbers?

⁴¹ Thereafter the rout of the modern-day Midianites gained momentum, and during the 1930's the "other sheep" joined in the fight, to bring the publisher figure up to 47,143 in 1938. In ever-increasing numbers they came during the next ten years, till in 1948 there were 230,532 reporting service regularly. In 1949 the figure climbed to 279,421, with a peak for one month of 317,877. For all of this prosperity Jehovah's witnesses thank God, and give credit therefor to no visible agencies. Jehovah God foretold this abundant increase coming from all nations, like flocks, like clouds of doves that darken the sky for multitude. Into Jehovah's organizational arrangement they come, and the gates are open to receive them, shut neither day nor night. And why the ever-increasing tempo of ingathering now? Is it due to any brilliant human minds in the visible organization? or to efficient methods or procedures practiced? No; the "other sheep" of the Lord now flock in abundantly because it is God's time to hasten their coming: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time."—Isa. 60: 1-22, *Am. Stan. Ver.*

⁴² As the visible organization increases, the new strength of numbers is dedicated to Jehovah's honor. They are not held under as a laity class to bear up and support a clergy class. There are no class distinctions or discriminations or respect of persons shown in the visible organization; all are under God and Christ. (Matt. 23: 8; Acts 10: 34) Like the

41. As the modern-day rout has gained momentum, what increases have come, and why such increase?

42. To what is the increase dedicated? and how are new ones fitted therefor?

anointed remnant before them, the incoming "other sheep" study God's Word privately and in groups, to purge their mind of false religious contaminations. They heed the counsel in the Bible, and welcome instruction from the visible organization. Then as they take places in the ranks of field publishers, marching shoulder to shoulder with the anointed remnant, they take comfort from these words: "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my high tower, and my deliverer; my shield, and he in whom I take refuge."—Ps. 144: 1, 2, *Am. Stan. Ver.*

⁴³ So taught from above, all Jehovah's ministers on earth can say: "Wisdom is better than strength"; "Wisdom is better than weapons of war." Without carnal weapons they will encircle this religionized old world that lies in darkness, and loves it. (John 3: 19-21) They will let the truth torch shine, lift up their voice like a trumpet, shout out the praises of God and courageously wield the "sword of the spirit, which is the word of God". (Eph. 6: 17) Their place is not with the 22,000 scared ones who went home, is not with the 9,700 greedy and lazy ones who were indifferent to the fight. Their place is with the three hundred faithful fighters and the reinforcements that joined them in pursuing the routed enemy. And as they press on in the warfare their battle-cry advertises the ones to whom the victory is dedicated: "For Jehovah and for the Greater Gideon Christ Jesus!"

43. What will all Jehovah's ministers on earth now say and do? and what will their battle-cry advertise?

INTERNATIONAL ASSEMBLY OF JEHOVAH'S WITNESSES TO MEET AT YANKEE STADIUM IN NEW YORK CITY

JULY 30 TO AUGUST 6 INCLUSIVE

THE attention of Jehovah's witnesses throughout the world has been focused on this most outstanding event scheduled for 1950. The assembly's being in New York city does not make it an American assembly, but it is an international gathering of Jehovah's witnesses, for they are coming from the ends of the earth. At this writing reports are to hand from fifty-five different nations saying they are sending representatives. More than 2,000 delegates will come from other countries to assemble along with their American and Canadian brethren at this great feast, to be held for eight days in the world's second-largest city.

The place selected for the holding of this great gathering of Jehovah's witnesses is the famous Yankee Stadium, situated at River avenue and East 161st street in the borough of Bronx, New York city, and it is anticipated that this tremendous stadium will be practically filled from the very opening of the convention on July 30. Not only Jehovah's witnesses are invited to attend, but all *Watchtower* readers, as well as the general public in New York who are interested

in Bible study. All sessions are open to the public, seats are free, and no collections will be taken at any meeting. If you have not planned to be in New York between the days of July 30 and August 6 but you do have some occasion to come to New York, make it your business to be in the city sometime during this period, for you will receive a rich blessing by attending this gathering of the Lord's people.

THE OPENING DAY ATTRACTION

The first day of the convention will be known as "Gilead Graduation Day", and the program opens at 9:30 in the morning with songs. Jehovah's witnesses will not have to bring their old songbooks with them, because the Society will be releasing a new songbook Sunday morning early. Many new songs have been added, but we will not tell you any more about it until you join with us in singing the songs of praise. The music and words that will be sung at the assembly will not match the old songbook.

The chairman of the convention will give the opening

address at 10:30 Sunday morning. The rest of the day will be devoted to the graduation exercises of the 15th class of the Watchtower Bible School of Gilead. That program will begin at 1:30 in the afternoon, and this is something you will want to see and hear. It will be very heart-warming, we believe.

From the first day until the last the program is packed full of interesting things, not one of which you will want to miss. But if some of you *Watchtower* readers cannot get there for the full eight days, have in mind that on Sunday afternoon, August 6, the president of the Watchtower Bible and Tract Society, Inc., N. H. Knorr, will give a public address which will be widely advertised. The subject will be, "Can You Live Forever in Happiness on Earth?" If your business or other matters take you anywhere near New York city on this week-end of August 6, 1950, include this meeting at Yankee Stadium in your itinerary.

Those coming to the assembly will want to see the new Bethel home headquarters of the Watch Tower Society, as well as the new printing plant just constructed during the last year. Arrangements will be made for all conventioners to go through these two places, both situated in Brooklyn, on Monday and Tuesday following the assembly. On August 7 and 8, from 8 in the morning to 5 in the evening, tours will be continuous. We expect thousands of persons to be

going through both of these buildings because of their keen interest in the work being done in these places. It will be impossible to show persons through the factory or home before or during the convention, as all members of the Bethel family will be so busy with convention matters that it will be necessary to keep both places closed to the public. The running of the convention is the important thing during the convention period, and that will require all of the Bethel family's time.

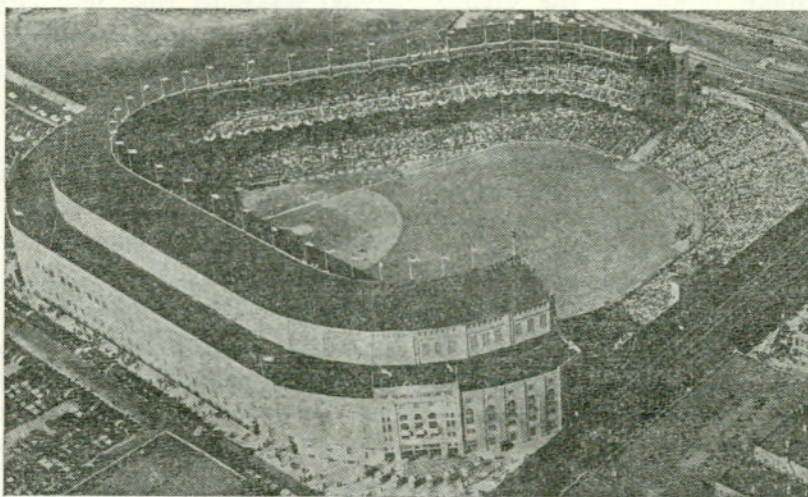
Conventioners coming to the assembly or going away from it are welcome to stop at WBBR's transmitting station at 1111 Woodrow Road, on Staten Island, and the Watchtower Bible School of Gilead at South Lansing, New York. We will not be able to accommodate anyone overnight at these places, nor in the Bethel home, but you will be welcome to stop during the day and see the broadcasting station, the School and the farms the Society operates in connection with both.

PRECONVENTION WORK

The New York company of Jehovah's witnesses is happy to have the opportunity of being host to Jehovah's witnesses from all parts of the world and they are working diligently in harmony with the Society's convention committee to take care of the preliminary arrangements. On Saturday night,

May 13, a special meeting was held, which aroused much enthusiasm, and with joy Jehovah's witnesses in the vicinity of 25 miles of New York willingly assumed the responsibility of trying to find sufficient rooming accommodations for all persons coming to the assembly. The Convention Bureau and hotels are cooperating splendidly, and up to this time we have more than 9,000 rooms set aside in hotels alone. Our big problem will be to find housing accommodations. On Sunday morning, May 14, approximately 4,000 publishers started out in the field looking for rooms in private homes and apartments, all publishers having proper identification cards showing that they are authorized to represent the Society in getting these rooms. Whether you want hotel rooms or prefer to stay in a private home, the Watchtower Convention Committee is in position to reserve accommodations for every person attending the convention. Room request forms have been sent to all companies of Jehovah's

witnesses, but if a reader of *The Watchtower* is not yet associated with a company of Jehovah's witnesses he may just write to the Committee for a rooming form and we will give his request immediate attention. Read this room request form over carefully before filling it out. You will note that hotel prices are a little higher in New York than in most cities. An additional cot may be provided in most rooms to take care of a third person at an additional cost of about



YANKEE STADIUM

two dollars a day. We hope that no delegate will request more accommodations than he actually needs, because we will require all the accommodations we can obtain for the large crowd of persons attending this great assembly.

FACILITIES

Persons not acquainted with New York will want to know a few things about the city. We would like to state that overnight parking of cars in streets in the hotel sections is prohibited. Therefore it will be necessary to garage your car or put it in a parking lot. Garage parking in New York city runs about \$1.50 to \$2.00 a night. Parking lots are a little lower and you may find one convenient to your location. Parking of cars near Yankee Stadium will be extremely limited, so it will be best for you to plan to travel to and from the stadium by bus or subway. The subway system furnishes excellent transportation in New York and this is the fastest way to get around. The fare is 10 cents a ride.

If you have never been to New York city during July and August you will not be familiar with the weather conditions. Generally the weather is very warm and humidity is high. We suggest that you bring cool summer clothing, for even the nights are quite warm.

It appears that there will be no trailer camp at this con-

vention. The Convention Committee and others specially assigned have searched diligently for a plot of land in or out of the city for the camp, but it has been impossible to find anything. We have covered an area of twenty-five miles radius from the center of New York. Most townships and communities have prohibited trailer camps and trailer accommodations. It appears then that all attending the convention will have to make plans to stay in rooming houses or hotels within the city of New York itself, or make your own arrangements for camping some distance from the city and commute daily. This latter we do not advise, because New York city traffic is extremely heavy in the morning. The Society is very sorry to make this announcement, because at most conventions we have always had excellent trailer camps. But these have been in the West or Midwest, where we have had plenty of space. Within New York there is little space, and, while communities outside may have lots and adequate space, these are not available because of city restrictions or property being owned by private persons who do not desire to rent it out for a trailer camp for eight to ten days. We announce this now so that you can plan accordingly. We know many will be disappointed because of this, but as yet we have not been able to locate a suitable place after months of hard work.

There will be no free rooms for pioneers at the convention, as these will be used to accommodate European brethren. In some countries it is impossible, due to currency restric-

tions, to get enough money to pay for rooms, so the free rooms will be assigned to brethren from countries where currency controls forbid them to take sufficient money for rooms but only allow funds for their transportation in local currency.

The Society has set up a headquarters in New York city to take care of convention matters, particularly rooming accommodations. All communications relative to the convention should be addressed to Watchtower Convention Committee, 557 W. 157th street, New York 32, New York.

Jehovah's witnesses throughout the United States, Canada and the world have for more than a year been making plans to come to New York. Now the time is drawing close and you have to make your final arrangements, obtain a room and decide how you will travel. We hope you have made up your mind to have a full share in the assembly and will be at all sessions. As true students of the Bible, we know, by the Lord's grace, you will be desirous of attending all sessions, for they will be instructive and will better prepare us to preach the Word in all the world for a witness. We sincerely hope that everyone will have a very pleasant journey to New York city and that Jehovah will bless all of us richly in attending this international assembly of Jehovah's witnesses at Yankee Stadium. All people who love truth and righteousness and who are anxious to know of Jehovah and to better understand his Word are certainly welcome to attend.

HAMAN'S "PRIDE GOES BEFORE DESTRUCTION"

THE Bible reveals Satan as having been the covering cherub for the first human pair, and as saying in his heart "I will be like the Most High". And he was determined to realize this ambition even though it meant plunging every last one of God's intelligent creatures, both visible and invisible, into destruction. A character with a like disposition, whose record is also found in the Bible, was Haman. Because one Jew, Mordecai, refused to bow down to him he made a conspiracy to wipe out the whole race of God's typical chosen people. And not only that, but, being a man of great wealth, he was willing to pay eighteen million dollars into the king's treasury for the privilege of doing so! But Haman was made to know the truth of the Scriptural proverb: "Pride goes before destruction, and a haughty spirit before a fall." (Prov. 16:18, *An Amer. Trans.*) Even as Satan himself will be made to know it, and that in the not far distant future.

The account in the book of Esther reveals that Haman was the son of Hammedatha, and an Agagite. He therefore belonged to the race of the Amalekites, which people had violently opposed the Jews on their way to the land of Canaan, and concerning whom Jehovah commanded Moses: "Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven." (Ex. 17:14, *Am. Stan. Ver.*) He was a prince who lived in Shushan, the capital of Persia, toward the beginning of the fifth century B.C., at which time Xerxes ruled over the 127 provinces of that empire, extending from Ethiopia to India.

Haman doubtless was present at both of the feasts that King Xerxes made for his princes, rulers, nobles, etc., in the third year of his reign to celebrate his victories over his enemies, and which feasts together lasted 187 days. Being a prince he was also among the favored guests attending the banquet that the king had made in honor of his new queen, Esther, who replaced the self-willed Vashti. But due to Queen Esther's discretion Haman did not have the slightest suspicion that Esther was a Jewess, was in fact none other than the cousin of Mordecai, 'the Jew who sat in the king's gate.' Neither is it likely that he knew of the service that Mordecai had rendered King Xerxes in revealing a plot on the part of two of the king's chamberlains to kill him.

It was after these things that Haman was advanced to chief over all the princes, making him grand vizier. Proud, vain and hungry for adulation and praise, most likely it was at Haman's own suggestion that the king issued the command that all his servants should bow down to Haman. And all complied, with the exception of Mordecai the Jew, who, having God's law to guide him, consistently refused to do obeisance to Haman.

When this was brought to Haman's attention and he saw that 'Mordecai did not bow down or do obeisance to him he was filled with rage'. And his rage was so great that he would not content himself with merely destroying Mordecai: "He thought it beneath him to lay hands on Mordecai alone; for they had told him Mordecai's race. So Haman sought to destroy all the Jews who were throughout the whole kingdom of Xerxes, even the people of Mordecai." —Esther 3:1-6, *An Amer. Trans.*

Of course, Haman could not carry out such an ambitious scheme of murder without official sanction and cooperation, neither could he reveal his own petty and personal motive for this malicious action. Being a superstitious pagan, he first sought the cooperation of his gods by having lots cast before him to determine the most auspicious time for the carrying out of his murderous conspiracy. Then he appeared before the king with this story:

"There is a certain people scattered abroad and dispersed among the peoples throughout all the provinces of your kingdom, and their laws are different from every other people; neither do they observe the king's laws; therefore it is not fitting to leave them alone. If it please the king, let it be prescribed that they be destroyed; and I will pay ten thousand talents [\$18,000,000, at \$1,800 a talent] into . . . the king's treasuries." What a grand-scale patriotic and unselfish gesture! Unsuspectingly, King Xerxes accepted it for just what it superficially seemed to be, and so authorized Haman to proceed against the Jews "as seems good to you".—*Esther 3: 7-11, An Amer. Trans.*

Letters dictated by Haman and bearing the king's seal were then sent on the 13th day of the first month (Nisan) to all the provinces in their respective languages "to wipe out, to slay, and to destroy all the Jews, both young and old, infants and women in one day, even upon the thirteenth day of the twelfth month, . . . and to take the spoil of them as plunder". Then the king and Haman sat down to drink wine and felicitate each other at the prospect.—*Esther 3: 12-15, An Amer. Trans.*

Not long thereafter Haman received an invitation to attend a royal banquet that Queen Esther had made for him and the king, after which "Haman went out that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, and he neither stood up nor moved for him, Haman was filled with wrath against Mordecai". Coming home he related to his wife and friends "the glory of his riches and the multitude of his children and every instance where the king had promoted him, and how he had advanced him above the princes and the servants of the king . . . 'Even Esther the queen . . . has permitted no man but me to come in with the king to the banquet she has prepared, and tomorrow also I am invited by her together with the king. Yet all this does not satisfy me so long as I see Mordecai the Jew sitting at the king's gate.'" (*Esther 5: 5-13, An Amer. Trans.*) Yes, Haman was a great man in his own estimation; but how little did he suspect as to why the queen had invited him!

Haman's wife and friends egged him on by suggesting that he have a gallows seventy-five feet high erected and then have Mordecai hanged thereon. This just suited his vanity and malice, and so he immediately had it built, and then hastened to the king for permission to hang Mordecai on it. But the king had other plans for Mordecai. During a sleepless night he had occasion to learn that that trusted servant had uncovered a plot on his life and that he had not been rewarded therefor. Seeing his grand vizier Haman standing in the outer court, the king bids him to enter and then poses the question to him: "What shall be done to the man whom the king delights to honor?" Of course, conceited Haman thought, 'whom could the king possibly want to honor more than me, and so, how would I like to be honored? Hm! Ah!'

Figuratively rubbing his hands in glee at the prospect, he expressed his sentiments: "For the man whom the king delights to honor, let royal garments be brought which the king has worn [nothing but the best for Haman!], and a horse which the king has ridden [no ordinary horse would do!], on the head of which a royal crown is set. [How Haman would have liked to be king himself!] Let the garments and the horse be delivered to one of the king's most noble princes [no mere lackey or porter would do!], and let them clothe the man whom the king delights to honor and cause him to ride on horseback through the open square of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delights to honor.'" Haman already saw himself riding through the streets of the capital and could hardly wait for the king to tell him that he was the man to be so honored. Imagine, then, the fall of his haughty spirit as the king commands him as "one of the most noble of the princes" to do this signal honor to his worst enemy, even to Mordecai! The one for whom he had already built a gallows, in fact, had come to the king at that very time for the purpose of obtaining permission to hang Mordecai.—*Esther 5: 14; 6: 1-11, An Amer. Trans.*

Had Haman known what was further in store for him he might have spared himself this humiliation, but, having no inkling of that, there was nothing left for him to do but to obey the king's command. Coming home, crestfallen and mourning, he got very little comfort from the ones who had influenced him to build those gallows just a few hours before. Now they said: "If Mordecai . . . be of the Jewish race, you . . . will surely fall before him." And while they were yet speaking the king's messenger arrived to hurry Haman to the banquet Queen Esther had prepared for him and the king.—*Esther 6: 12-14, An Amer. Trans.*

Picture the setting: King Xerxes, powerful world ruler, whose very whim was law; Queen Esther, loveliest woman of all the empire, decked in her most beautiful robes; and fawning Haman, vain, proud, and with a heart filled with malice—all enjoying a most sumptuous banquet where wine flowed freely. The king again asks his queen for her petition. Note the expression on Haman's face as with amazement he hears the queen discuss his plot to destroy the Jews, and learns that she is a Jewess; see it blanch with stark fear and guilt as the king in great rage asks, "Who is he, and where is he who dares presume in his heart to do so?" and as Esther, pointing to Haman, replies, "An adversary and an enemy, this wicked Haman."—*Esther 7: 3-6, An Amer. Trans.*

Terrified, Haman pleads with Esther for his life, and falls on her couch while doing so. The king, who in rage had gone out to the garden, upon returning sees Haman on the couch with Esther. He demands: "Will he violate the queen in my presence in the house?" At this his servants cover Haman's face (as was the custom with condemned criminals). Being advised of the gallows 75 feet high that Haman had built for Mordecai, the king ordered Haman to be hanged on it. "So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath abated."—*Esther 7: 7-10, An Amer. Trans.*

Pride had led Haman to his downfall and destruction, and a disgraceful one at that. And not only to his own end, but by a subsequent decree counter to the decree that he had engineered, also to the downfall and destruction of

some 75,000 enemies of the Jews, which enemies either shared his malice for the Jews or sought to profit by their destruction. His own ten sons were hanged on the gallows and his estate was turned over to Esther and, by her, to Mordecai. It was not God's will that his typical name-people, the Jews, should be wiped out, and therefore he maneuvered the destruction of their would-be destroyers. The record leaves no doubt about this, even though it directly omits all references to God.

Haman's end constitutes a forceful warning to all proud enemies of God's people of the fate that awaits them if they persist in their wicked course. In modern times one Hitler may be pointed out as a proud prince who sought the destruction of all of Jehovah's people because they refused to "Heil" him and who himself suffered destruction. However, it would be a mistake to consider this prophetic drama as applying especially to him. Rather, the complete fulfillment of this drama seems still to be in the future, having the following prophetic significance:

The fact that Xerxes (Ahasuerus) at times was influenced to the harm of and then again for the good of God's people would indicate that he represented regal power in the abstract; picturing either the "Higher Powers", Jehovah God and Christ Jesus, or the "god of this world" Satan the

Devil, depending upon how he was being influenced.—Rom. 13:1-4; 2 Cor. 4:4.

Vashti, the self-willed queen who was deposed, finds a parallel in those who were prospective members of the bride of Christ and who because of an improper course were rejected.—Matt. 13:41.

Mordecai and Esther well picture God's anointed servants at the present time: Mordecai representing them particularly as the "faithful and wise servant" and Esther picturing them as the members of the bride of Christ. (Matt. 24:45-47; 2 Cor. 11:2) The Jews throughout the provinces would likewise picture these but from the standpoint of being spiritual Israelites scattered throughout the world. Those who became Jews would picture men of good-will who become praisers of Jehovah and associate themselves with the spiritual Jews.

Haman foreshadowed the proud, self-exalted religious clergy, who bear malice toward Jehovah's true servants and who would destroy them by accusing them of sedition, inciting mobs against them, etc. From the prophetic drama of Esther it appears that while efforts will be made to destroy Jehovah's people, their God will preserve them and permit them to see the humiliation and destruction of their enemies.

LETTERS

"ON TORMENT FOREVER AND EVER"

October 8, 1949

Dear Friend:

Answering yours of September 25:

Frankly we are surprised that, in your effort to support eternal hell-fire and torment for HUMAN souls, you turn to a book of symbols or sign language, and not to some plain, literal passage of Scripture. Have you never noticed that the introduction to the book of Revelation reads: "The Revelation of Jesus Christ, which God gave to him to point out unto his servants the things which must needs come to pass with speed, and he shewed them BY SIGNS, sending through his messenger unto his servant John." (Revelation 1:1, 2, Rotherham's translation) So God through Christ "signified" or disclosed by signs and symbols his message to John. Hence Revelation 20:10 teaches a truth by signs or symbols, and one of those signs or symbols is the "lake of fire and brimstone". Have you never noticed what the "lake" symbolizes? Revelation 20:14 tells you plainly: "And death and Hades were cast into the lake of fire. This is the SECOND DEATH, even the lake of fire." (*American Standard Version*) And that the lake represents eternal death or annihilation and not a living state is shown by the next verse, which says: "And if any was not found written in the book of LIFE, he was cast into the lake of fire." (Rev. 20:15, *A.S.V.*) For not being found worthy of living, he was thrown into the fiery lake, that is, the everlasting death state, which is a death different from that which Adam brought upon our race.

Just as the "lake" is a symbol at Revelation 20:10, so the "beast" is a symbol and not a literalism. You do not believe it to mean a literal beast, now do you? Just as the Devil is not a literal dragon; and even the "false prophet"

is not a literal man, but proves to be an organization. On Revelation 20:10, our book published in 1930 entitled "Light" says in Volume 2, page 219, paragraph 2: "As stated in Revelation 14:10 and the comments thereunder, all imprisonment is torment as long as it lasts; and since 'the beast and the false prophet' and Satan shall never be released from the imprisonment of destruction, that condition is symbolically described as 'torment day and night for ever and ever'. In ancient times when persons were in jail, and therefore in torment, under certain conditions they might be released. . . . There is nothing that could ever release Satan or 'the beast and the false prophet.' This 'lake of fire and brimstone' denotes destruction from which there is no recovery." The aforementioned book *Light* in two volumes discusses all of the Revelation, chapter by chapter and verse by verse. Matthew 18:34 speaks of jailers as "tormentors".—*Am. Stan. Ver.*

Revelation 14:9, 10 says: "If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." (*Am. Stan. Ver.*) Now, Mr. ———, you do not believe, do you, that in these verses the beast, his image, the mark on forehead and mark on hand and the wine and the cup and the Lamb are literal things? If you make the fire and brimstone literal, then you must make those other things literal. If you say those other things are not literal, then why do you insist that the fire and brimstone are also literal? Revelation 20:14, 15 shows the fire and brimstone are not literal, but symbolical. Hence for the worshiper of the beast and his image to be punished with fire and brim-

stone from which the smoke rose up forever and ever means for such false worshiper to be cast into the symbolic lake where such symbolic fire and brimstone are: In other words, to be cast into the second death. It is a death forever and ever, because the symbolic fire and brimstone are never put out for those thrown in.

Those thrown into this symbolic lake do not remain alive, but die forever without hope of resurrection. Revelation 19: 20 does not say the beast and the false prophet remained alive AFTER being cast "into the lake of fire that burneth with brimstone". In the case of Gehenna, the dump outside of Jerusalem where the city's refuse was burned, the bodies of DEAD animals were thrown there to be consumed and annihilated, but in the case of the beast and false prophet they are cast into the symbolic lake of fire and brimstone while they are still alive or going concerns. Christ suddenly and abruptly ends their existence.

Yes, we believe you would not torment for an instant a dumb brute beast. So how would God torment creatures made in his image and likeness and torment them so fiendishly forever and ever, when his Son Jesus Christ says: "Are not ye of much more value than they?"—Matthew 6: 26, *Am. Stan. Ver.*

And so, Mr. ———, do not try to refute the literal truths of the Bible with symbolic statements which Christendom's clergy have twisted out of their meaning. Do not try to make the Bible contradict itself by your so doing. It now remains for you to disprove all the literal statements of the Bible which we have submitted to you in our Bible books that prove that the human soul is not immortal but dies and hence cannot be tormented forever after the dissolution of our human body.

Sincerely yours in the interests of the truth,

WATCH TOWER BIBLE & TRACT SOCIETY

"LET THE DEAD BURY THE DEAD"

November 21, 1949

Dear Sister:

Answering yours of the 6th instant:

The funeral profession in Christendom may be, as you say, a "racket", but they are practically required by law

in this land and in many other lands. In Jesus' day over in the Orient they buried the dead almost immediately. And this is the case of many tropical countries today, where there are not facilities for embalming the dead or the poor people do not have the means for it. But in this land, before ever a dead person can be buried, a doctor's certificate has to be obtained that the person is dead and there has to be an investigation as to the causes of his death. Also a time is allowed to elapse to make sure that he is really dead. Thus hurried burials to cover over a crime committed upon the dead are forestalled. So in this land we cannot altogether eliminate funerals. But if any Christian does not care to attend, he can suit himself.

Jesus' words, "Follow me; and let the dead bury their dead," do not militate against anyone's attending a funeral. The man here addressed had said to Jesus: "Lord, suffer me first to go and bury my father." (Matthew 8: 21, 22) This does not mean that the man's father was dead already, for if his father had been dead at the moment the man would have been there at the bier and not listening to Jesus. But the man meant that his father was old and sooner or later would die; and so the man wanted to postpone following Jesus until after he had taken care of his father until death and could receive his father's dying blessing and then fulfill his father's wish to have his son at the deathbed close his eyes piously after death ensued. This would have delayed the man's following Jesus indefinitely and hence Jesus said to let the dead bury their dead. The man's relatives were evidently not following Jesus on the way to life and hence were dead spiritually and could be left to bury the man's father when he died. But when consecrated Christians today who are on the way of life and out from under the world's condemnation have a death in the family and have a funeral, can you rightfully say that here is a case of the "dead" (spiritually) burying the dead? No. The man wanted to go home to bury his father and not to give a witness by a funeral sermon. But consecrated Christians arrange for a witness to the truth at the funeral. This is taking advantage of an opportunity.

Sincerely yours in witnessing to the Kingdom,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

PREACHING ABOARD SHIP

"On December 11, 1947, we left Denmark on a Danish vessel. We were on our way to the Watchtower Bible School of Gilead located in the state of New York. We hoped to arrange for a public meeting while en route on the ship and found the captain to be very friendly. On December 19 I had the privilege of standing in front of the audience speaking to them on the subject 'Swords Beaten into Plowshares'. The ship was rocking badly, but in spite of that the audience stayed for the entire meeting, and after the talk we had a study with one of the passengers. More than a year later, in January, 1949, we were on our way back to Denmark on a Swedish ship, and as we had had good results on our way to America in 1947 with the public meetings on shipboard, we desired to once again give a

witness to the passengers to the honor of Jehovah's name. The captain was not sure that the passengers were interested in listening to a Bible talk, but I pressed the opposite view and he finally gave permission for the talk to be given on the ship. This time the subject was 'From Scarcity to Plenty'. In 1947 we had 23 persons in attendance, and this time we had 17 out of 26 Danish-speaking passengers. After the talk and during the remainder of the trip we had a wonderful opportunity to explain God's Word to the people. We gained many friends. Now we are back in Denmark, where most likely I will have to go to jail for one and a half years because I have refused to do military service instead of preaching the gospel. Whether in jail or on the bosom of the Atlantic we can still sing the praises of Jehovah, and that I will do 'more and more'."



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

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JULY 1, 1950

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

The WATCHTOWER

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OFFICERS

N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"THEOCRACY'S INCREASE" TESTIMONY PERIOD

The International Assembly for 1950 at New York city! This starts off the Testimony Period entitled "Theocracy's Increase". And so many from all parts of the earth will begin August, the Testimony month, with attendance at the Assembly. But whether at the assembly or not, all adherents of The Theocratic Government will loyally take part in the world-wide testimony. The book "Let God Be True", now published in 17 languages, will be the leading offer for the month, on a contribution of 35c. Where it is not available, another bound book to correspond should be offered to the people. Surely our readers will want to work for The Theocracy to increase its devoted subjects by circulating the literature which advertises that Government and thus help others to come under its benign sway. Let any reader write us who wants assistance to get started witnessing and needs references and instructions. We count on the report of every participant in the Testimony Period. So make your report at the close of August and thus give proof in your case of The Theocracy's general increase.

"WATCHTOWER" STUDIES

Week of July 30: "Feasts to Jehovah,"

¶ 1-23 inclusive, also "The Real Feast of Ingathering Under Way",

¶ 1-7 inclusive, *The Watchtower* July 1, 1950.

Week of August 6: "The Real Feast of Ingathering Under Way,"

¶ 8-29 inclusive, *The Watchtower* July 1, 1950.

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

Please address the Watch Tower Society in every case.

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T. Hawaii, 1228 Pensacola St., Honolulu 14	\$1.00

Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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BROOKLYN BETHEL VACATION

From August 26 to September 5 inclusive the Bethel home 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. This announcement is made now so that all company servants and pioneers can make plans early and order needed supplies before that time.

The Bethel family will be busy during the entire convention period, but the factory and home will be opened for visitors the Monday and the days following the convention and will be operating for three weeks thereafter until the vacation period begins, on August 26, 1950.

CONVENTION TRAILER CAMP

The Society is well pleased to be able to announce that, from information at hand at the time of going to press with this issue of *The Watchtower*, it appears that there will be a trailer camp for the 1950 International Assembly of Jehovah's witnesses. Negotiations are being completed for a site in Middlesex county, New Jersey, south of the city of Plainfield. It is about 40 miles from the Yankee Stadium. Good roads and express highways to New York are in the vicinity. While the distance is considerable, it is better than not having a trailer camp at all.

Conventioners coming to the International Assembly can plan on such accommodations being available. More information will be mailed to companies of Jehovah's witnesses soon. Also see the next issues of *The Watchtower* and the *Informant* for details.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

JULY 1, 1950

No. 13

FEASTS TO JEHOVAH

"Three times thou shalt keep a feast unto me in the year."—Ex. 23: 14.

JEHOVAH commanded Moses to instruct the Israelites to keep three feasts unto the Lord each year. The first feast was at the beginning of the year, in the month Nisan, and was called the feast of unleavened bread, which followed the passover. The second was the feast of weeks, later called Pentecost (meaning "fiftieth day"). The third and last was the feast of tabernacles or ingathering. These feasts were associated with the harvest, and the events connected with them pointed to the vindication of the name of Jehovah.

² Jehovah fixed the time and place where these feasts were to be held; also just how they were to be conducted. Although they were called "feasts unto the Lord", the people derived much benefit from the observance of them. "Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee."—Deut. 16: 16, 17.

³ It pleased Jehovah to have the people assemble on these occasions, that they might keep their minds on the Lord, and not become so involved in their personal affairs that they would forget or neglect their duties to the Lord. At these gatherings the people would talk about the goodness of the Lord, and the many blessings they were enjoying. In this way their minds would be kept in the right channels, and all would receive a great blessing.

⁴ The first passover was related to the plagues Jehovah sent on the Egyptians because Pharaoh refused to obey the command of Jehovah to permit the Israelites to go and serve their God. Nine plagues had already afflicted the Egyptians; still Pharaoh refused to release the people. One more plague would crush haughty Pharaoh and he would yield.

The tenth plague would mean the death of all the firstborn of man and beast in the land of Egypt. That the Israelites might not suffer with the Egyptians, when the angel of death would pass through the land, they were to take a lamb into their homes on a certain date and kill it, and sprinkle its blood on their doorposts. The destroying angel would see the blood and would pass over that home without molesting anyone in it. Not one Israelite was disturbed by the angel of death that night, but there was a death in every home of the Egyptians from Pharaoh down to the slave. That was a real passover for the Israelites.

⁵ The Lord instructed the Israelites to memorialize this event, saying, "This day shall be unto you for a memorial; . . . ye shall keep it a feast by an ordinance for ever." "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee. . . . Thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." (Ex. 12: 14; 13: 7, 8, 10) From year to year, on the exact date, the children of Israel observed this feast of the passover and unleavened bread. As they did so they thought back to the time the nation was delivered from Egyptian bondage and slavery and the Law covenant was made with them over the slain passover lamb.

⁶ This covenant made the children of Israel the name people of Jehovah, that is, a people for his name. The Lord said to them: "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: . . . and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19: 5, 6) "And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God."—1 Chron. 17: 21, 22.

1. What feasts were the Israelites commanded to celebrate, and to what did they point?

2, 3. Who fixed the time and place for these feasts to be held, and did the people receive blessing in observing these feasts? Why?

4. Where and when was the feast of the passover and unleavened bread instituted, and what benefit did the Israelites derive from the blood of the slain lamb?

5. What was the purpose of memorializing the passover feast?

6. What advantages came to Israel under the Law covenant?

⁷ The passover feast was a shadow of things to come, and pointed forward to Jesus the real "Lamb of God" that would take away the sins of the world and deliver all men of good-will from the bondage of sin and death, and also validate the new covenant. This is something the passover lamb could not do, it being only a shadow. Jesus was the substance of that shadow. (Col. 2:17) The night of Nisan 14, A.D. 33, Jesus together with his disciples, who were Israelites, met in an upper room in Jerusalem to observe the passover. This was the last passover that Jehovah would recognize, and Jesus said: "I have desired to eat this passover with you before I suffer." (Luke 22:15) After the supper was over, Jesus instituted something new and different to follow in the future. He instituted the memorial of his death, and of the members of his body the church. Then he pointed out that his blood, represented by the wine in the cup, would validate the new covenant. That same day, Nisan 14, Jehovah nailed that old covenant arrangement to the torture stake on which Jesus died.—Col. 2:14.

⁸ On the first day after the sabbath following the passover, the high priest took a sheaf or handful of the firstfruits of the barley harvest and offered it before the Lord. Did the high priest in the city of Jerusalem make the required offering on the 16th of Nisan in the year 33 (A.D.)? If he did, he did not know that the substance of that shadow, which he was observing, was then present. Where would the high priest offer this sheaf of the firstfruits of the barley harvest? Jehovah arranged just where this service was to be performed: "Unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand."—Deut. 12:5, 6.

⁹ On Nisan 16, A.D. 33, the high priest would go into the temple at Jerusalem (for there Jehovah was pleased to put his name) and proceed to offer the required sheaf or handful of the firstfruits of the barley harvest. When he entered the holy place to make his offering he saw the veil that hung between the holy and most holy place was rent in twain. What did this mean? The priest did not know. There he stood with his offering to be made to the Lord. Would the Lord have respect to this offering as in the past? No! That high priest stood there in his priestly robes, but with a guilty conscience. A short time before he was clamoring for the death of the Son of God, whose resurrection he was trying to picture in offer-

ing the sheaf of barley. God would no more recognize such offerings, because this picture was now fulfilled in the resurrection of his beloved Son Christ Jesus, who was the firstfruits of them that slept. (1 Cor. 15:20) While the high priest was fumbling around in much confusion, and with a sense of guilt, the followers of the Master were thrilled. Why thrilled? The Lord was raised from the dead very early that morning. He appeared to several of his followers that day. The news spread rapidly and there was great joy among the disciples. Excitement was running high. They were all very happy, because their impaled Lord and Master was alive and that for evermore. He had gone beyond the veil of flesh.

FEAST OF WEEKS OR PENTECOST

¹⁰ Counting from the day the high priest offered the firstfruits of the barley harvest, fifty days would bring the Israelites to the date of the next feast, known as the feast of weeks or Pentecost. On that day the high priest offered two wave loaves before the Lord. These loaves were made of the firstfruits of the wheat harvest, and were baked with leaven. Events on that notable day open up the meaning of the offering of these two loaves before the Lord. The record is found at Acts chapter 2, where we read: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire, and it sat upon each of them. And they were filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, of every nation under heaven. And they were all amazed and marvelled, saying one to another, Behold, are not these men that speak Galileans?"

¹¹ Peter, standing up with the eleven, lifted up his voice and said to them: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit, and they shall prophesy." And with many other words did he testify and exhort. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

¹² In this speech Peter convinced a multitude of Jews that Jesus was indeed the Christ. That three thousand were baptized proves that these disciples

7. Of what was the Law covenant a shadow? and what was the substance?

8. Where did the high priest offer the sheaf of barley? and would Jehovah recognize this offering on Nisan 16, A.D. 33?

9. What did the high priest see when he entered the temple to make his required offering on the 16th of Nisan, A.D. 33, and what did this mean?

10, 11. How was the date of the feast of Pentecost determined? What occurred on that day in fulfillment of Joel's prophecy?

12. When did Peter use the first key to the Kingdom, and what event proved that the key was used at that time?

devoted themselves to the Lord, and thus received the spirit and the heavenly calling, and were therefore in line for a place in the Kingdom with Christ Jesus the Lord. Here, then, Peter used the first key, of knowledge, to open the heavenly way to the faithful Jews. Peter had another key to use in opening the Kingdom way to the Gentiles. When would he use it, and show the meaning of the picture made by the priest's offering two wave loaves before the Lord on the day of Pentecost?—Matt. 16: 19.

¹³ Some time later Peter was called to the home of Cornelius in Caesarea. At that time Peter was at the home of Simon the tanner in Joppa. While waiting for dinner to be served Peter had a vision, and saw heaven open, and a certain vessel descending to him as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things and fowls of the air. And there came a voice to Peter saying, 'Arise, kill and eat.' Peter replied, 'I have never eaten anything unclean.' Then the voice spoke to him saying, 'What God hath cleansed call not thou common.' While Peter was wondering what this vision meant men from the home of Cornelius called at the home of Simon and asked for Peter. They told him that Cornelius, a just and godly man, of good report among the Jews, had been visited by an angel. The angel told him to send for Peter, and to hear his words.—Acts 10.

¹⁴ Peter, with several Jews, went with the men to the home of Cornelius. After entering the home of Cornelius, Peter said it was not lawful for Jews to enter the homes of Gentiles, but he was sure that the Lord had to do with his being called there. Then he preached the Word to the gathered family and friends of Cornelius. While Peter was conducting this most remarkable home Bible study the holy spirit came upon these Gentile believers as it did on the Jews at Pentecost. Peter now understood the meaning of the vision he had at the home of Simon the tanner in Joppa. He called for those upon whom the spirit came to be baptized. Here Peter used the second and last key to open the heavenly calling to the Gentiles. This was a continuance of the outpouring of the spirit that was witnessed at Pentecost when the heavenly calling was opened to the Jews.

¹⁵ No doubt the Jewish high priest was still offering the two wave loaves before the Lord, not knowing that the shadow was past and the substance was at hand. So the Lord God did not accept them any more. We remember that the wave loaves were made of the firstfruits of the wheat harvest and were baked with leaven, showing that the called ones from Jews and Gentiles were not righteous in themselves, and

required the righteousness of Christ to make them acceptable to Jehovah. They were a "kind of firstfruits of his creatures" by adoption as sons of God, but Jesus was primarily *the* firstfruits.—Jas. 1: 18.

¹⁶ The new covenant was validated by the precious blood of Christ, and was made for the purpose of preparing a people for the name of Jehovah; it was now in operation. Under the Law covenant there was no mercy extended to those that despised its laws; the guilty one died without mercy under two or three witnesses. (Heb. 10: 28) Those taken into the new covenant are shown mercy; for it is written: "I will put my laws into their mind, and write them in their hearts: . . . I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8: 10, 12) Under this merciful covenant Jehovah will bring forth a kingdom of priests and a holy nation. This honor had been offered to the Israelites at Horeb.—Ex. 19: 6.

FEAST OF TABERNACLES

¹⁷ In times past some students of the Bible thought that the feast of tabernacles pictured things to be done during the thousand-year reign of Christ, and therefore had no special message for those following in the footsteps of the Master at this time. The apostle Paul said 'the things that happened to Israel were types and were for the admonition of those living at the end of the world'. Also 'the law had a shadow of good things to come'. The feast of tabernacles was a feature of the law, and this picture is now due to be understood by those that are active witnesses for the Kingdom. Note further what the same apostle had to say about things that were written in times past: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—1 Cor. 10: 11; Heb. 10: 1; Rom. 15: 4.

¹⁸ The feast of tabernacles was to begin five days after the day of atonement, in the seventh Jewish month. At that time the increase of the fields and vines had been gathered. It was the last feast of the year, and was a joyous occasion for all; they rejoiced greatly because of the goodness of the Lord in giving them plenty for the winter at hand. When this type is completely fulfilled there will be much happiness for all that had part in the final gathering of the Lord's "other sheep". (John 10: 16) The gospel of the Kingdom will have been preached in all the world for a witness to all nations, as Jesus commanded, and then will come the wintertime of trouble for the old world of Satan. Now is the time to flee from doomed Christendom and find refuge in Jehovah's organization. Flee now!

13, 14. When did Peter use the second key to the kingdom of heaven, and what events prove that it was used at the home of Cornelius?

15. Would Jehovah recognize the offering of the two wave loaves after Peter used the second key to the Kingdom?

16. What was the purpose of the new covenant?

17. Can it be proved from the Scriptures that the feast of tabernacles pictured things to be done before Armageddon? If so, how?

18, 19. Why was the feast of tabernacles such a joyous occasion?

¹⁹ When the Israelites returned from Babylonian captivity, arrangements were made to keep the feast of tabernacles. Ezra, the priest, read the law to the gathered people. When they learned about the feast of tabernacles, and that they had not observed this feast while they were in captivity, they wept. Nehemiah and Ezra and the Levites that taught the people said to them: 'This is a holy day unto the Lord your God; mourn not nor weep, but go your way and eat the fat, and drink the sweet; neither be ye sorry, for the joy of the LORD is your strength.'—Neh. 8:8-10.

²⁰ The three feasts Jehovah commanded Israel to observe each year are all connected with the vindication of his name. Satan raised the issue of the supremacy of Jehovah. This means that Satan thought he had a better method of dealing with creatures, spiritual and human, than Jehovah announced. Jehovah required absolute obedience to his laws, even if his creatures did not fully understand just why certain laws were enacted and enforced. All obedient ones would in due time receive that which was for their good. The principles of the divine government were brotherly love and cooperation. When God inquired of Cain where his brother was, Cain answered, "Am I my brother's keeper?" Satan had already filled his mind with his own spirit of self-interest and competition. This principle, Satan thought, would work better than the way of love. Get all you can, any way you can, and keep all you get, is the basic law of Satan.

²¹ This wicked one challenged Jehovah to put creatures on earth that would be obedient to Him if Satan was permitted to get at them. This was made manifest in the case of Job. Job was a man devoted to Jehovah. The enemy said Job's faithfulness was not

genuine, but was mercenary; that he served Jehovah because Jehovah prospered him, and hedged him in so that none could get at him to tempt or try him. Let me at him, said the wicked one, and he will curse you to your face. Satan was permitted to try Job, but failed to turn him away from Jehovah.

²² The passover feast of unleavened bread was held at the beginning of the year, and the feast of tabernacles was the last feast or at the end of the year. (Ex. 12:2; 23:16) Killing the passover lamb and offering the firstfruits of the barley harvest pictured the death and resurrection of Christ the Lord in vindication of Jehovah's name and universal sovereignty. At the beginning of the Christian era, Christ the Lord was impaled on the 14th of the month Nisan (the day the passover lamb was killed) and was raised on the third day, or the 16th of Nisan, the day the high priest offered the firstfruits of the barley harvest. Fifty days later, at Pentecost, Christ Jesus began offering up to God the members of his body, who share with him in vindicating God. In this we see that this shadow continued until the substance came in Christ.—Col. 2:17.

²³ The feast of tabernacles was the last feast of the year, and for that reason it was said to be observed at the end of the year. This feast well pictures the final ingathering of the Lord's "other sheep", showing that they will be gathered in support of Jehovah's universal sovereignty before the wintertime of Armageddon begins. When Armageddon begins, it will be too late to do any gathering. Then some will say: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20) At Armageddon Satan will witness the destruction of his organization visible and invisible. Then he will be cast into the abyss and be sealed up there for one thousand years, that he should deceive the nations no more, till the thousand years be fulfilled.—Rev. 20:3.

20-23. In what way is the vindication of Jehovah's name shown in the three feasts he commanded Israel to observe each year?

THE REAL FEAST OF INGATHERING UNDER WAY

BY CONSIDERING the many features of the type, we are enabled to understand that the feast of tabernacles pictured what the witnesses of Jehovah would be privileged to do in the service of the King at the time of the final gathering of his "other sheep". Early in the year 1942 certain circumstances caused some to conclude that the witness work was about finished and that Armageddon was at hand. But an article appeared in the February 1 issue of *The Watchtower*, entitled "Final Gathering", which pointed out that there was a great work of gathering yet to be done. Jehovah thereby notified his servants all over the world to keep busy at the

witness work because the "other sheep" were not all gathered. We quote from the above-mentioned article:

² "For several years now Jehovah has had in effect his Theocratic organization, and he has been training and instructing them for this very work. They have been assigned each one his territory in the field, and they must not permit their attention to be drawn away, but be constant in doing the one thing, knowing what they are seeking for, and they must walk circumspectly, ever ready to use the Lord's equipment provided for this late day, and must act and work together in absolute unity.

³ "These things being so, the final gathering by the Lord is on. Let nothing for one instant interrupt the

1-4. What proof was offered to Jehovah's witnesses in the year 1942 that the gathering work was not then complete?

onward push of his covenant people in his service. The time is short, the opportunity is great, and blessed is he that has a part in it."

⁴ In considering what was done and said during the feast of tabernacles or ingathering, we shall see that this last feast of the Jewish year pictures the "final gathering" of the Lord's other sheep; and when this picture is finished Jehovah's ingathering work will end, and his "strange act" will quickly follow.—Isa. 28:21.

⁵ During the feast of tabernacles the people were to live in huts made from boughs of "goodly trees". Dwelling in booths is significant. A booth is a temporary dwelling-place while the occupants are looking for a permanent home. On the journey from Egypt to the promised land the Israelites dwelt in booths. Abraham, Isaac and Jacob dwelt in booths in their day. They did not wish to be a part of Satan's world, but looked for a "city" or government that would be controlled by Jehovah. All these confessed that they were strangers and pilgrims on earth, looking for a heavenly country. (Heb. 11:8-16) Jesus said, "My kingdom is not of this world"; so all those who are looking for the kingdom of God as their hope are not permanent dwellers in this evil world, and do not consider themselves a part of it. They do not devote their time and energies accumulating worldly riches. These will all be swept away at Armageddon as completely as material things of the first world were destroyed in the flood of Noah's day.

⁶ The booths set up by the Israelites were not elaborately furnished, but had just the things needed for reasonable comfort. Today the servants of Jehovah engaged in proclaiming the "good news" of the Kingdom do not devote time and money building expensive homes in which to live in grand style and entertain friends with worldly pleasures. They are busy in the King's service "hunting" for the Lord's other sheep, where they can be found. After they find one of the Lord's sheep, they do as the Master told his disciple: "Feed my sheep." Repeated visits are made on these, and home Bible studies are conducted with them, to the end that they may learn the good purposes of Jehovah, and take their stand on his side, then joining in the gathering work. "Let him that heareth say, Come." (Rev. 22:17) The work is great and the workers are few. All that love the Lord and their fellow man will join in this work before it is too late. This is a strange work to the religionists. It is the "ingathering work" of Jehovah, and will soon be completed; then the "strange act" of destruction will begin, at Armageddon.

⁷ Many sacrifices were offered during the feast of tabernacles. From day to day they offered bullocks until seventy were sacrificed. On the day of atonement the high priest offered one bullock and two goats, picturing the sacrifice made by Christ Jesus on behalf of mankind. That there were seventy bullocks offered during the feast of tabernacles would show that the sacrifice offered by Jesus was complete from both a human and a divine point of view. Seventy is a multiple of ten and seven. *Seven* represents completeness from a heavenly standpoint, and *ten* from a human or earthly point of view. Jesus gave himself a ransom for all, and thus paid the required price in full.—Num. 29:12-34; 1 Tim. 2:5, 6.

HAILING THE KING WITH JOY

⁸ During the feast of tabernacles the people carried palm branches from day to day. These palm branches would suggest joy and victory. A few days before his death, Jesus rode into Jerusalem on an ass that had never been ridden by man. This was at the time of the passover, and 'much people were come to the feast'. When they heard that Jesus was coming to Jerusalem they took branches of palm trees and went forth to meet him, and cried: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." (John 12:12-15) The apostle John saw later in vision a great multitude standing before the throne of God and the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." This great multitude was rejoicing in the victory of Jehovah's King and hailed him as their Lord and redeemer. (Matt. 21:7-9; Rev. 7:9, 10) At the ancient feast of tabernacles the Israelites rejoiced greatly, giving praise to Jehovah for his goodness to them, and recognized him as the savior and deliverer. Likewise those that went before Jesus as he entered Jerusalem and offered himself to Israel as their king hailed him as the king of Israel. Similarly the "great multitude" of Revelation hailed the King by having palm branches to wave in their hands.

⁹ The three special feasts the Lord commanded Israel to celebrate each year were seasons of rejoicing for all the people. These were "feasts unto Jehovah"; therefore at the last one of the year the people would have special occasion to give thanks to Jehovah. All the blessing of the year past came from the Lord, and they desired to show their appreciation of all that was done for them. He was their Creator, their Redeemer and their King and was worthy of worship and praise, and this they wished to render

5. The Israelites were to live in booths during the feast of tabernacles. What did this picture?

6. How is this feature of the feast of tabernacles fulfilled by Jehovah's witnesses at this time?

7. How many bullocks were offered during the feast of tabernacles, and what did this offering picture?

8. What was pictured by the people's carrying palm branches during the feast of tabernacles?

9. Why was the last feast of the year the occasion of great rejoicing?

to him without stint. The increase from the fields and vineyards was now gathered, and they had a bountiful supply for the wintertime just at hand. They were the people of Jehovah and he was their God; so all was well.

¹⁰ The people of Jehovah on earth now have likewise much cause for rejoicing. The anointed remnant have been brought into the spiritual temple, and are now with the Lord engaged in the final gathering. The other sheep are coming out of the religious prison-houses, where they have been held in bondage through ignorance and superstition. The work of gathering is expanding rapidly, as the anointed and their "other sheep" companions go forth with the Kingdom message to all the nations of the earth; and in so doing they are obeying the Master's command: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) This is cause for much happiness, for the Kingdom is established in the heavens, and this truth is being proclaimed to the people, that they may find comfort and hope, and may escape from the religious systems that have long kept them in ignorance of Jehovah and his glorious purposes. The servants of Jehovah have much opposition and many trials as they go forth in his service, but none of these things move them, for they are determined to finish the work with joy. They participate in the joy of the Lord God in the vindication of his holy name.

¹¹ Every seventh year, and the fiftieth or jubilee year, was a sabbatical year. When the feast of tabernacles was held in a sabbatical year, the priests were to gather all the people, men, women, children and any strangers that were in the land with them, to hear the reading of the law. "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God."—Deut. 31:10-13.

A TIME OF BIBLE EDUCATION

¹² From these instructions it is clear that the feast of tabernacles pictured a time when the truth of God must be taught to all peoples. There is a multitude of people on earth today that are as the children

were in the days referred to in the above text. They know not anything about the good purposes of Jehovah nor about the Kingdom that is their only hope. The prophet Hosea said: "My people are destroyed for lack of knowledge." (Hos. 4:6) Why should people in so-called Christian countries perish for lack of knowledge? The prophet Ezekiel answers, at the 34th chapter of his prophecy, as follows: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." Then the prophet adds the following: "I will feed them in a good pasture . . . in a fat pasture shall they feed upon the mountains of Israel." (Ezek. 34:2, 3, 14) Then the "other sheep" will be brought to the one fold, as stated by Jesus at John 10:16. The kingdom of God now established in the heavens, these hungry sheep find nourishing food for their hungry souls on the mountains (Kingdom realm) of Israel.

¹³ The feast of tabernacles began five days after the yearly atonement day. On the atonement day the high priest offered a bullock and two goats for the sins of all Israel; then followed the blessing of the feast of tabernacles. The blessing pictured in the feast of tabernacles could not come until Jesus had given his life for the sins of mankind. The priest made atonement first for the priests and Levites, then for all the people. Now that the Kingdom is established, and the remnant are gathered at the temple, the time has come for the other sheep to be brought into the fold. John said Jesus was a "propitiation for our sins: and not for ours only, but also for the sins of the whole world". (1 John 2:2) All mankind inherited the curse of death from Adam. The few years they live here on earth are beset with many sorrows, due to the influence of Satan and his associated demons, and no man can redeem his own soul nor that of his brother. All must look to Christ Jesus and to the "living God, who is the Saviour of all men, specially of those that believe".—1 Tim. 4:10.

¹⁴ On the atonement day in the fiftieth year the jubilee trumpet was sounded throughout the land. The sounding of that trumpet meant liberty for the people. Today the jubilee trumpet is sounding throughout the world. This means liberty for the prisoners held in ignorance and superstition in the Devil's organization and its religious prison-houses, and, by the Lord's grace, a great multitude of these are finding their way to the free organization of Jehovah, where they can find liberty and peace. No

10. What reason is there for Jehovah's witnesses to rejoice now?

11, 12. What special feature was observed when the feast of tabernacles was celebrated in the sabbatical year? and what does this picture?

13. Was there any significance in that the feast of tabernacles followed the atonement day?

14. What was pictured by sounding the trumpet on the day of atonement in the fiftieth year?

longer do they look to men as the higher powers whom they must serve and obey. (Rom. 13:1) Jehovah God and Christ Jesus are the higher powers that all the consecrated believers look to, and in them they find rest and security. "Blessed is the people that know the joyful sound [like a trumpet announcing Jehovah's King]: they shall walk, O LORD, in the light of thy countenance."—Ps. 89:15.

¹⁵ The apostle John gives an account of Jesus' attendance at the feast of tabernacles, and of the things he said and did, which leads us to the conclusion that this visit was a very important one; and so we find it to be in showing the importance of the feast of tabernacles. Jesus was in Galilee, where he performed many miracles, and thereby aroused much interest in himself and his work, but his brethren did not believe in him up to this time. The feast of tabernacles was at hand. "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. . . . For neither did his brethren believe in him. Then Jesus said unto them, . . . Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. . . . But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret."—John 7:2-10.

¹⁶ A few days later, "about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me." (John 7:14-16) The reading of the law at the feast of tabernacles was for the instruction of the people. The religious leaders of the Jews were looking for Jesus at this time, to kill him. In view of this fact some might ask, Why did Jesus expose himself publicly? He here began the fulfillment of this type. He was teaching the truth to those that would hear, thus showing them the way to life and happiness. There the type began to be fulfilled.

¹⁷ Completing fulfillment now of this type, Jehovah's witnesses teach the people the great truths about the Kingdom that are now due to be understood. The religionists say with some scorn: "By what authority do you people teach the people; you never went to one of our theological schools, neither have you been ordained by our denominations." However, the things we teach are from the Word of God, and we are commanded to "preach the word" at this time by a higher authority than any earthly systems civil or religious possess. Jesus gave the command, and the

apostle confirmed the same. (Matt. 24:14; 2 Tim. 4:2; Isa. 61:1-4) In order that this command of the Master may be carried out at this time, the Watchtower Society maintains the Bible School of Gilead, where hundreds of missionaries are instructed and thus equipped to go to foreign lands to "preach the word". Students come from many lands to attend this Bible school in upstate New York. Hundreds have already gone to their territory, and are proclaiming the good news of the Kingdom to many hungry souls that have in the past been fed on the husks of human tradition offered by the clergy. This feature of the feast of tabernacles is now being fulfilled.—Matt. 28:19, 20.

¹⁸ Another interesting feature of the celebration of the feast of tabernacles was that concerning the priest's bringing water from the pool of Siloam and pouring it on the altar. As the priest entered the court with the pitcher of water the Levites blew trumpets, and the underpriests chanted from the 12th chapter of Isaiah: "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12:1-3) On the last day of the feast, the great day, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) Here, then, Jesus pointed to the beginning of the fulfillment of this part of the type.

¹⁹ The river of water of life that was later seen by John in the Revelation proceeded out of the throne of God and of the Lamb Christ Jesus. (Rev. 22:1) At the end of the Gentile times, A.D. 1914, Christ Jesus was placed on the throne as King of the new world. (Rev. 12:5) After this the river of water of life would flow to quench the thirst of all people of good-will. During the past the waters, representing truth, have been fouled by the false shepherds, the unfaithful clergy. One of the prophets of Jehovah who had a similar vision of a river of truth said: "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." (Ezek. 34:18, 19) The river of crystal-pure water proceeding from the throne of God and of the Lamb was, no doubt, part of what Jesus referred to when he said at the feast of tabernacles, out of him "shall flow

15. Is there any significance in the fact that the apostle John gave such a detailed account of Jesus' attendance at the feast of tabernacles? If so, what?

16, 17. What was pictured by Jesus' teaching the people at the feast of tabernacles, and the Jews' being surprised because he never went to their schools?

18, 19. Did Jesus begin the fulfillment of the picture made by the priest bringing water from the pool of Siloam, and pouring it over the altar? If so, how?

rivers of living water". (John 7:38) For the Christian remnant today have the privilege of serving this water to the thirsty ones.

²⁰ The prophet Zechariah told about the efforts of the wicked one to have the organization of Jehovah destroyed by moving people from all nations against it. These efforts would not be successful. Later people from these nations would turn to the Lord Jehovah and join with his witnesses in bringing the living waters to the thirsty ones. Any that would not join in this work, pictured by the feast of tabernacles, upon such no rain would come. That is, they would not receive the water of life.—Zech. 14:16, 17.

²¹ With the kingdom of God established in the heavens, and the water of life flowing therefrom, the time is here to invite all thirsty ones to come and drink. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) Hundreds of missionaries from the Watchtower school at Gilead are being sent to various parts of the earth to bring the news of the Kingdom to the people. They are invited to come and drink freely of the life-giving waters now flowing from the established Kingdom. Thousands of thirsty souls are coming and drinking freely, without money and without price. Said the prophet of old: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, . . . without money and without price."—Isa. 55:1.

ENLIGHTENMENT

²² The final feature of the celebration of the feast of tabernacles to be considered is the lighting of several clusters of lamps in the court of the women each night. Jewish writers say these lamps made a brilliant light that could be seen a considerable distance. They pictured the spiritual light from God's temple. In this connection Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) It is possible that Jesus made the above statement the day after the feast was over. (John 7:37) At that time the bright lights of the temple were now out and gave no light to anyone, so the people would then walk in darkness; but the light Jesus gave would shine forever, for he gave the light of life. The psalmist said: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) This light shining from the Word of God is from God and is reflected by Jesus Christ. It will guide his people through this dark world, until they reach the new

world of righteousness, where there will be no darkness of error to blind the redeemed of the Lord.

²³ On one occasion Jesus said to his anointed followers, "Ye are the light of the world." (Matt. 5:14) By that statement the Master did not mean that his followers would be the most brilliant people living at that time, nor that they would be the well-educated and cultured according to the standards of the world. Paul said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise." (1 Cor. 1:26, 27) The same apostle said, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world; holding forth the word of life." (Phil. 2:15, 16, *margin*) It is because of the light of truth they bear that they shine as lights in this dark world. They bring to the people the message of the kingdom of God as the only hope for mankind.

²⁴ The world is in darkness at this time regarding the purposes of Jehovah. Said the prophet, "Behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Today mankind is in great darkness regarding the purposes of Jehovah. They have no definite knowledge about the future. Looking at world conditions in the light of the creeds of Christendom is very discouraging. From day to day the public press calls attention to the fact that a third world war is possible, and that with atom and hydrogen bombs. It is claimed by some that these weapons could destroy all creatures on the earth, and then blow the planet to pieces. We are not surprised that 'men's hearts are failing them for fear, and for looking after those things which are coming on the earth'. (Luke 21:26) Jesus referred to all these as proof that we had reached the time of the end, and that conditions would not grow better, but worse. While those that are in darkness would be busy trying to improve conditions in this old world the servants of Jehovah would be busy 'preaching the gospel of the kingdom' as the only hope of peace and security for the human race here on earth. For illumination let the people look to the light from Jehovah which his witnesses are reflecting to all nations.

²⁵ Jesus further said that his followers would not be left in doubt and darkness with the rest of mankind, for he would "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other". (Matt. 24:31) Also that he would have

20. What did the prophet Zechariah say would be the result of failure to observe the feast of tabernacles?

21. By what authority do the witnesses of Jehovah and their companions now invite all thirsty ones to come and drink of the water of life?

22. What did the special lights used at the feast of tabernacles picture? and what did Jesus say about the true light?

23. In what sense are the anointed followers lights in this world?

24. Why are the peoples of the world in darkness about the purposes of Jehovah, and how may they find light?

25, 26. What did Jesus promise to do for his anointed followers at the end of the world? And what would be their responsibilities?

'a faithful and wise servant whom he would make ruler over his goods (kingdom interests) to give his people meat in due season'. (Matt. 24: 45-47) The word *ruler* in the above text has the thought of distributor. It is true that there is only one organization on earth today that is "announcing the kingdom of God as the hope of mankind", and that organization is Jehovah's faithful and wise servant associated with the Watchtower Bible Society.

²⁶ Again, at Matthew 13: 43, Jesus said the servants of Jehovah would 'shine as the sun in the kingdom of his Father', after he would separate the wheat from the tares. We have witnessed this separating work in times past, and now we see the faithful ones pictured by the "wheat" shining as the sun. The expression "shine as the sun" has the thought of shining as a beam of light. Shining as a beam of light might not have had any special meaning in the days of Jesus, but today it means much to us. A huge sky cruiser comes over a landing field with a load of human freight on a foggy day. The pilot cannot see the landing field; his fuel is running low; how is he to bring his ship with its precious cargo to a safe landing? It would not be possible but for the fact that he is given direction from the control tower to follow the beam of light sent through the mists to guide him to the landing field. Today a multitude of people of good-will are groping in the darkness that beclouds the minds of men as they feel after God if haply they might find him. They wander like sheep without a shepherd, not knowing where to go. Then the Lord sends to them a beam of light from his Word of truth that guides them through the darkness and confusion caused by the conflicting creeds of men, to his organization where they find peace and security. In order that this work might be done millions of books, booklets and magazines are distributed over the earth each year by the witnesses of Jehovah. The light displayed at the temple of Jehovah at Jerusalem during the feast of tabernacles was a shadow of good things to come, and those good things are here now while the picture made away back there is being fulfilled.—Heb. 10: 1.

²⁷ We have now reached the time of the end, that is, the consummation of this old system of things, and there is much work to be done before the storm of Armageddon breaks to destroy Satan's wicked organization that has so long reproached the name of Jehovah and persecuted all that took their stand on his side of the great controversy. There is a great multitude of people yet to be reached with the Kingdom message before the work is finished. At Revela-

tion chapter 7 we are told that this multitude will come from all nations, kindreds and tongues. It is also stated in the same chapter that the angels are "holding the four winds" until the work of sealing God's anointed ones is completed. Reports coming from various parts of the world prove that the work of the anointed remnant is expanding and that the multitude of the Lord's other sheep are hearing the message and coming to the only place of safety on earth today, that is, the Lord's organization; and happy is the man that has a part in this great work that will soon end to the glory of Jehovah and the blessing of all that take their stand on his side.

²⁸ Jehovah having commanded his chosen people to keep three special feasts each year, namely, the feast of unleavened bread, the feast of weeks and the feast of tabernacles, as a shadow of good things to come, it is reasonable to conclude that all these feasts would be fulfilled during the lifetime of the remnant, and that their companions would join them in the fulfillment of the last feast, that is, the feast of tabernacles. These feasts foreshadow very important matters in the carrying out of the divine purposes. The feast of the passover and unleavened bread and the offering of the firstfruits of the barley harvest pointed to the death and resurrection of Christ the Lord. The feast of weeks or Pentecost shows that the church would be taken from both Jews and Gentiles as a people for Jehovah's name. The two wave loaves of the firstfruits of the wheat harvest picture these two classes that are called to the high calling of God in Christ. The feast of tabernacles, observed after the fruits of the fields and vines were gathered, suggests that after the church has been gathered to the Lord at the temple, then attention would be given to the "great multitude". The facts in fulfillment of these feasts prove them typical of things to be performed during the Christian era.

²⁹ The obligation is laid upon the remnant and their companions of today to continue the work of preaching the Word and pointing to the water of life now free for all to drink, and thus shine forth as lights in this dark world. (Phil. 2: 15, 16) The enemy will do all in his power to stop this work and to destroy the workers. This will not cause the faithful to slack their hands. Trusting Jehovah and his King they will continue in this blessed service until all the other sheep are safely in the fold provided by the good Shepherd. Then the faithful in heaven and on earth will praise the name of Jehovah.

28. How do the three feasts Jehovah commanded the Israelites to observe show the progressive development of Jehovah's purpose in preparing a people for his name?

29. What obligations are now laid upon the remnant and their companions?

27. What assurance is given that Armageddon will not begin until all the multitude have been found and fed?

O Jehovah, our Lord, how excellent is thy name in all the earth.

—Psalm 8: 1, A. S. V.

STEPS TOWARD LIFE

EVERY sane person desires to live. Life everlasting in a state of perfect peace and happiness, what more could one desire? The time has come for sincere persons to live forever on the earth if such will comply with God's requirements. From and after Armageddon the kingdom of God will exercise full control over the affairs of earth. Concerning the result to obedient human creatures it is written: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

The human race has been afflicted with sickness, sorrow and death for such a great period of time that many find it difficult to believe that conditions will ever change. Let each one satisfy himself on this point by giving diligence to learn the truth. God's arrangement is that there is a time for everything; and now is the time for people of good-will to learn the way to life everlasting.—Ps. 16:11.

In the Bible are the indisputable facts that prove that death is the result of sin, which comes upon all men by inheritance; that to Jehovah God belongs salvation; that the greatest crisis of all time is at hand, when the wicked will be destroyed at Armageddon and when those who seek righteousness and meekness may be spared in that great disaster; that salvation from death, and life forever in happiness, are open to the obedient ones; and that therefore a great emergency now confronts those who shall form the "great multitude". In order to gain life everlasting one must conform himself to God's requirements. What are some of these needs, as revealed by the Scriptures?

All who would receive the gracious gift of life must please God. Faith is the first requirement. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) That means that the ones who desire to live must believe first that God is the Almighty, whose name is Jehovah, that he is the Supreme One, and that he is the rewarder of them that diligently seek him. Their desire is to be in harmony with the Almighty God.

His provision for life is by and through Christ Jesus. Therefore Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Jesus buys every one of the human race that asks to be bought; and, being bought, that is to say, receiving the benefit of the ransom price he paid for men, the bought ones become the bond servants of the Lord, and therefore Jesus says: "If any man serve me, let him follow me." (John 12:26) The first requirement, therefore, is to believe in God, the Almighty, believe in the Lord Jesus Christ as man's Redeemer or purchaser, and then to follow Jesus. The man proves his belief by the course of action he takes.

The next step to be taken is to do the will of Almighty God, because that is what Jesus always does; as it is written: "Then said he, Lo, I come to do thy will, O God. He taketh away the first [old covenant arrangement], that he may establish the second [new covenant arrangement]." (Heb. 10:9) "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:8) Imperfect man is selfish and desires to do his own will; but having believed on God and

Christ Jesus, that man then must voluntarily surrender his own selfish will, agreeing to do whatsoever is God's will concerning him. That means consecration of the man by agreeing to serve Jehovah God through Christ Jesus; and such consecration must be unconditional, that is to say, the person must gladly forego the doing of his own selfish will and way and diligently seek to know and to do what is the will of Jehovah God.

What, then, is the will of God concerning the Lord's "other sheep" that are now being gathered unto life? They must assemble to the Lord God, separating themselves from and abandoning the systems of this present evil world of Satan. (Zeph. 2:1) As shown by the typical city of refuge, such persons must flee to Christ, the Head of God's organization, and there find refuge until the crisis of Armageddon is passed. Those persons must recognize Christ Jesus as the "bread of life"; and as the famine-stricken people of Egypt asked Joseph to buy them so that they might not die, so now the persons of good-will must ask Christ Jesus, the Greater Joseph, to buy them and feed them upon the "bread of life" that they may not die. They must see that God's kingdom under Christ is the only place of protection and salvation. The religious institutions of Christendom are snares into which Satan draws men and entraps them; and the one who would live must avoid such snares and give himself entirely into the possession of Christ Jesus.

The person who believes that Jehovah God is supreme and that Christ Jesus is God's Executive Officer, great High Priest and King, and Redeemer of man, is therefore anxious to know and do the will of God. Belief does not mean merely a mental conception of the fact that God is supreme and that Christ Jesus is the Redeemer, but it means to acknowledge the same and to act accordingly: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."—Rom. 10:9-11.

Fleeing from Satan's organization and seeking refuge under Christ's organization means that such a one acknowledges the Lord Jesus Christ and asks Christ to take him in. He is not ashamed to confess before others his full confidence in God and Christ Jesus; and so he makes it known to others that he has taken his stand on the side of God and Christ and has voluntarily agreed to do the will of God. The heart is the seat of motive; and, therefore, when a person believes on the Lord, he is moved to make known to others that he has fled to Christ Jesus and has taken his stand on the side of the Lord and wishes to acknowledge that he has agreed to do the will of God. He seeks protection at the hand of Christ Jesus and calls upon the Lord God for protection and salvation: "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13) Being received by the Lord and under his protection, such person is in line to be saved from the devastation of Armageddon. He consecrates his life to God.

SANCTIFICATION AND BAPTISM

Another necessary step to take is that of sanctification. In the Scriptures the words "sanctification", "sanctify,"

"sanctified," and the word "holy" are all from the same Greek root word. God said to the Israelites, whom he had chosen for his typical people and with whom he made a covenant: "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." (Lev. 11:44) The inspired apostle quotes these words: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance. Because it is written, Be ye holy; for I am holy." (1 Pet. 1:14, 16) God is holy, since he is devoted exclusively to righteousness, hence wholly, entirely and fully righteous, or "holy". To those who have taken the side of God the admonition is given: "But as he which hath called you is holy, so be ye holy in all manner of conversation [course of action]."—1 Pet. 1:15.

"Sanctified," applied according to the Scriptures, means to be completely devoted to God and his kingdom, therefore holy, as the Lord God and Christ Jesus are holy. The Lord is wholly and completely devoted to righteousness; as it is written: "Righteous art thou, O Lord, and upright are thy judgments. Thy righteousness is an everlasting righteousness, and thy law is the truth." (Ps. 119:137, 142) Christ Jesus is like his Father; that is, entirely righteous. Of him it is written: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) Like Jehovah God, Christ is also holy: "Who is holy, harmless, undefiled, separate from sinners."—Heb. 7:26.

Every creature that pleases God and receives God's approval must be holy, that is to say, unreservedly devoted to God and to his kingdom, which is righteous. Therefore every one of such must be sanctified. That does not mean that the person is perfect in the flesh, but it does mean his heart devotion is unreservedly for the Lord God. Those who take their stand on the side of God, his King and his kingdom, must thenceforth be completely devoted to God and his kingdom and must avoid compromising with the world, which is the Devil's organization.

"Sanctification" is the act of sanctifying. The man who has agreed to do the will of God and has taken his stand by declaring himself for God and his kingdom must then act to the sanctifying of himself, which means that he sets himself to the task of fully performing his agreement to do the will of God. It will not do to merely agree; he must perform his agreement. It is the faithful keeping of the agreement that God approves. To be sanctified, therefore, means that the man who has agreed to do God's will sets himself faithfully to the task of performing his agreement, and hence sets himself aside and devotes himself wholly to that which is right and righteous. The man who takes the step of setting himself to the task of doing God's will is set to work by the Lord to do God's will and thus to maintain his integrity toward God.

How is man sanctified? Jesus answers in these words, addressed to Jehovah: "Sanctify them through thy truth: thy word is truth." (John 17:17) It is therefore impossible for any kind of ritualistic religious ceremony to sanctify one to God. The clergy of the orthodox religious organizations can do nothing to sanctify a man to God. Sanctification is solely between the individual, who has agreed to do the will of God, and the Lord God, who sets the man to work to prove his agreement. The man must learn what is the will of God toward him: "For this is the will of God, even your

sanctification, that ye should abstain from fornication."—1 Thess. 4:3.

In this text the word "fornication" has much more than a literal meaning, embracing not only illicit sex relations between individuals but also improper relationship between a Christian and this world. The one who has agreed to do God's will is precluded from mixing up with or compromising with the world, or the Devil's organization; and to do so means an illicit relationship described as fornication or adultery. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4) The consecrated and sanctified one must be entirely or wholly on the side of God and his kingdom and wholly or completely against the Devil and his organization.

And what about baptism? Is it another required step toward life? Yes, because baptism or immersion in water is a symbol outwardly testifying that the person thus immersed has surrendered his selfish will to do God's will. To such God provides protection. Immersion in symbol says: 'I have put myself entirely under the command of Almighty God, and by his grace I will do his will.' It is to such that God furnishes his protection and guidance. Before entering upon his work Jesus presented himself to John to be baptized, and John objected, and Jesus in reply said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15-17) Jesus was then baptized; and when he came up out of the water, God gave an outward demonstration of his acceptance of Jesus.

Those who went into the ark with Noah thereby showed that they had agreed to do God's will as made known to them by Noah. They were baptized unto Noah and were thus saved from the flood. "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Pet. 3:20, 21.

When the Israelites left Egypt under the command of Moses, all of them agreed thereby to obey Moses as God's representative; and Moses was a type of Christ. Under a miraculous cloud they followed Moses across the dry bed of the Red sea, made possible by God's miracle. They were thus hidden or immersed in the cloud and in the sea. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10:1, 2) When John the Baptist came as the representative of the Lord he commanded the Israelites to repent of their sins against the law covenant and to be baptized. (Matt. 3:1-11) Those who did repent and were baptized testified thereby that they had changed their course of action and that they would no longer be guided by their own selfishness and would gladly obey the will of God. Those who felt they had not violated the Law covenant but had been faithful to God felt they had no need to be baptized.

Baptism, therefore, symbolically and outwardly testifies to an agreement to do God's will. In the picture concerning the cities of refuge (Num. 35:10-32) the "other sheep" of

the Lord are shown as fleeing to the Lord's organization, thereby agreeing to do his will. They are thus hidden or immersed under and unto the organization of the Lord. Those who followed Moses through the waters of the Red sea and under the canopy of the cloud overhead were thus "baptized unto Moses" in the sea and the cloud and were thus against the Egyptians, representing the Devil's organization. Likewise those who followed Noah into the ark and remained there were hidden or immersed and thereby baptized unto Noah. Both Moses and Noah pictured Christ Jesus the great Prophet of Jehovah God. Therefore even the "other sheep" at this present time experience the baptism unto the

Greater Noah, Christ Jesus. Coming under the protection of the Theocratic organization of Christ Jesus, they now find shelter, and if they continue there to seek righteousness and meekness, rendering themselves in obedience unto the Lord, they have the promise of deliverance from the wrath of God at Armageddon. That baptism "with fire" will be to the destruction of all Satan's organization, but will be to the protection of all those who find refuge in or under Jehovah's organization.

Hence experiencing and living up to the meanings of faith, consecration, sanctification and baptism are important steps along the way to life in Jehovah's incoming new world of righteousness.

EZRA, ZEALOUS FOR PURE WORSHIP

EZRA, the Levite scribe of the fifth century B.C., had faith in God. He was not like the countless multitudes of Christendom today, who, by their course of ignoring God and his laws, manifest that they have said in their hearts, "There is no God." Believing that God is, and that he rewards those that diligently seek him, Ezra manifested a burning zeal for the pure worship of Jehovah. God prospered that zeal, just as he is prospering the zeal of his faithful servants today.

The land of Palestine had lain desolate seventy years, even as foretold by Jehovah through his prophet Jeremiah. At the end of that time about fifty thousand devoted servants of Jehovah took advantage of the liberation decree of Cyrus and returned under the leadership of Zerubbabel to rebuild the temple. A malicious conspiracy on the part of their envious neighbors, however, caused an official ban to be placed on that work. So it happened that twenty years went by before the temple was finally completed.

Fifty more years pass and Ezra appears on the scene. He was a direct descendant of the high priest Aaron and "had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel [Jehovah's] statutes and ordinances". (Ezra 7:10, *Am. Stan. Ver.*) Ezra was far different from the hypocritical self-appointed would-be teachers of God's law described by Jesus who "say and do not", who "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger". (Matt. 23:3, 4, *Am. Stan. Ver.*) No, he not only sought to know and to teach God's law in Israel, but also to do it himself. He had a genuine zeal for the pure worship.

It was with a clear conscience, therefore, that Ezra summoned up courage to petition King Artaxerxes for permission to return to Palestine to advance the pure worship there. That the king noticed his zeal and sincerity is very apparent from his reply to Ezra's request. Whoever of his own free will wished to return with Ezra was authorized to do so. Ezra might accept contributions for this purpose from any of the Jews as well as from anyone in Babylon, the king and his seven counselors also contributing thereto. If, after all things needful for the carrying on of the true worship had been obtained, some funds were left, Ezra and the Jews with him were to use them as they thought best, and if more funds were needed Ezra was to requisition them from the king's treasury. The governors of the prov-

inces beyond the River were notified that Ezra might request of them "up to a hundred talents of silver, a thousand measures of wheat, a hundred baths of wine, a hundred baths of oil, and salt without reckoning". (Having a value in our day of close to a quarter million dollars.) "Whatever is commanded by the God of the heavens, let it be faithfully done . . . for why should there be wrath against the realm of the king?"

Further the king's decree provided that no tax, tribute or toll might be imposed on any of the priests or on any other temple servant, regardless of how lowly his assigned tasks might be: "Moreover do you Ezra, according to the wisdom of your God that is in your grasp, appoint governors and judges . . . all such as know the laws of your God, and instruct any who do not know them." Finally Ezra was authorized to punish with fines, imprisonment or even death, any who refused to obey the law of his God.

No wonder that Ezra blessed Jehovah, "the God of our fathers, who has put such a thing as this in the king's heart." Being strengthened by this evidence that Jehovah's blessing was upon his efforts to advance the true worship in Palestine, he gathered the leading men of Israel to return with him.—Ezra, chapter 7, *An Amer. Trans.*

The repatriates assembled on the banks of the river Ahava, where Ezra made a three-day check on who was returning and where he saw to it that among those returning were those who were qualified to be "ministrants for the house of our God". As he mentions the "little ones" that were with them, and lists 1,754 males of the various tribes, it is quite likely that well upward of 5,000 men, women and children were in the party.

Always acknowledging Jehovah in all his ways, Ezra then proclaimed a fast "that we might humble ourselves before our God to seek of him a safe journey . . . For I was ashamed to ask of the king an armed force and horsemen to help us against the enemy on the way, because we had said to the king, 'The hand of our God is with all who seek him for good, but his power and his wrath are against all who forsake him.'"—Ezra 8:17, 21, 22, *An Amer. Trans.*

Ezra then carefully weighed and counted the treasure, some four million dollars in value, and, with a solemn injunction, entrusted it to twelve of the chief priests. After a journey taking about four months, Ezra and his band arrived safely in Jerusalem. Again Jehovah had prospered Ezra's zeal for the pure worship. After offering sacrifices

of bulls, rams, lambs and he-goats for all the twelve tribes of Israel, Ezra learned of the transgression of the people in the matter of taking heathen wives. To one so jealous for the pure worship as was Ezra, this news of the widespread infiltration of pagan worshippers caused the greatest consternation and amazement. "I tore my garment and my mantle, and pulled the hair from my head and my beard, and sat down appalled . . . until the evening oblation."

Then falling upon his knees and spreading his hands out to Jehovah he made a moving confession in the presence of the assembled Israelites, "all who trembled at the words of the God of Israel." Confessing the wrongful course of his people from the days of their fathers to the present time, he recounted the punishment that they had received because of it, and how God had again extended mercy to them by permitting them to return. They had been punished with less than they deserved, and "shall we again break thy commands, and make marriage alliances with the peoples who perform these abominable rites? Wouldst thou not be enraged with us until thou hadst consumed us, until neither remnant nor survivor was left?"

On behalf of the people one Shechaniah spoke up and counseled that all enter into a solemn agreement to straighten this matter out, and, urging Ezra, said: "Arise, for it is your task, and we are with you; be strong and act." Ezra then made all the people swear that they would be submissive to Jehovah's will in the matter, and they were commanded to return for this purpose within three days. All those refusing to do so were to be banished and their goods confiscated.—Ezra 9:3-10:8, *An Amer. Trans.*

Accordingly all the people came together in Jerusalem on the twentieth day of the ninth month. This was therefore no small assembly. "And all the people sat in the open square in front of the house of God, trembling on account of the occasion itself and also because of the pouring rain." It was seen that the entire matter could not be taken care of then and there because of the great number that had transgressed, so after instructions being given by Ezra arrangements were made to take care of the matter gradually at appointed times. By the end of the next three months all the pagan worshippers had been cleared out.—Ezra 10:9-17, *An Amer. Trans.*

Without doubt this action caused much suffering to all concerned; the overdue remedying of violations of God's laws often does. Neither is it at all likely that the heathen neighbors round about who were involved particularly welcomed the return of these grass widows, with the added burden of their children, nor that they appreciated the issue of pure worship that was involved. But the servants of Jehovah must decide whether they will be primarily concerned with pleasing Jehovah or with pleasing this world. Ezra was determined to 'know, teach and do' God's will and law regardless of what others thought. The servants of the Lord today likewise cannot be governed in their decisions by whether or not the people of the world appreciate the issue in regard to such questions as the flag salute, military service, or understand God's will in the matter of blood transfusions, etc. But, back to Ezra.

Thirteen years pass, and it is the first day of the seventh month when we next hear of him. In the meantime Nehemiah had returned, rebuilt the walls of Jerusalem and was serving as governor of the land. Again we see Ezra manifest zeal for the pure worship by instructing the people in the law of Jehovah. We see him stand on a platform that was raised high above the people so that all could see and hear, and after a prayer to Jehovah he reads from the law from day dawn till noon. For that convention the people had gotten up early! As the law or word of the law was written in Hebrew and the people in general no longer understood it but spoke Aramaic, it was necessary that others interpret it for them; hence "they read in the book in the law of God distinctly [that is, gave the Aramaic paraphrase], and gave the sense [by dividing the words according to the sense], and caused them to understand the reading [by giving the traditional pronunciation of the words]".—Neh. 8:8.

As the people heard the words of the law read they wept, but they were told not to weep, but to rejoice, that this was a time of joy and feasting, "for the joy of Jehovah is your strength." "And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." On the next day the people again gathered for Bible education, "even to give attention to the words of the law." Learning of God's commandment to celebrate the feast of tabernacles, they immediately went out to the forests and gathered boughs and made themselves booths or tabernacles and dwelt in them. "And there was very great gladness." Ezra continued to instruct the people: "Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly." (Neh. 8:9-18, *Am. Stan. Ver.*) Great as was the joy of the people, Ezra's joy was, without doubt, still greater; for is it not more blessed to give out the words of God's law than to receive them?

In addition to orally instructing the people, Ezra showed his zeal for the pure worship in other ways. He wrote the book bearing his name as well as the two books of Chronicles. Further, there is every reason to believe that Jehovah's spirit directed his zeal to compile the Hebrew Scripture canon; collating the various books of the Hebrew canon while still in Babylon and then putting them into final form and adding his own writings after he returned to Palestine. The evidence at hand is quite conclusive that the Hebrew canon was complete in his day, with perhaps the single exception of the book of Malachi.

The time of Ezra also saw the making of many copies of the Hebrew Scriptures for the use of the Jews in the synagogues, scattered far and wide. Without doubt Ezra's zeal for pure worship caused him to pioneer in this work and also to supervise it. Thus in various ways Ezra manifested his zeal for the pure worship of Jehovah, and not only did his contemporary brethren benefit from it but all of Jehovah's servants since have profited from his resolve to know, teach and do Jehovah's law. And in this he also set a good example for all servants of Jehovah today.

I will give thanks unto Jehovah with my whole heart; I will show forth all thy marvellous works.—Psalm 9:1, A. S. V.

LETTER

"ON JESUS' RIGHTS"

September 26, 1949

Dear Sir:

Your letter of the 16th instant for attention of Grant Suiter has been referred to us for reply.

We can do no better than refer to some reputed authorities, since you dispute the correctness of what has been published in *The Watchtower*. The *Westminster Dictionary of the Bible* (revised edition of 1944), under "Genealogy", page 198, column 1, says among other things respecting the problems connected with Jesus' earthly ancestry in the line of David: "A readier solution of the problem on the lines of this theory is that the table in Matthew contains the LEGAL successors to the throne of David, while that in Luke gives the maternal ancestors of Joseph. . . . after Zerubbabel the two lines separated. The family of the elder son, in whom the title to the throne inhered, at length became extinct, and the descendants of the younger son succeeded to the title. . . . the table in Matthew gives the genealogy of Joseph and exhibits him as heir to the throne of David, while the table in Luke gives the genealogy of Mary and shows Jesus to be the ACTUAL son of David. . . . Jesus, according to Luke, is grandson of Heli, Mary's father, and thus a lineal descendant of David. . . . In the genealogy as given in Matthew, chapter 1, appears the entry, 'After the carrying away to Babylon, Jechoniah begat Shealtiel.' The 2 genealogies are intelligible, if this notice in Matthew be understood as a broad declaration in genealogical form denoting LEGAL succession to the throne. The title passed from Jechoniah on his death to Shealtiel, a lineal descendant of David." Under "Jesus Christ" the same Dictionary says (p. 303, col. 1): "The Messiah was to be the son of David; and so Joseph, his legal father, and probably mother, his actual mother, were descended from David. . . . [col. 2] The enrollment of the Jews, however, evidently took place after the Jewish method, by which each father of a household was registered, not at his dwelling place, but at the place where his family belonged in view of its ancestry. Hence Joseph had to go to Bethlehem, the original home of David. Mary accompanied him."

McClintock & Strong's *Cyclopædia* (1882) says, under "Genealogy" (page 773, col. 2, of Volume III): "Grotius . . . supposes that Luke traces the NATURAL Pedigree of Christ, and Matthew the LEGAL. This he argues on two grounds: . . . Dr. Barrett . . . states his own hypothesis, viz., that Matthew relates the genealogy of Joseph, and Luke that of Mary. He supposes a sufficient reason, that after Matthew had given his genealogical table another should be added by Luke, fully to prove that Christ, according to the flesh, derived his descent from David, not only by his supposed father Joseph, but also by his real mother Mary. . . . In constructing their genealogical tables, it is well known that

the Jews reckoned wholly by males, rejecting where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Numbers 26:33; 27:4-7) . . . The evangelist Luke has critically distinguished the REAL from the LEGAL genealogy by a parenthetical remark: 'Jesus being (as was reputed) the son of Joseph (but in reality) the son of Heli,' or his grandson by his mother's side."—page 774, col. 1.

If Mary told her husband Joseph that the angel Gabriel had advised her that God would give her son Jesus the throne of his father David (Luke 1:32), then we can be sure that Joseph, who proved himself a godly, obedient man, would readily adopt Jesus as his legal heir as concerns his interests in the title to the throne of David. *The Watchtower* said Joseph *could* do this, because the Bible does not directly state or record that he did so, though this is implied. But by natural birth through David's great-granddaughter Mary Jesus was naturally the "son of David", and thus naturally Jesus inherited rights to the throne of David; it was in full harmony with Jesus' NATURAL descent from David that Gabriel could tell Mary that God would give Jesus the throne of his NATURAL father David.

In the Bible genealogies that seem dry to the average reader are very important; God would not have cluttered up his Word with genealogies if they were not important, especially this one on David's line. Ofttimes a point that seems small and insignificant is very important and vital, but may be entirely overlooked by the superficial reader. Hence *The Watchtower* went, as you say, "so far afield in his attempt to prove a point that needs no proof." God gives attention to and is faithful to fine points, and it magnifies him to bring out these fine points and show how accurate he is. Hence it was a real requirement for Jesus to become the "son of David" that he be a NATURAL descendant of that ancient king. If Jesus had been of another family than David's, the mere anointing of Jesus with the holy spirit would not have made him the "son of David". His consecrated followers are also anointed with holy spirit to reign with him, but these are not spoken of as "sons of David" in Scripture; they have a connection with David only as they become members of Christ's body. No genealogy is given of King Melchizedek, but Jesus, because he was anointed with holy spirit, is not Scripturally spoken of as the "son of Melchizedek", but by God's oath he is made a "priest for ever after the order of Melchizedek". (Ps. 110:4) Correspondingly Jesus, in being the "seed of Abraham", was also naturally a descendant of the patriarch. All these things add to the proof of Jesus' identity.

Sincerely yours,

WATCH TOWER BIBLE & TRACT SOCIETY

The International Assembly of Jehovah's Witnesses
Invites you to hear
the public
address

**CAN YOU LIVE FOREVER
IN HAPPINESS ON EARTH?**

by
N. H. KNORR

President of Watchtower Society

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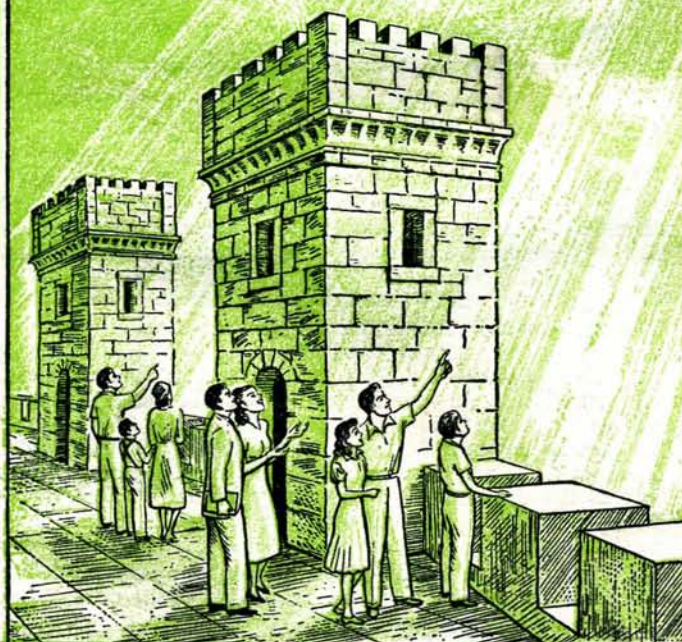
All persons are invited
to attend the
International Assembly
of Jehovah's Witnesses
July 30 to August 6, 1950
Yankee Stadium
New York



The

WATCHTOWER

Announcing
Jehovah's Kingdom



"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXXI

SEMIMONTHLY

No. 14

JULY 15, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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OFFICERS

N. H. KNORR, President

GRANT SUITER, Secretary

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"WATCHTOWER" STUDIES

Week of August 13: "Equipping the New World Organization,"

¶ 1-7 inclusive, also "Organized Testimony to the New World",

¶ 1-14 inclusive, *The Watchtower* July 15, 1950.

Week of August 20: "Organized Testimony to the New World,"

¶ 15-20 inclusive, also "Postwar Enlargement of the Theocratic Organization",

¶ 1-15 inclusive, *The Watchtower* July 15, 1950.

Week of August 27: "Postwar Enlargement of the Theocratic Organization,"

¶ 16-20 inclusive, also "Dedication",

¶ 1-13 inclusive, *The Watchtower* July 15, 1950.

"THEOCRACY'S INCREASE" ASSEMBLY OF JEHOVAH'S WITNESSES

All persons loving truth and righteousness are cordially invited to attend the "Theocracy's Increase" Assembly of Jehovah's witnesses. The place: Yankee Stadium, New York city. Starting time: July 30, 1950, 9:25 a.m. Ending: Sunday evening, August 6. Try to arrange your trip so you'll be in New York early Sunday morning. Before the program opens the new 96-page songbook will be available at Yankee Stadium. You will be delighted with it.

At 10 o'clock A. H. Macmillan will address the convention on the subject, "Without Faith It Is Impossible to Please God." At 10:30 you will hear the address of welcome by the chairman, Grant Suiter. Then at 1:30 p.m. the graduation exercises of the 15th Gilead class will begin. The president of the Society will be

ITS MISSION

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

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

Notice to Subscribers: 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 stated below 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.

Please address the Watch Tower Society in every case.

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Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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one of the speakers addressing the students and the conventioners. In the evening you will hear from the students themselves.

On Monday, July 31, representatives of the Society from Argentina, South Africa, Canada, Mexico, and other places, will report and Brother Covington talks on "Defending and Legally Establishing the Good News". Monday starts off a series of meetings in various languages: Spanish, Greek, Danish, Portuguese, Swedish, and German. See the program for times and places of meetings. There will be meetings in other languages on other days.

Trailer and Tent Camp. It is a pleasure to announce that a camp will be set up at the Butterworth Farm, Old New Brunswick Road, near New Market, N. J. If you are traveling toward New York on U. S. Route 22, near Plainfield you will notice a large sign saying "Turn Right to Dunellen". Make the right turn and drive through Dunellen to the camp. If you are traveling toward New York on U. S. Route 1, just after you leave New Brunswick turn left at the sign that says "To Camp Kilmer". After you leave the main highways you will see "J.W. Camp" signs to guide you to the camp.

If you did not receive through your company of Jehovah's witnesses the special form for requesting camp parking space, you may write to the Watchtower Convention Rooming Committee, 557 West 157th Street, New York 32, N. Y., and request the form. Please use the form when requesting parking space. There will be a small charge to those using this rented land.

To reach Yankee Stadium from the camp, which is about 40

(Continued on page 224)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

JULY 15, 1950

No. 14

EQUIPPING THE NEW WORLD ORGANIZATION

"If therefore a man keeps himself clear of these latter, he himself will be for specially honourable use, consecrated, fit for the Master's service, and fully equipped for every good work."

—2 Tim. 2: 21, Weymouth.

"JEHOVAH'S witnesses" was the name adopted at the international assembly of consecrated Christians at Columbus, Ohio, U. S. A., July 26, 1931, and was taken up by congregations of like Christians all over the earth thereafter. Because of this, many people might look upon them as just another religious sect and as of very modern rise. But not so. When humankind was quite young, Jehovah God had one witness reported to be in the earth. That was Abel, who looked forward to the new world ruled by the Seed of God's woman. (Gen. 3: 15) A tool of the great Serpent, Cain, killed Abel, an eventuality which has befallen many of Jehovah's witnesses ever since, even the Seed Jesus Christ.

² Reckoned from Abel, Jehovah's visible organization of his witnesses is now almost six thousand years old, hence older than any and every thing in Christendom. Jesus Christ, "the faithful and true witness" (Rev. 3: 14), formed and organized his body of spirit-anointed followers almost two thousand years ago. They made up a Christian or spiritual Israel of God, under a new covenant with him by a Mediator greater than Moses, Jesus Christ, and all of them being Jews inwardly whose circumcision was a cleansing of their hearts from the uncleanness of this world. That was long ago, and we can read about it for ourselves in the Bible. What we are concerned about now is those named "Jehovah's witnesses" in this day. Since they are no part of the sects of Christendom and are not appointed, chosen or recognized by such religious bodies, how did this modern-day group of witnesses get formed?

³ If these Christians had been chosen by the worldly religious systems of Christendom, they would not now be witnesses of the Most High. Jehovah calls his witnesses "my servant whom I have chosen", and Jesus told his disciples something similar, saying: "Ye have not chosen me, but I have chosen you." (Isa. 43: 10; John 15: 16) Suppose, now, that sincere per-

sons, following the instructions of the Bible, dedicate themselves unconditionally to Jehovah God to do his will in imitation of Jesus Christ. If Jehovah chooses to accept them and makes them his witnesses, then no religious system can upset God's choice or accomplish anything by denying it and fighting against it. The unscriptural religious ceremonies of Christendom's clergy cannot put anybody into God's visible organization. As to his requirements for us to be used as his instrument or vessel in his organization, note the text that heads this article: "If therefore a man keeps himself clear of these latter, he himself will be for specially honourable use, consecrated, fit for the Master's service, and fully equipped for every good work."—2 Tim. 2: 21, Weymouth's translation.

⁴ To be fit for serving Jehovah the great Master and to be equipped by him for good work of every kind, the apostle Paul says, a man must get clear and keep himself clear of certain ones whom he speaks of as "these latter". Paul likens men to vessels or articles in a great house and says: "Now in a great house there are not only articles of gold and silver, but also others of wood and of earthenware; and some are for specially honourable, and others for common use." (2 Tim. 2: 20, Weymouth) It is by separating from these latter ones of common use lacking honor that a person proves he is consecrated or set apart for God's sacred use. That way he is fit for Jehovah's service, worthy of being equipped for good works as Jehovah's witness. In chapter 9 of Romans the apostle likens a certain ruler to a vessel for a use to which no honor was attached, namely, haughty Pharaoh of Egypt, who said to Jehovah's witness, Moses: "Who is Jehovah, to whose voice I am to hearken to let Israel go? I do not know Jehovah, neither will I let Israel go." (Ex. 5: 2, Darby) For his dishonorable service Pharaoh was destroyed with his army after Egypt had suffered ten ruinous plagues from Jehovah God. He proved a vessel of wrath fitted to destruction. The Israelites who followed Jehovah's great witness Moses were rescued

1, 2. How old is Jehovah's line of witnesses, and why so? In what way are we interested in Jehovah's witnesses today, and why?

3, 4. (a) By whom are they chosen? (b) What requirement must they meet to be fit for service as His witnesses?

from Egypt and the faithful ones were at length brought into the Promised Land of milk and honey.—Ex. 14:1 to 15:22.

⁵ It is the same way now with the spiritual Israelites, who are in this world but are no part of it. The unseen Pharaoh and “god of this world”, Satan the Devil, is a vessel upon whom God’s wrath now rests and who will eventually be destroyed. But the faithful Christians of spiritual Israel are likened to “vessels of mercy”, whom God had aforetime “prepared unto glory”. (Rom. 9:17-24) These have cleared themselves from wicked creatures who are vessels for a common or dishonorable service and who are doomed to eventual destruction as opposers of the true God Jehovah.

⁶ The modern-day Egypt, Satan’s world, is full of vessels on whom divine wrath rests. (Rev. 11:8) They are destined to an early destruction at the oncoming battle of Armageddon. That includes Christendom’s religious leaders and sects that err from Bible truth, like Hymenaeus and Philetus whom the apostle Paul names. Today’s witnesses of Jehovah are a consecrated people because of dedicating themselves to the holy service of God to carry out his will and commandments. Rather than further yield themselves slavishly to service of this doomed modern Egypt, those whom Jehovah has made his witnesses have devoted themselves to His use, considering it an honor to be used by him in any capacity. Only by such separateness are they fit for the great Master’s service, and he shows his acceptance of them by equipping them for works that are good in his sight. Ah, there is the proof that they are

5, 6. (a) Today who are vessels of wrath fitted to destruction? (b) Who are the vessels of mercy fit for his use? What is the proof?

his witnesses who compose his visible organization, namely, his blessing of them and making actual use of them in carrying out his work in the earth. Christendom’s religious systems may deny that these are witnesses of Jehovah and may nickname them with all sorts of opprobrious names and speak and work against them. Yet if they have the evidence that they are the honored vessels of God’s visible organization, the reproach and opposition of worldly religious systems does not matter. They stand unmoved on a solid foundation: “Yet God’s solid foundation stands unmoved, bearing this inscription, ‘The LORD [that is, Jehovah] knows those who really belong to him’. And this also, ‘Let every one who names the Name of the LORD [that is, Jehovah] renounce all wickedness’”—2 Tim. 2:19, *Weymouth*; Num. 16:5; Isa. 26:13.

⁷ From the time the WATCH TOWER BIBLE & TRACT SOCIETY was founded and *The Watchtower* was first published, Jehovah’s witnesses have used these instrumentalities in his service, but under continual assault by Christendom. And yet after these more than seventy years, there are now more, many times more, Christians who have confessed the name. And now in this year 1950 the God whom we serve has equipped us more mightily than ever before for still larger accomplishments as his honored vessels. This we shall here briefly describe, for it is evidence that the Universal Sovereign has not failed to have his witnesses in the earth in these perilous last days of the old world. It is also evidence that we are at the gates of the upright New World which his witnesses represent.

7. What instrumentalities have Jehovah’s witnesses used for over seventy years? How are they equipped today, in evidence of what?

ORGANIZED TESTIMONY TO THE NEW WORLD

IN JULY of 1879 the first issue of what is now *The Watchtower* came off the press and began to be circulated from 101 Fifth St., Pittsburgh, Pennsylvania, U. S. A. So now this magazine is 71 years old, with a record of never having missed an issue despite the turbulence of those years and the bitter religious “cold war” of Christendom against our magazine. What moved its publication? What divine authority did its promoter and editor have to enter the field of giving Bible instruction and testifying to Jehovah God? Did he meet the requirement of 2 Timothy 2:21, that of clearing himself from vessels that were serving a dishonorable destruction-deserving purpose? Yes. In his teens Charles Taze Russell, the editor, had been a member of the Congregational Church and a strong believer

1. (a) What is the publication record of *The Watchtower*? (b) How did its first editor come to be “fit for the Master’s use”?

in the doctrine of eternal torture of damned human souls in a hell of literal fire and brimstone. But when trying to reclaim an acquaintance, an infidel, to Christianity, he himself was routed from his sectarian position and driven into skepticism. Hungrily he began investigating the heathen religions in search of the truth on God’s purpose and man’s destiny. Proving all these unsatisfactory and before giving up religious investigation altogether, he took up the search of the Holy Scriptures from a skeptic’s standpoint, now untrammelled by the false religious doctrines of the sectarian systems of Christendom. He had had to clear himself from such religious vessels so as to be an honorable vessel of Jehovah God, consecrated, fit for his Master’s use, and fully equipped for every good work.

² The year 1870 found young Russell a member of a private Bible class, organized for the honest prayerful examination of the Holy Scriptures, letting the Bible speak for itself and God be his own interpreter of his written Word. This study class grew into a congregation of students of the Bible to which he preached, and in October of 1876 he was elected the spiritual shepherd or pastor of this class of Bible students, there in Pittsburgh, Pa. The same year he became assistant editor of a 16-page monthly magazine published in Rochester, New York, for which he continued to write until 1878. That year the editor published an article which practically rejected one of the key doctrines on human salvation, namely, the ransom sacrifice of Jesus Christ. Assistant editor Russell countered with an article in loyal support of that vital doctrine, attempting to set forth God's purpose in connection with the ransom sacrifice. This difference arising and worsening in the editorial staff, Brother Russell decided finally it was necessary to establish an independent magazine uncompromisingly loyal to God's Word and courageously following the advancing light on Bible teaching. Hence the birth of *Zion's Watch Tower* in July, 1879, the title of which is today *The Watchtower Announcing Jehovah's Kingdom*. It was published for the purpose of feeding Jehovah's witnesses with pure, unsectarian Bible truth.

³ Humble was that beginning of *The Watchtower*, with an initial issue of 6,000 copies. But "who hath despised the day of small things?" (Zech. 4:10) Today, after seventy-one years of publication, our Brooklyn presses run off about 750,000 copies of each issue, about a million and a half copies monthly. So in this quite obscure way there began a movement of witnesses of Jehovah which was to shake all Christendom to its false religious foundations; to draw upon itself the hatred, vituperation and malicious persecution from all the religious systems of this old world; to attract the notice of governments of every political shade who have resorted to banning Jehovah's witnesses and their Bible literature, dissolving their local organizations, committing them to prisons, concentration camps, exile and execution; but, in the face of such world-wide antagonism, a movement to make the name of the living, true God known and famous throughout the earth, advertising his kingdom by Christ, announcing his righteous new world, and drawing together in a oneness of belief and a unity of action Jehovah's witnesses all over the globe. What does this prove?

⁴ It proves that this united organization of consecrated people is Jehovah's visible organization; that his blessing is upon it; and that he is using it as his

vessel for an honorable purpose. Had this movement been of man, "Russellism," as enemies reproachfully call it in order to slur it as being man-made, then after these more than seventy years of such world opposition it would have come to nought. But since it is manifestly of God, being founded upon his Word and proceeding solely according to Scripture, the conspiracy of religion, commerce and politics has been unable to overthrow the organization and those worldly conspirators are found to be fighting against God. (Acts 5:38, 39) The concentrated hatred of all religious sects disagreeing with it, the crushing political pressure and rabid persecution brought against it, does not disprove but rather confirms that the divine approval is on it. Said Jesus, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." —Luke 6:22, 23.

⁵ Neither Jehovah nor Christ Jesus nor the Christian witnesses of Jehovah court the favor of this world and its political, commercial and religious elements. Such worldly elements are opposing the divine purpose and are vessels of divine wrath fitted for destruction at Armageddon. Necessarily persons who want to be vessels of divine mercy, consecrated to God and fit for his use must clear out from such worldly vessels to escape destruction with such vessels of God's wrath. And this requirement *The Watchtower* and all associating with it have fulfilled from the start. As *The Watchtower* (page 2) said in its early issues concerning "This Journal and Its Mission": "This journal is set for the defense of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of 'the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all.' (1 Pet. 1:19; 1 Tim. 2:6) . . . It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand."

⁶ What separateness from all elements of this world, and what dedication to Jehovah God, could be more complete than that here expressed and maintained? Maintaining this attitude, the witnesses associated with this journal have proved to be clean vessels, fit for the Master's use. So Jehovah has been

2. How did this independent magazine come to be established?

3. From that obscure beginning what kind of movement developed?

4. What proof exists today that this movement was not from man?

5. How have *The Watchtower* and its associates shown separateness?

6. In what has this separateness resulted?

pleased to use them as his visible organization. No question about that!

BUILDING UP THE WORKING EQUIPMENT

⁷ But human vessels fit for the divine Master's service need equipment for doing his work. The great Master Jehovah has shown his favor upon his visible organization by blessing it with the equipment needed to accomplish its tremendous work under the modern circumstances of this perilous epoch. The Bible, or a knowledge of what is in it, is, of course, the fundamental piece of equipment. In proof of this the apostle's words to a man of God are: "Every Scripture inspired by God is useful for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be complete and may be perfectly equipped for every good work."—2 Tim. 3:16, 17, *Weymouth*.

⁸ The Bible societies of Christendom have distributed Bibles by the hundreds of millions of copies in more than 1,100 languages and dialects. Yet great ignorance persists as to its teaching. Sectarian confusion is bewildering as to its harmonious teaching. Jehovah's Word is not of private human interpretation. He is his own Interpreter. He causes light to be shed on one Scripture text by others elsewhere in the Bible bearing on the same subject. He also brings to pass the fulfillment of Bible prophecies by definite events and then he calls the attention of his witnesses to such fulfillments in clarification of prophecy. He has appointed Christ Jesus the Head of his visible organization and his associate interpreter for the organization, "an interpreter, one among a thousand." (Job 33: 23) So Jehovah's visible organization under Christ is a channel for bringing the divine interpretation of his Word to his devoted people. What then? An organizational instrument must be provided to help all lovers of truth and life to gain a progressive understanding of God's Word and for freeing themselves from all the confusing, faith-destroying religious doctrines and creeds of Christendom. Such an educational instrument this journal *The Watchtower* was meant to be and has proved to be. Not fettered by any man-made religious creed, it has been free to advance in the truth as the divine Interpreter has led the way by Jesus Christ.

⁹ Besides *The Watchtower* other spiritual food was provided through the pen of Brother Russell. This was regularly spread to all hungry ones by the then available means of distribution. To keep pace with Jehovah's blessing upon the work Brother Russell organized the Watch Tower Bible & Tract Society, at Pittsburgh, Pa., in 1881 (*The Watchtower*, April,

1881), and three years later, in 1884, this was incorporated under the laws of the State of Pennsylvania. This incorporated Society has since served as part of the equipment God provided for his people to do every kind of good work in both American and foreign fields. He has preserved it to this day. It now has its main offices at 124 Columbia Heights, Brooklyn 2, N. Y., but has its registered office still in Pittsburgh, Pa., where its annual meetings for transacting business and electing the Society's directors are held as required by Pennsylvania law. It is merely an instrument, a legal and publishing servant, of Jehovah's visible organization, his consecrated witnesses.

¹⁰ This Pennsylvania corporation's first president was Charles Taze Russell, and he was regularly elected to this office by the contributors to the Society till his death, October 31, 1916. The purpose of this legal corporation was well stated in the charter granted it on December 13, 1884: "The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated." The Christian purpose of the Society was harmonized more with developments and was stated in greater detail in an amendment adopted in 1944 and which altered the above article.

¹¹ The Watch Tower Bible & Tract Society today is at the heart of a visible organization that has Branches in 63 lands of the earth, besides financing missionary homes and supervising Kingdom-preaching activities in 104 lands. Hence the interest of hundreds of thousands of Bible Christians or witnesses of Jehovah throughout the earth centers upon what is going on at Society headquarters. They appreciate the spiritual service that the legal Society is rendering them. Their prayers go up daily to the Most High God for his blessing upon it and its work. That is why we here take up a brief account of the Society's development from its beginning, to show its growth and its use as an instrument of Jehovah God.

¹² In 1886 the Society published the first of a series of seven bound books to be aids to Bible study and known as "Studies in the Scriptures". The sixth of these was published in 1904 by Brother Russell, and the seventh was published in 1917, after his death. For many years, down to April, 1926, those *Studies in the Scriptures*, translated into many languages and reaching a circulation of millions of copies, served as the textbooks for weekly Bible study by many congregations in all the earth. It was with the first volume of such Scripture Studies that the

7. What is our fundamental piece of working equipment?

8. What instrument is needed in conjunction with the Bible? Why?

9. How did the Watch Tower Bible & Tract Society develop?

10. Who was its first president? What was its chartered purpose?

11. Why is world-wide attention centered on the Brooklyn Society?

12. How was a Bible-study aid series published and pioneering begun?

house-to-house missionary work, first known as "colporteur work" but now called the "pioneer work", was begun, in 1886. Pioneers now number thousands.

¹³ For years the literature was published by the Tower Publishing Company, which met all expenses and furnished the books, tracts, etc., to the Society at an agreed price. But in 1898 the ownership of the entire plant at Allegheny (North Pittsburgh), Pa., came into the hands of the Society, this carrying with it *The Watch Tower*, the Bible House with its complete outfit of office fixtures, type, stock of Bibles, *Studies in the Scriptures*, booklets, tracts, etc., together with tons of valuable electroplates of various publications in a number of languages. The Bible House there on Arch street was a four-story building built really for the Society's use. From the first it was intended to be presented to the Society in course of time, and was valued at \$34,000. The net equity of all this donation to the Society was appraised at \$164,033.65. From here on the Society furnished its own capital, and all colporteur (pioneer) accounts, etc., were owing to it.

¹⁴ It sent out traveling representatives who gave public talks and visited the congregations and served them with spiritual admonition, but never did these take up collections, either privately or publicly. The collection plate was absolutely banned from all congregational meetings, and all meetings were advertised under the legend "Seats free, no collection". "Freely ye have received, freely give," Jesus told the missionaries he sent out. Since this was Jehovah's organization and work, it was felt he would provide the money for carrying on his work by his spirit moving upon his devoted people. So support of the work was left to voluntary contributions. In this way Jehovah God, whose is all the silver and the gold, has provided the money to this day, both for the local congregations and for the legal Society. This is another evidence that he is back of this visible organization.

TRANSFER OF HEADQUARTERS

¹⁵ In 1908 it was decided to transfer headquarters of the Society to Brooklyn, New York, as it was considered a more impressive place from which to carry on the newspaper work by which the weekly sermons of the president of the Society were published in newspapers throughout the land. At that time Brother Russell's sermons were being published in eleven newspapers. But in course of time the number rose to more than 2,000 newspapers, with a combined circulation to 15,000,000 readers, concurrently publishing his sermons. All together, there were over four thousand newspapers in several lands which at one time or another published these sermons

either free or for a charge. So Brother Russell became the greatest syndicate writer of his day. Many came to a knowledge of the truth by means of these published sermons. At the time of transfer Brooklyn was known as "The City of Churches", and within a radius of a few miles of it there lived a population of seven and a half million of many nationalities. So Brooklyn was chosen as "our most suitable center for the harvest work during the few remaining years". (*The Watch Tower*, Dec. 15, 1908) That Jehovah guided in this transfer to a bigger field for larger service is manifest, for it has been out from Brooklyn that the greatest work of the Society has been projected. Yes, from here has been directed the greatest campaign of announcing God's kingdom by Christ Jesus in all the history of the Christian church. By his protective care and providence we are still here in Brooklyn in 1950, possessing greater equipment now than ever before for what we believe will be the grand climax of the global testimony to the name and word of Jehovah God and his Theocratic Government of the new world of righteousness.

¹⁶ Property was purchased at 17 Hicks street, Brooklyn, New York. This came to be known as the Brooklyn Tabernacle. On its second floor was a large auditorium seating 800, and here public addresses by Brother Russell and other Society representatives were to be delivered and other meetings held. The street floor was fitted up for office purposes, and the basement floor for the literature stock and the shipping department. Into this the Society began moving in January of 1909, and on Sunday, January 31, there was an opening celebration, almost 41 years to a day before a similar event this year which we are about to describe.

¹⁷ The total number attending that Tabernacle opening was about 350 from New York, Brooklyn, Jersey City, Newark, and other cities as far away as Boston. The following Sunday all the friends present from New York, Brooklyn and Jersey City voted unanimously to be parts of a congregation whose home would be at Brooklyn Tabernacle, and they unanimously elected Brother C. T. Russell to be "pastor" of the same. And so the designation "Pastor Russell", by which he became known world-wide, was not because of any self-assumed title. Ephesians 4:11, 12 declared that Christ Jesus would give some of his consecrated followers to be "pastors"; and in view of the pastoral work Brother Russell was doing under the Chief Shepherd Christ Jesus the congregations throughout the earth voted him to be their acknowledged pastor. By extensive travels he personally served many of them. It was while on a tour visiting and serving congregations that he died, in great pain from a physical infirmity, on a train

13. How did the Society come into ownership of its first plant?

14. By what financial method has the work been supported till now?

15. What guided toward the moving of headquarters to Brooklyn?

16, 17. What events marked opening the new quarters?

moving through the state of Texas, October 31, 1916. At a little Texas town his body was taken off and deposited in a basket on a loading platform of the railroad station, before it was finally taken care of for regular interment at a Pittsburgh cemetery.

¹⁸ At the time of opening the Brooklyn Tabernacle the headquarters family numbered more than thirty. With that number it was felt that they fairly needed a hotel in order to house them. The Tabernacle had no living apartments. Hence property was purchased in the nearby residential section on the heights. This property, which was numbered 124 Columbia Heights, proved to be none other than the residence of a former famous Brooklyn preacher, Henry Ward Beecher, whereas the Tabernacle building had been the "Beecher Bethel". After extensive repairs the dwelling was made suitable for the headquarters family. As the purpose was for this home to be a house where God dwelt by his spirit, it was called "Bethel", that name meaning "house of God". When the Bethel family finally got moved and established in the Brooklyn Tabernacle and Bethel home, the family held a reception for the friends outside, one night in April from 7 to 9 p.m. About 400 came. They were first received over at the Brooklyn Tabernacle and shown the features of this part of the Society's equipment and then went to the Bethel home, where they were privileged to inspect the place. Before they departed, refreshments were served them in the dining-room in the basement. It was a grand occasion for then! Some time later the adjoining property, 122 Columbia Heights, was purchased and thus the home enlarged.

¹⁹ In order that Jehovah's consecrated people might

18. How was the Brooklyn Bethel established and opened?
19. What other corporations were formed, and why?

hold these properties and carry on all the business connected with their publication work in New York state it became necessary for another corporation to be formed. In February, 1909, under provisions of The Membership Corporation Law of the laws of New York a membership corporation was established known as "Peoples Pulpit Association", with a board of seven directors and of which Brother Russell was elected president. Thirty years later, by an amendment filed February 6, 1939, the name of this New York corporation was changed to "WATCHTOWER BIBLE AND TRACT SOCIETY, INC." The first issue of our magazine *The Watchtower* to be published as from Brooklyn was that of April 15, 1909. It announced as foreign agencies of the Watch Tower Society three Branches, in London, England, Barmen, Germany, and Melbourne, Australia. In 1914 it was found advisable to organize a British corporation for expediting the gospel-preaching in the British Isles, and thus the International Bible Students Association was formed. Brother Russell was elected president of this British corporation. He served in the capacity of joint president of the Pennsylvania, New York and British corporations till the day he died.

²⁰ In 1910 an addition to the rear of the Brooklyn Bethel home began to be constructed. This ran back to Furman street, at the foot of a precipice. So the Bethel addition, completed in 1911, extended down the precipice nine floors to the Furman street level. In this addition the Bethel dining-room was located, where the family ate together, and where study meetings were held; and a tank sunk in the concrete floor served as an immersion pool on occasion.

20. How was the Bethel enlarged in 1910-1911? With what features?

POSTWAR ENLARGEMENT OF THE THEOCRATIC ORGANIZATION

AWAY back in 1880 the columns of *The Watchtower* had called notice to Bible chronology marking A.D. 1914 as the year for the 2,520-year period to end referred to by Jesus as the "times of the Gentiles" in his prophecy on the world's end. (Luke 21:24) In harmony with this it was expected that in 1914 the kingdom of God by Christ Jesus in the heavens would be fully established, while this world would be involved in an unprecedented "time of trouble". The religious leaders and systems of Christendom were all set to laugh at Brother Russell and his fellow witnesses of Jehovah over failure of his announced predictions concerning A.D. 1914. But it was no laughing matter when, at the end of July, World War I broke out and by October it had become global in its scope. Christendom's religious mouths

were silenced at this frightening turn of events, but not Brother Russell's. October 1, 1914, on taking his place at the breakfast table in the Brooklyn Bethel dining-room, he in a strong voice denoting conviction announced: "The Gentile Times have ended!"

² Knowing that the world had now reached the time for its dissolution he refused to heed the plea of U. S. President Wilson for all clergymen and preachers to join in nation-wide prayer for peace. At that time it was not appreciated that there was also war up in heaven, between Jehovah's newly inaugurated King Jesus Christ and the Devil's hosts, resulting in the Devil's being ousted from up there and debased to this earth for a short time before his destruction. But the Bible prophecies kept fulfilling. Light upon God's Word, particularly Revelation, chapter 12,

1. What silenced clergy ridicule as to predictions about 1914?

2. What heavenly events marked A.D. 1914?

kept brightening. This disclosed that Jehovah's Kingdom by Christ had been born A.D. 1914 and was fully established in the heavens to rule amid its enemies in heaven and earth. Its first act was to oust Satan from heaven.—See *The Watchtower*, March 1, 1925.

³ Brother Russell died the last day of October in 1916. By an election held at Pittsburgh's annual business meeting, January 6, 1917, J. F. Rutherford, the Society's legal attorney and one of its traveling representatives, was made president of the Pennsylvania corporation, to succeed Brother Russell. He was later elected president of the New York and British corporations. Through regular election by members and directors of the several corporations he continued in the presidency of them till his death, January 8, 1942. Shortly after his election the United States got involved in World War I, on April 6, 1917. The publication of the seventh volume of *Studies in the Scriptures* July 17, 1917, proved fateful, and troublous times for the Society in the United States took on a disastrous aspect. That Bible-study help, *The Finished Mystery*, was an exposé of the religious systems of Christendom. So the enemy seized upon it as part of their proof that the Society's president and other members of the organization closely associated with him were guilty of sedition against the government, and Brother Rutherford and seven others were railroaded off to federal penitentiary in the spring of 1918, under sentences of 80 years in prison, and without benefit of bail for their freedom till appeal to a higher court should be effected. After nine months in the penitentiary bail was granted them on March 21, 1919, and they were released. Later the Appeal Court reversed the judgment against them, and in 1920 the indictment against them was disposed of. Thus they were completely exonerated as innocent of the malicious charges of the enemy.

⁴ Meanwhile the conditions had seemed to dictate the abandonment of the Brooklyn properties and the moving of the Society's offices back to Pittsburgh, in October, 1918. The Brooklyn Tabernacle was sold, and the Bethel home was put up for sale. No buyer appeared! Was that accidental? No, but providential! It was the hand of Almighty God, who knows his own purposes. He was reserving this site on Columbia Heights for the grander work of his faithful witnesses in postwar years. In view of the release of the Society's officers from federal detention, and other advantages, the decision was made to move back and restore the headquarters and operating plant to 124 Columbia Heights. This was done about October 1, 1919. The Bethel home was reopened, with Brother Rutherford presiding. Even during his im-

prisonment the loyalty of the brethren to him and their conviction that he was innocent impelled the voting brethren of the several societies to re-elect him president at their annual business meeting.

⁵ In the summer following their release from unjust imprisonment the first international convention of Jehovah's people at Cedar Point, Ohio, took place, September 1-8, 1919. Just prior to this *The Watchtower* published a series of two articles on "Blessed Are the Fearless", showing from Bible prophecy that a bold work, the greatest of their career, must be performed by God's devoted people among all nations before the battle of Armageddon. This work was spoken on and emphasized at this Cedar Point Assembly, and plans were announced for enlarging the work, including publishing *The Golden Age*.

⁶ World War I had disrupted the work in all the earth. Society connections with its Branches had been interfered with or in some cases broken off. Things were in quite a disorganized state. Now was the time to restore connections for bringing God's faithful ones to a state of unity everywhere, under a Theocratic arrangement in which the great Theocrat Jehovah ruled from the top down through his organization. It was a time for reorganizing and training his people for renewed service. A most critical work lay ahead! It required courage. It called for expansion of the organization to the ends of the earth. In 1918 some 3,868 had been reporting field activity. The remainder of God's faithful remnant of spirit-begotten heirs of the Kingdom must be gathered to the organization. However, early in 1918 the Lord God had revealed that a great earthly flock, whose number was estimated to run into the millions, would survive Armageddon into the New World, and these must be given the witness and gathered to the Good Shepherd's fold. The command to preach "this gospel of the kingdom" in all the world for a witness to all nations applied now during all the postwar period down till Armageddon clears the earth for the New World. No time must be lost in organizing for the work. All obstacles must be cleared out from among God's devoted servants. The work must be done for the vindication of Jehovah's name and for the salvation of the witnesses themselves and of those accepting their witness. God's visible organization for the work must be built up, instructed, strengthened and adequately equipped for the colossal work. Christ Jesus at the spiritual temple of God understood the situation and saw to it that all the needs were met.

⁷ Greater work meant more equipment was needed. Jehovah God, whose work it was, provided the equipment for it. A move to do all our own printing in the United States began. A small printing plant was

3. How was the Society's president accused in 1918 but exonerated?

4. How did Brooklyn Bethel come to be abandoned and then restored?

5. What events gave stimulus to the postwar work?

6. What great work then lay ahead? What did this require?

7. What publishing equipment was provided and what slogan raised?

established at 35 Myrtle avenue, Brooklyn, and the Bethel family was increased. This proving too small as operations of Jehovah's witnesses increased, a larger factory was installed at 18 Concord street, Brooklyn, in March, 1922. The second Cedar Point Convention followed on September 5-13, 1922. Here the King's presence at Jehovah's temple for judgment proceedings was announced, and the rousing call to the witness work was shouted by Brother Rutherford to that international gathering of many thousands: "Advertise the King and his kingdom!" The response was instantaneous. The service organization all over the earth was stirred to action and addressed itself to the work as never before.

⁸ The burden of responsibility upon the Society at Brooklyn increased. It must widen its supervision of the work and must supply the needs of the Kingdom advertisers over a vaster area according to their increasing numbers. (Rom. 12:13) Literature setting forth the Kingdom truths was needed in larger volume, in a rising number of languages. The issues of *The Watchtower*, issues of *The Golden Age* (now the magazine *Awake!*), books with the newly revealed truths (no longer the outdated *Studies in the Scriptures*), booklets, tracts, Bibles, handbill advertisements, etc., all these must be produced to meet the growing demand and at a cost easily within the financial ability of all people to contribute for or to allow free distribution. Production of literature could no longer be left to the unconsecrated hands of worldly commercial printing plants. By God's grace and provision of the physical equipment, we here at Brooklyn must do the printing and publishing with his own consecrated people as the workers. Branch offices in other lands must be given their share of the work.

⁹ Space fails us for detailing how the great Provider bestowed the means of production upon his willing servants. Faced with the prospect of having to leave the Concord Street plant (whose site New York city has since converted into a public park), the Society built its own concrete factory at 117 Adams street, Brooklyn, a half mile from the Bethel home. In February, 1927, we moved in and occupied its eight stories. A larger factory and office force necessitated a larger home to house them. Jehovah provided it. That same year the original Bethel home buildings, together with an adjoining brownstone-front residence (126 Columbia Heights, bought in 1926), were torn down. A new concrete and brick structure was erected, seven stories high above Columbia Heights street, with a 75-foot frontage. This new building was joined with the old addition to the rear that fronted on Furman street and in which the

family dining-room and kitchen continued to be located.

FLASHING THE NEWS BY RADIO

¹⁰ But are we forgetting the radio broadcasting? No! This, too, offered the opportunity for Jehovah's visible organization to penetrate the numberless homes of the people with the New World message. In 1923 the Society began erecting its own radio station on the southern heights of Staten island. Finally completed, and licensed by the government, station WBBR began officially broadcasting Sunday night, February 24, 1924, on 500 watts of power, and with Brother Rutherford delivering the message "Radio and Divine Prophecy". The studio that night was up in the top floor of the administration building, but shortly thereafter it was transferred to fine quarters in the transmitter house nearby. It proved inconvenient, however, to have the studio so far out on Staten island, about 18 miles from the Brooklyn headquarters. So in 1929 a set of studios, a large one equipped with an excellent organ and a small one, were built to the rear of the new Bethel building and extended to Furman street. There we started putting on our radio program Sunday morning, November 13, 1929, with Brother Rutherford speaking over a chain of stations using WBBR as key station. The program was carried by telephone cable to the radio transmitter out on Staten island.

¹¹ For many years all such physical equipment was used to the full. But the steady growth of the work and organization world-wide caused conditions to become more and more crowded at headquarters. In 1938 a four-story addition was built to the Adams Street factory. But now Fascism and Nazism had reared their hideous heads and taken the aggressive in the Western Hemisphere, and Jehovah's witnesses had been banned in Germany and thrust into prisons and concentration camps, 10,000 strong. Communism was sensitive to the situation and was building up its power. War-clouds were gathering for a global storm. The mob spirit in the United States was rising against Jehovah's witnesses. Catholic action was increasing strength and making tests of strength. The world peace-organization, the League of Nations, was being flouted as an impotent thing. It had not proved to be the "political expression of the Kingdom of God", which the Protestant Council of Churches had called it, and it was nearing the brink of the "bottomless pit". (Rev. 17:8) Come September, 1939—*crash!* That was the Nazi hordes smashing their way through Poland, in a *blitzkrieg*. World War II was on, with the atomic bomb due to climax it.

¹² Had we reached the finis of this world? Would the global war merge into the world catastrophe of

8. What literature must now be published, and printed by whom? Why?
9. How were a new factory and new Bethel home provided in 1927?

10. How did the Society install WBBR and improve its studios?
11. As we grew, what menacing world developments led up to 1939?
12. What questions arose? How were they resolved, and why?

Armageddon? Was the end of the Kingdom witness-work here, and had the peak in the expansion of Jehovah's visible organization this side of Armageddon been reached? Would the organization now succumb to martial conditions and pressures as in 1918 and slack its hand and crumble in disorganization? Not this time, now that Jehovah's spirit in double portion had been poured out upon his anointed remnant and had been spread to their devoted companions of goodwill, all together some 47,143 world-wide. These had been so well organized and instructed that they knew what to do amid the world upheaval. They had their instructions from Jehovah's Word and through his Theocratic organization. Let the communications with lands overseas be snapped or made difficult! Invisibly Christ Jesus as Jehovah's great Liaison Officer acted to keep the visible organization in unity of spirit, purpose, effort and activity. So on they went, preaching God's Word in season and out of season, but largely out of season. The divine approval upon this course of his witnesses became observable, for he blessed it with increase. The great international convention of Jehovah's witnesses at St. Louis, Missouri, August 6-10, 1941, the largest on record till then, proved that a great work was yet to be done. Untold thousands of God's "other sheep" were evidently yet to be gathered to him.

THE WATCHTOWER BIBLE SCHOOL OF GILEAD

¹³ Sunday, December 7, 1941, found Brooklyn headquarters at last in a nation at war! Thirty-two days later the Society's president, J. F. Rutherford, died, January 8, 1942, at San Diego, California. The vice-president, N. H. Knorr, was voted to succeed him in office, by the unanimous vote of a joint meeting of the boards of directors of the Pennsylvania and New York corporations at the Brooklyn Bethel. Forward Jehovah's work went without interruption, with determined efforts toward a bigger future. An "Advanced Course in Theocratic Ministry" was inaugurated at the Brooklyn Bethel in February, 1942, and the following year it was destined to be extended to the companies of Jehovah's witnesses outside. Despite wartime difficulties a New World Theocratic convention was held that following summer in Cleveland, Ohio, September 18-20, with 26,000 present at the public meeting, where Brother Knorr gave the address "Peace—Can It Last?" which was carried by direct telephone lines to upward of 50 joint conventions in other cities. Over 80 cities on four continents had simultaneous conventions. Backed by divine prophecy, this public address showed a peace period would follow World War II and the international peace-beast which had gone into the bottomless pit by a shove from World War II would come

out again. Witness today the United Nations! The coming peace meant that more work, the final work of Jehovah's witnesses, was yet ahead. Now during the throes of world war was the time to prepare for the peace, to enter well-equipped and organized into the postwar epoch and its vast work. At this Cleveland convention and its subsidiaries, besides the book *The New World*, the first edition of the King James Version Bible printed on the Society's own presses at Brooklyn was released. A mighty piece of working equipment this!

¹⁴ If Europe's being the main theater of the war limited free activity there, the witness work could expand southward into Latin lands, namely, Central and South America and the islands of the Caribbean sea. But the workers sent there deserved to be trained. In the mind of Brother Knorr the idea of a missionary-training school formed. A large 3-story brick building had been erected at Kingdom Farm, South Lansing, New York, in 1940, for emergency purposes. Why let it stand idle? Why not make alterations in it and convert it into missionary-training-school quarters? Just so! The Watch Tower board of directors was enthusiastically in favor of it, and thus what was first called the Watchtower Bible College of Gilead was arranged for. By confidential letter, dated December 14, 1942, invitations were sent out to a number of full-time servants of Jehovah to apply for admission to this college (now called a school) for the free 5-month course. Of the applicants 100 were chosen to constitute the first class of Gilead students. On February 1, 1943, Brother Knorr presiding, the opening ceremonies were conducted in the beautiful school auditorium with the student body, instructors and members of the Kingdom Farm family present. As Latin America was then in view, Spanish was the foreign language taught. Since then, Portuguese, French, Italian and Japanese have also been taught various classes or groups of students. During the seven and a half years of operation since then, this School of Gilead has drawn students from more than thirty different lands on all continents.

¹⁵ Graduating two student classes a year, Gilead has sent over a thousand specially trained full-time publishers into foreign missionary fields. Each graduation is a grand event! The graduation exercises of the fifteenth class, of 120 students from 32 lands, will have a most unique setting, in the Yankee Stadium of New York city. Why there? In order to feature the opening day of the 1950 International Assembly of Jehovah's witnesses, Sunday, July 30.

MORE BUILDING CONSTRUCTION

¹⁶ With the close of the occidental and oriental phases of World War II in 1945, Jehovah's visible

13. When and how did preparations for the postwar period begin?

14, 15. How did the School of Gilead arise, with what record to date?
16. What postwar relief work was undertaken? For what purpose?

organization stepped expectantly into the atomic-age postwar period, but with more witnesses than ever and with new foreign Branches and with missionary homes. The entire organization was permeated with the spirit of expansion. At the sectional convention at Cleveland, Ohio, September 29, 30, 1945, Brother Knorr announced relief work would be undertaken, the companies of Jehovah's witnesses in certain areas to contribute particularly clothing. Shortly great relief works, directed from Brooklyn headquarters, were carried forward to help rehabilitate our brethren for Jehovah's active service in lands specially hard hit by the global war.

¹⁷ Then came the advices that New York city was projecting a new superhighway connecting Brooklyn with Manhattan; it was to run along Furman street and would encroach upon the ground occupied by the rear of the Bethel property, to a depth of fifty feet. Condemned by the city for proposed highway, this much of Bethel property must go. This would cut off many living-rooms, the kitchen, much of the dining-room and much of the big radio studio, including its organ. Only a new Bethel would solve the problem thrust upon us. Came Thursday, "Publishers Equipment Day," August 8, at the 1946 Glad Nations Theocratic Assembly of Jehovah's witnesses at the Cleveland Stadium with about 58,000 present, from 33 nations. That afternoon the new Theocratic Ministry School book entitled "Equipped for Every Good Work" had been released. It is now night. President Brother Knorr is speaking on the subject, "The Problems of Reconstruction and Expansion." He announces something new, the dividing up of all working territory into circuits with about twenty companies or units to a circuit, and circuit servants to visit each company of a circuit, and circuit assemblies to be held every six months in each circuit. But he tells something more: To cope with the global demand for Kingdom literature the Brooklyn factory has to be enlarged. To house the larger office and factory force needed, a new Bethel home has to be erected. Watchtower radio station, WBBR, must be increased in power and facilities. The money for all this? No, none to be borrowed from commercial banks. Jehovah's visible organization, his devoted people, would be given the privilege of loaning the needed capital by taking the 2-percent notes which the Watchtower Society would soon issue. The jubilation that followed was the precursor of an oversubscription of the loan by generous hearts.

¹⁸ To make way for the demolition work soon to begin, the following October 12 the radio offices and broadcasting studio were transferred from Bethel back to WBBR on Staten island. The dining-room was transferred to the Bethel parlor and library-

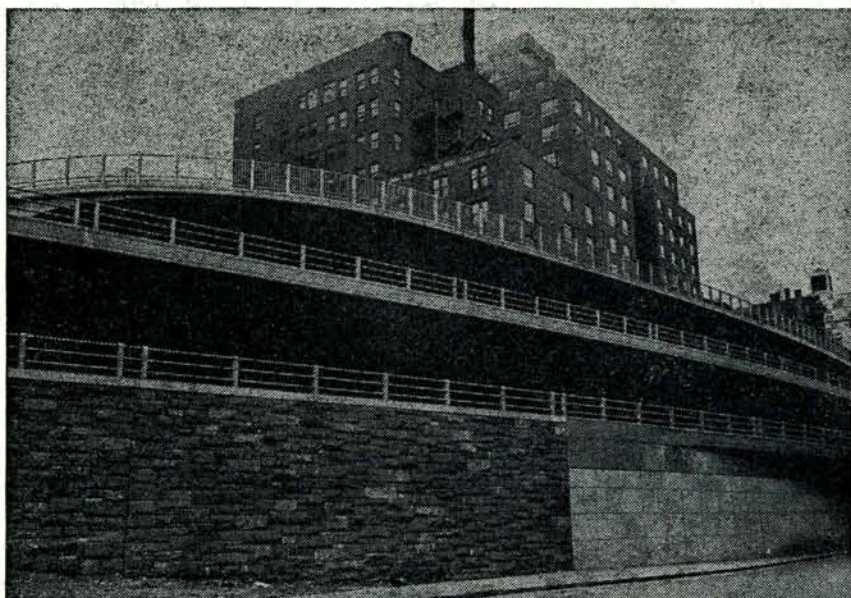
room on the basement floor. Here the Bethel family ate their meals in two shifts for lack of table space, in cafeteria style. The aforetime morning Bethel service at the breakfast table, a feature carried over from the original Bible House in Allegheny (North Pittsburgh), Pa., had to be discontinued. The new Bethel building was planned to extend along Columbia Heights from the existing Bethel southward to the end of the block at Pineapple street. To purchase the property standing thereon it took considerable time and abnormal expense. Thereafter to get the tenants out of these residences posed another problem, which caused long delays in getting onto the new construction work. Meantime building construction costs soared. For those Bethel family members who had been forced out of their living quarters by demolition of the fifty-feet-deep rear section of Bethel, houses were bought at 111, 113, and 151 Columbia Heights, in addition to using the house at 34 Orange street. This scattered the family to the least extent. The family's Monday night *Watchtower* study and Theocratic Ministry School meeting had to be transferred to the Fulton street Kingdom Hall of the Brooklyn Center unit of Jehovah's witnesses.

¹⁹ Much difficulty, causing vexatious delay, was met with in securing all the properties and sites adjacent to the factory. Finally the way was cleared for erecting a factory addition as planned and blueprinted. But before this, WBBR had expanded. New transmitter equipment was installed and three new steel towers, 411 feet high above grade, were erected at WBBR, Staten island. Tuesday night, May 25, 1948, at 7 p.m., the old radio equipment was signed off the air, and the new equipment, with power increased from 1,000 to 5,000 watts, was switched on, to send the program in a directional beam from the three steel towers across the hitherto impenetrable populous metropolitan area of Greater New York city. At its old studio in the transmitter house Brother Knorr officially inaugurated WBBR on its new equipment and power by a radio speech telling of the expansion of God's visible organization. By then 233,578 Kingdom publishers over all the earth were reporting field activity monthly. The Watchtower Bible School of Gilead had already graduated a thousand students, and 534 of them were located in 68 lands and in 85 different missionary homes. Prospects for further expansion were bright.

²⁰ An unusually mild winter of 1948-1949 furnished most favorable weather for construction work to begin on the new Bethel. The construction work on the new factory began in January, 1949. At long last the time for occupying the new structures arrived. Behold, there stands the new Bethel home, a strong imposing structure ten stories high above

17. How was new construction at headquarters necessitated?
18. What adjustments at Bethel were made to allow for this?

19. How was WBBR improved and the new equipment put on the air?
20. What buildings now crown the construction work at headquarters?



BETHEL AND THE NEW HIGHWAY

Showing, front center, what is left of the 1910 structure; on left, the 1927 building; to the right and rear, the 1950 twelve-story edifice.

Columbia Heights and surmounted by a rectangular watchtower. Up above the city's new cantilever highway of two levels for motor vehicles and a promenade Bethel rears itself in a commanding position, occupying now the complete block from Pineapple to Orange street and increasing the living quarters to accommodations for more than 450 persons, two in a room. A half mile away stands the factory with its new addition, a structure of concrete nine stories high, and the whole factory now extending from Adams to Pearl street and with its floor space almost doubled. Page space here does not allow for description of these fine buildings which Jehovah God has provided for equipping his visible organization to be richer than ever in good works. Let the pictures herewith describe them to you.

DEDICATION

MONDAY, January 30, 1950, was set for dedication of the new Bethel to the consecrated service of the Most High God. That night the first meeting was held in the incomparable Kingdom Hall in the basement of the new home, the hall having entrances both from within the home and from the street at 136 Columbia Heights. Present are the regular Bethel family and brethren from WBBR, Staten island, and about 80 brethren recently arrived from foreign shores to enter the 15th class of Gilead, the entire gathering numbering about 400. All faces are aglow. All hearts are swelling with the joy of Jehovah. At 8 p.m. the dedication exercises open as chairman Brother Knorr announces a Kingdom song for all to sing. All heads and hearts then bowed in prayer while Brother Knorr thanked Jehovah God for His gift of the new Bethel and expressed the dedication of it wholly to the loving service into which He has called us through Jesus Christ. Brother Knorr's dedication speech now followed. It portrayed how, in fulfillment of Jehovah's prophecies at Isaiah chapters 54 and 60, expansion was due to come, even as it has come, and his visible organization was to be beautified, improved and better regulated for the marvelous work of bearing witness to

his name and kingdom. Various features of the expansion from early times were described as detailed in our preceding pages, and Brother Knorr envisioned our spreading out within but a few years to even beyond the present home and factory when these had reached their capacity. His appeal to the brethren was to be loyal to Jehovah's Theocratic organization and to cleave to it. He urged or invited the members of the family to make the enlarged Bethel their real home and to enjoy and use it as such to God's glory and in furtherance of their own part in his blessed service.



1, 2. When and with what exercises was the new Bethel dedicated?

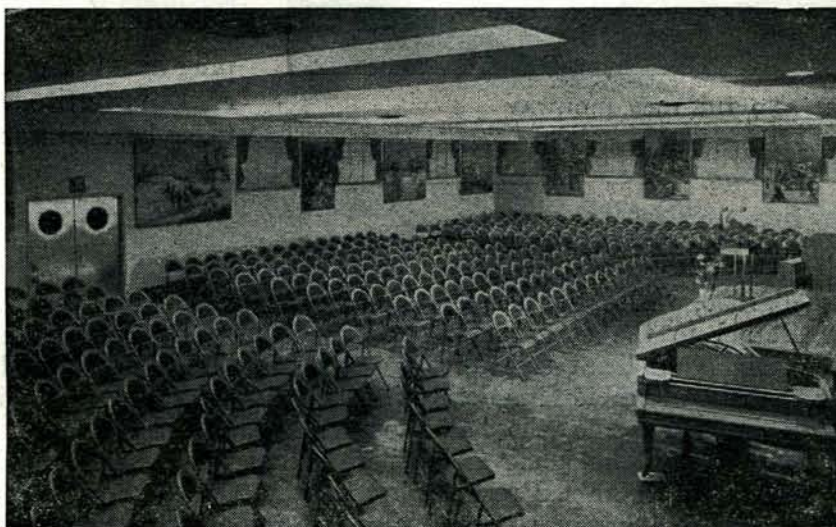
THE OPENING OF THE NEW BETHEL

² The directors of both corporations were present in full number. So Brother Knorr then called to the platform for brief speeches the Society's vice-president, its secretary-treasurer and his assistant, then three members of the board of directors of the New York corporation who included the factory servant and the Bethel home servant, and finally the other three members of the board of directors of the Pennsylvania corporation. All voiced warm appreciation for God's provision of the new home and its modern appointments and facilities. With earnestness they exhorted the brethren to greater love of His organization and to stick to its work here at headquarters. Concluding the speeches, Brother Knorr pointed to the advantages that the home and its family life offered, and encouraged all to be wise and take full advantage of them. A closing song by the assembly, a final prayer by the vice-president, and then the assembly adjourned to enjoy some ice-cream and cake and informal companionship together.

³ This inaugurated regular use of the Kingdom Hall. The subsequent Thursday night the new Brooklyn Heights unit of the Greater New York company of Jehovah's witnesses held its first weekly Theocratic Ministry school and service meeting there. The next night the Brooklyn Center unit, which had just been forced out of its Fulton Street meeting-place, held like meetings. On Sunday the weekly study of *The Watchtower* and public lectures were held by each of these units at its assigned time for use of Kingdom Hall. The following Monday night the Bethel family met there for its advance study of *The Watchtower* and its Theocratic Ministry school. After the review questions and the instructor's talk to all the school in the Kingdom Hall the family divided up into five groups, one group staying in the hall for its three student talks and counsel, the other groups going to four other locations.

⁴ In March the radio office force and studio personnel moved from Staten island into Bethel, where it has its offices and elegant studios of floating type, a large and a small one, with the control room in

between. The large windows permit visitors in the observation room to clearly view all going on in the studios while they listen in on the loud-speaker. Kingdom Hall itself will be used as the largest of WBBR's studios, the console of a new and larger organ being located westward of the speaker's platform. The broad grill-work in front of the organ pipes is just behind and over the platform. Full-scale educational and musical programs carried on by the Bethel family will be radiocast direct from Kingdom Hall. On Sunday, March 12, at 8 a.m., WBBR initiated its broadcasting from its new Bethel studios, the Society's president fittingly presenting the day's text and after a musical interlude the *Watchtower's* extended comment thereon, as the opening feature of the day.



KINGDOM HALL AND WBBR STUDIO

⁵ Saturday night, April 1, marked the first celebration of the Memorial of Christ's death held in the Kingdom Hall, first by the Brooklyn Center unit and then by the Brooklyn Heights unit, Brother Knorr conducting the latter. The following Monday, April 3, marked another step in utilizing God's equipment for his people. For about three

and a half years now the Bethel family had eaten cafeteria-style in shifts, without the former table-discussion privileges. But this morning the spacious new Bethel dining-room in the subbasement was opened up. At 7 a.m. the family were all seated, in full number, in groups of ten about each table. Forty such tables are available, besides large serving tables at the western side. Brother Knorr at the head of table No. 7, with the microphone at his place, sat at the eastern end with the entire dining-room well in view. Announcing the restoration of the morning Bethel service, he explained how it would be conducted henceforth, and then demonstrated it. He called for the reading of the day's text in the 1950 *Yearbook* by a brother at his table, near the microphone. Questions on the text were called for. On each question Brother Knorr asked several members of the family, brothers and sisters, for their comment and then threw each question open for any voluntary comments. He closed the discussion by giving his own

3. To what use was the Kingdom Hall put immediately thereafter?
4. Where and how did WBBR open up its new studios?

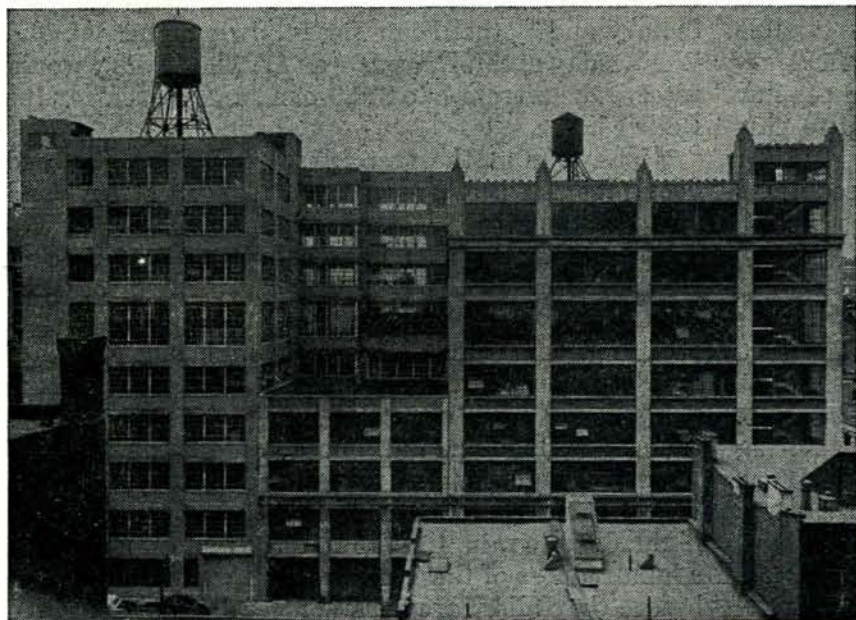
5, 6. When and how was the new Bethel dining-room inaugurated?

extended comment upon the text as a whole, after which he had the brother read the *Yearbook* comment. The morning prayer followed, which Brother Knorr offered, thanking God for his loving-kindness and asking his blessing on the day's activities by his people everywhere and also acknowledging his provision of the morning meal. Only he stood as the one

Brother Knorr offered a short prayer of dismissal. Before each meal a brother is called upon to ask the blessing upon the food. Dismissal at close of the meal is by prayer.

⁸ The same eventful Monday the new factory was opened up and the office and factory force expanded into it. Overcrowded conditions were at last gone.

That night at seven o'clock the members of the family, according to Brother Knorr's announcement, began a tour of inspection of the new Bethel home and its appointments and operating equipment. From top to bottom they toured, inspecting offices of the president and his staff, the legal and financial departments, the beautiful new library, the sewing-room and laundry which were put in regular operation for exhibition purposes, and the kitchen replete with all its shiny modern equipment. The factory next came in for inspection. All its nine floors were put in full operation. All those inspecting rejoiced at the increased space now available for convenient handling of the work. They marveled at all the machines and apparatus for discharging the tremendous amount of work that the office and factory force must daily turn out. Of



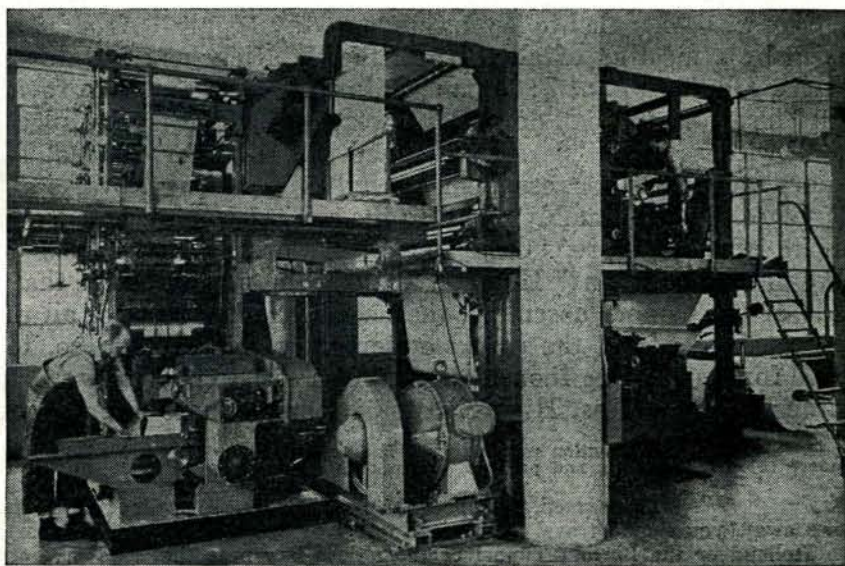
THE WATCHTOWER PRINTING PLANT

offering prayer, his voice carrying well through all the dining-room without benefit of the microphone; all the rest of the family remained seated.

⁶ The prayer being finished, the family proceeded to eat their breakfast, the food being efficiently served by the waiters from quietly rolling carriages with six tiers for dishes of food. The kitchen adjoins the dining-room on the north, and when the partitions are rolled up it can be viewed beyond the counter and warming units for keeping trays and pots of food heated.

⁷ The family greatly appreciated the resuming of the morning Bethel service. They confess to receiving many blessings from it. It provides spiritual food, our most necessary portion, the first thing in the day for the assembled family. We recommend that all Christian families or households carry on such a morning breakfast-table service, using the daily text and comment published in the current *Yearbook* or in foreign-language issues of *The Watchtower*. This helps to start off the day aright for everyone participating. At the close of the meal the Bethel family rose at their places and

7. What breakfast-table service do we recommend for households?



OUR NEW PRESS PRINTS 29,000 MAGAZINES AN HOUR

special interest and attraction was our new quarter-million-dollar rotary printing press newly installed on the press floor, the sixth floor. It is capable of running off up to 29,000 copies an hour of a magazine like *Awake!*

⁹ Touring over, the family returned and took their

8. What also was opened up that day? What inspection tours followed?
9. What spiritual exhortation closed this eventful day?

assigned seats in the Bethel dining-room for some ice-cream and cake, shortly after 10 p.m. While all were enjoying their refreshments, Brother Knorr called on eight brothers (none Society directors) who had been members of the family for quite a number of years to come to the microphone and each offer some remarks. We were all glad to hear their words of appreciation and encouragement to be true and faithful in serving God together with his visible organization. Brother Knorr offered the final remarks, exhorting the family members to be regular in attending the morning Bethel service and to partake of all the spiritual food which is the peculiar privilege of the Bethel family. He dismissed them now with prayer. It was past 11 p.m. So off to bed!

PRECONVENTION ACTIVITY

¹⁰ The family's tour was a forerunner of the mammoth-scale tour expected to follow the 1950 International Assembly of Jehovah's witnesses at Yankee Stadium, New York, July 30 to August 6. In its announcements the Society has been inviting all conventioners to make the tour. The New York company of Jehovah's witnesses is to play host to them all. Besides thousands of hotel accommodations, it was estimated the conventioners will need 50,000 accommodations in private homes of New York city. House-to-house canvassing for such rooms by workers from companies within a 25-mile radius of Times Square was scheduled to begin Sunday, May 14, preceded by a meeting of all these in the St. Nicholas Arena, Manhattan, at 7:30 p.m., Saturday, May 13.

¹¹ The arena and hall downstairs were packed with 4,837 witnesses and persons of good-will. Brother Knorr was first to address them, officially announcing the place of the assembly and also the subject of his public address there, "Can You Live Forever in Happiness on Earth?" He showed them the magnitude of the coming assembly, the need of rooms in private homes, and the grand opportunity this offered for penetrating thousands of homes with living witnesses of the Most High God to give an intimate

testimony to the Kingdom. His people in this metropolitan area would themselves see to securing the needed rooms; a limited number of days remained for doing it. Talks by the convention servant and his assistants were next presented, also demonstrations on how to apply for rooms tactfully and effectively. Closing the two-hour program Brother Knorr returned to the stage and invited all there to visit the factory and Bethel home the following Tuesday and Wednesday nights, May 16 and 17. The factory would receive them from 7 to 8:30 p.m., and thereafter the Bethel home.

¹² The tour at the factory started on the ground floor, from an entrance on Prospect street, and moved up floor by floor to the ninth and last. Descending direct to the first floor after nearly a mile of walking through the building, the party proceeded over to the Bethel home. Entering through the stately reception room and passing through our beautiful lounge room, they were guided to the new radio studios, the sewing-room, laundry, kitchen, dining-room and Kingdom Hall. Tuesday night 1,315 friends from many companies toured the factory, 1,260 of whom then visited the Bethel home. Wednesday night, despite rain, 1,165 toured the factory and about a hundred less of these the home. It was about 10 p.m. before they all cleared the home. All were delighted and blessed.

¹³ Now we await the mass visit of the conventioners, from more than 70 lands of the earth. They are keenly interested in seeing all the equipment which our all-provident heavenly Father has given his visible organization to deliver the great Kingdom witness ahead. They will be filled with wonderment and with praise of Him at what they see. As we meditate on His goodness to his organized witnesses, we give him thanks. We ask the prayers of all persons of good-will that we may faithfully, wisely and efficiently use all these his gifts, as long as he privileges us to do so, to advancing the interests of his righteous new world and to vindicating his holy name and universal sovereignty.

10, 11. (a) What pre-convention rooming work had to be done, and by whom? (b) What meeting and program prepared them for this?

12. How was the invitation responded to and the tour conducted?

13. For all this provision whom do we thank? We ask what prayers?

(Continued from page 210)

miles away, you should travel by U. S. Route 1 or 22 to either the Holland or the Lincoln Tunnel or the Erie Ferry near the Holland Tunnel. In Manhattan take the West Side Express Highway (no trucks permitted) to 158th Street exit. The bridge

at 155th street will take you across the Harlem river to the stadium. There are no parking facilities right at the stadium.

It is hoped talks at Yankee Stadium will be transmitted by telephone lines to the camp for the benefit of those who must be on duty, but to get the real blessing come to Yankee Stadium daily.

The International Assembly of Jehovah's Witnesses

invites you to hear

the public

address

**CAN YOU LIVE FOREVER
IN HAPPINESS ON EARTH?**

by

N. H. KNORR

President of Watchtower Society

Admission Free

SUNDAY AUG. 6 3 PM
YANKEE STADIUM

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All persons are invited
to attend the
International Assembly
of Jehovah's Witnesses
July 30 to August 6, 1950

Yankee Stadium
New York



The

WATCHTOWER

Announcing
Jehovah's Kingdom



"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY No. 15

AUGUST 1, 1950

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of God will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"THEOCRACY'S INCREASE" TESTIMONY PERIOD

The International Assembly for 1950 at New York city! This starts off the Testimony Period entitled "Theocracy's Increase". And so many from all parts of the earth will begin August, the Testimony month, with attendance at the assembly. But whether at the assembly or not, all adherents of The Theocratic Government will loyally take part in the world-wide testimony. The book "Let God Be True", now published in 20 languages, will be the leading offer for the month, on a contribution of 35c. Where it is not available, another bound book to correspond should be offered to the people. Surely our readers will want to work for The Theocracy to increase its devoted subjects by circulating the literature which advertises that Government and thus help others to come under its benign sway. Let any reader write us who wants assistance to get started witnessing and needs references and instructions. We count on the report of every participant in the Testimony Period. So make your report at the close of August and thus give proof in your case of The Theocracy's general increase.

"WATCHTOWER" STUDIES

Week of September 3: "Serving with the Servant,"

¶ 1-17 inclusive, *The Watchtower* August 1, 1950.

Week of September 10: "Servant's Care of the Master's Goods,"

¶ 1-19 inclusive, *The Watchtower* August 1, 1950.

ITS MISSION

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

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

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"THE WATCHTOWER"

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

AUGUST 1, 1950

No. 15

SERVING WITH THE SERVANT

"Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."—Matt. 24: 46, 47.

JEHOVAH is the omnipotent Ruler of the universe. At his right hand is the loyal and faithful King, Christ Jesus, who serves for evermore. The kingdom of the appointed ruler will exercise authority over this earth until everything therein praises and magnifies the Creator's holy name. Into this marvelous service 144,000 have been called to participate, and such called ones will, by making their "calling and election sure", be the bride of the King, and will be "joint heirs" with him. As Kingdom inheritors they know that by promise they are to share the throne with the glorified Bridegroom. And what is of more immediate concern, that royal Spouse has revealed to them that during this world's *synteleia* and before completing their earthly course the sign of his favor toward them would be marked by his entrusting them with special Kingdom responsibilities. Such Kingdom interests must be guarded, watched and increased amid the turbulence of this world's closing years. Nor would any human or demon attraction or the confused events occurring in these fateful days succeed in diverting the faithful stewards from their service. These very events now coming to pass supply further evidence of the fulfillment of prophecy pertaining to the presence of our Lord Jesus Christ, the nearness of the final end of this evil world, and the requirements now laid upon the true servants of the kingdom of heaven.

² That kingdom of God, with its appointed Ruler, is of the greatest importance, and centuries have been used in its preparation. The King will rule in righteousness, enforcing God's law and breaking down every power opposing truth and justice. "Then will come the end—when he surrenders the Kingdom to his God and Father, having overthrown all other rule and all other authority and power. For he must reign until God has put all his enemies under his feet." (1 Cor. 15: 24-26, *Twentieth Century*) Christ Jesus receives this kingdom from his Father. No man or earthly powers could possibly give it to him, for it is not theirs. "For every beast of the forest

is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." (Ps. 50:10-12) "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 the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:7, 8, *Am. Stan. Ver.*) Satan, the god of this evil world, never had the possession of the earth with its mountains, oceans, lakes, rivers, trees, flowers, animals, birds, fish and other created things. These were not his to give to anyone. Adam did not come into this glorious dominion. The apostle Paul states at Hebrews 2: 5-8 that this dominion will be given to Christ Jesus. Paul here was quoting from Psalm 8, which clearly teaches that the Universal Sovereign has put all such created works in the charge of his beloved Son. "Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1: 20-23, *Am. Stan. Ver.*; see also Dan. 7: 13, 14, *Am. Stan. Ver.*; Dan. 2: 44; Ps. 89: 34-37.

³ Thus the everlasting kingdom belongs to Christ Jesus even as he himself declared: "I appoint unto you a kingdom, even as my Father appointed unto me." (Luke 22: 29, *Am. Stan. Ver.*) Further, as to his sharing it with his faithful disciples, we read, "As you know how we . . . warned you to walk worthily of that God who is inviting you into his own glorious kingdom."—1 Thess. 2: 11, 12, *Diaglott*; see also Rom. 8: 17; Phil. 3: 10-14; 2 Tim. 2: 12.

⁴ When Jesus Christ was on earth he committed many things to his disciples. There were his Word,

1. Jehovah and Christ Jesus being rulers means what to his people on earth today?

2. Who receives the dominion, and what scriptural proof do we have?

3. With whom does Christ Jesus share his kingdom?

4. What were some of the interests he committed to the care of his church?

the feeding of the sheep, "my peace," preaching of the Kingdom, the honor of the Father's name. Later at Pentecost, through the operation of the holy spirit and the ministrations of the apostles, more interests were placed in the church's care. "Every one of us, however, has been entrusted with some charge, each in accordance with the extent of the gift of the Christ." (Eph. 4:7, *Twentieth Century*) Many of these gifts are mentioned in verse 11: "He it is who gave to the church apostles, prophets, missionaries, pastors, and teachers." All these gifts were for a specified purpose: "For the complete qualification of the saints for the work of service, in order to the building up of the body of the Anointed one." (Verse 12, *Diaglott*) The apostles faithfully performed these services, and loyal service has been rendered at the end of the world where we now are. There have been among the millions of professing Christians a few who have fed the flock of God, kept the good and true Word of God before the people, who have strengthened those of the household of the Lord and preached "the kingdom of heaven is at hand", all to the honor of the heavenly Father's name. When the Lord Jesus Christ returned in power and glory to establish his Kingdom rule over all the earth, he was to find the faithful servant discharging his responsibilities in a manner pleasing to him. When with his disciples, he gave a parable which is also a prophecy pertaining to this very servant's work, and showing what would happen. A consideration of this parable and appreciation of its fulfillment now brings joy, comfort and strength to God's own people.

PARABLE OF "FAITHFUL AND WISE SERVANT"

⁵ "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath." (Matt. 24:45-47, *Am. Stan. Ver.*) It will be observed that the prophecy does not pertain to just any servant, but to one who has been specially chosen, one "whom the master hath appointed over his household" (*Roth.*); "whom his master put in charge of his household." (*An Amer. Trans.*) The chief service mentioned which had to receive attention was 'to give food in due season', or "to give the members of it their supplies at the proper time". (*An Amer. Trans.*) By this servant's faithfully, thoughtfully, loyally and prudently carrying out his assigned duties he received the approval of the master. "Happy that servant, whom his master, on coming, shall find thus employed!" (Matt. 24:46, *Diaglott*) Well pleased is the Lord and so is the servant. Following

this commendation of the servant the master rewards him by entrusting much greater responsibilities to his care. "He will set him over all that he hath." (Verse 47, *Am. Stan. Ver.*) "He will put him in charge of all his property." (*An Amer. Trans.*) "He shall make him ruler over all his goods."—*King James Version*.

⁶ This parable's prophetic fulfillment comes to pass at the second presence of the Lord Jesus Christ, at the end of the world. It is now being fulfilled, and therefore can be understood. Who then is the "faithful and wise servant"? Where is the "household"? How and when did the "master" come and approve the "servant"? What is meant by the "goods", "property", "possessions"? What is meant by being made "ruler over all his goods"? These questions and many more come to the mind of the reader. It is possible to understand the fulfillment of this parable now, and blessed are your eyes if you see.

⁷ First, let us locate the time of the fulfillment. Verse 46 says 'when his master returns', and verse 44 states "the Son of Man is coming at a time when you do not expect him". (*An Amer. Trans.*) It will be appreciated that the prophecies recorded in this 24th chapter of Matthew pertain to the end of the world. The Lord uses one of his own titles, "Son of man," therefore making it obvious that he was referring to himself as the "master" of the household. The time is that of the second appearing of Christ, and in this evil world's "time of the end", or *syn-téleia*, when his kingdom is due to commence its rule.

⁸ Who is responsible for seeing to it that the household is fed? On another occasion Jesus said to his followers, "'Do you understand all this?' They said to him, 'Yes.' He said to them, 'Then remember that every scribe who has become a disciple of the Kingdom of Heaven must be like a householder who can supply from his storeroom new things as well as old.'" (Matt. 13:51, 52, *An Amer. Trans.*) These therefore are the "kingdom of heaven" class, the prospective members of the "bride of Christ", those who are "in Christ", as mentioned in Romans 12:5 (*Am. Stan. Ver.*): "So we, who are many, are one body in Christ, and severally members one of another." "For all the promises of God have their 'Yes' in Him; and therefore through Him also we utter the 'Amen' to the glory of God. But He who confirms us as well as you in union with Christ, and has anointed us, is God, and He has also set His seal upon us, and has put His spirit into our hearts as a guarantee." (2 Cor. 1:20-22, *Weymouth*) They are of "the anointed". This company is made up of 144,000 members (Rev. 14:1), whose calling began with the

6. When is this parable due for fulfillment, and what are some of the questions which come to the mind?

7. Which portions of scripture in the parable help us to locate the time of fulfillment?

8. Who are the "anointed"? and what is meant by "anointed remnant"?

5. Who appointed the "faithful and wise servant", and what was it that so pleased the Lord on his return?

apostles and nears its completion at the second appearing of Jesus Christ. It is now about complete. Indeed only a small remnant of this company, generally known as the "anointed remnant", is now left on earth. Such a class would be on the earth when the Lord returned, for so he taught.

⁹ The Lord Jesus Christ was enthroned as the new world's King in 1914, as all the prophecies of old and facts of today testify. Earth's greatest event then took place, for that is when the Most High God instructed his Son to 'rule in the midst of his enemies'. (Ps. 110:1, 2) Then it was that action commenced in heaven to bring forward the Kingdom rule, this new power which will rule all nations. (Ps. 2; Rev. 12:5) Before this all-important date, there had been a preparatory work going on for years. The 40-year period of time (from 1878 to 1918) was foretold in Scripture prophecy, and generally has been referred to as the "Elijah" or "John the Baptist" work, and so named because it constitutes a large-scale, modern-day fulfillment of their prophetic works. "The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." (Mark 1:1-3, *Am. Stan. Ver.*; Matt. 3:1-12) "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." (Mal. 4:5, 6, *Am. Stan. Ver.*) "And if ye are willing to receive it, this [John the Baptist] is Elijah, that is to come." (Matt. 11:14, *Am. Stan. Ver.*) The way must be 'prepared' before the King appears. During the 40 years before 1918, as in the days of John the Baptist, the message delivered was strong, clear, comforting to the poor in spirit, denunciatory of proud doers and testifying to the Christ of God. The anointed people of God for more than 30 years before 1914 were announcing the nearness of the end of the "Gentile times", and called upon the professed people of God to be ready for Jehovah's service. Message after message was publicly announced, several millions of textbooks were published, many more millions of tracts were circulated—all to call the people's attention to the fulfillment of prophecy and the urgency of being awake and watchful. The untiring, unselfish, wholehearted ministry of these faithful Christians was known to the "master" of the household, and he recognized them.

¹⁰ It was in the year 1884 that these faithful servants organized and established the Watch Tower

Bible & Tract Society, and began conducting through it all their ministrations. When the first president of this Society ended his earthly course in 1916, some who had been associated with the Lord's anointed rebelled against the servants of God. Their covetous hearts found expression in evilspeaking against God's loyal children, saying that the Watch Tower Bible & Tract Society was no longer being used by the Lord, that they had the light and the servants of God should follow them. Amidst all this contention, evilspeaking, hard sayings, treacherous actions, betrayals and the persecutions and trials of World War I the faithful anointed continued to feed the household with proper spiritual food; and not once did they fail to publish the *Watch Tower* magazine.

¹¹ The church was certainly being tried, from without and from within. Then in 1918 the Lord Jesus Christ appeared at the temple for judgment. His angels gathered out of his Kingdom class those who were offending and working iniquity. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear." (Matt. 13:41-43, *Am. Stan. Ver.*) The great invisible Judge quickly disposed of these wicked ones, and at the same time brought forth his faithful ones. "Then will the righteous shine out like the sun in their Father's Kingdom." (Verse 43, *Weymouth*) By getting the rebels and wicked ones out of the way he could use his own people and let them 'shine forth, for their light had come'. He approved these loyal servants, for regardless of all the problems, hindrances, trials and persecutions the anointed had gone right on with the work of feeding the sheep—and this always through the Watch Tower Bible & Tract Society.

THE "FAITHFUL AND WISE SERVANT"

¹² The master of the household said, 'Happy is that servant . . . He shall make him ruler over all his goods.' This servant's privileges and responsibilities are now greatly enlarged, for, whereas he had been caring for the household in general, now added duties were laid upon him. He was appointed to have the complete management of all the master's goods, the administration of all the property, possessions, lands and wealth. What could this now mean? What were the "goods", "possessions," "property" entrusted to this "faithful and wise servant"? Surely we immediately think of the greatest and

9. Why is 1918 an important date? Explain the work prior to 1918.

10. When was the Society organized, and what difficulties were experienced shortly after 1916?

11. What other great event happened in the year 1918, and with what results to the servants of God?

12. The faithful servant's being approved resulted in what?

most precious possession of the new world's King, and that is, the Kingdom. But how could the Kingdom be given into the servant's custody? Certainly it could not be that part of the Kingdom in heaven itself, for the anointed remnant is yet on earth. We find that this is exactly what it has to do with, the interests of the glorious Kingdom as they pertain now to this earth. That is, those Kingdom interests which are visible. Can it therefore really mean that the returned master who comes as earth's new ruler has made this "faithful and wise servant" ruler over *all* the present earthly interests of his kingdom? That is exactly what it states, and certainly no less. 'He shall make him ruler over all his possessions.' Not only do we believe this, but give thanks to God and Christ day and night for his loving-kindness to the children of men.

¹³ How are these interests cared for and administered? The answer, clearly, is by his anointed remnant through the organization he has so richly and unmistakably blessed during these 66 years, the Watch Tower Bible & Tract Society. Some readers may question this fact, but you are invited to consider the evidences and see for yourself it is true. Even at this point, can you think of another organization being used by God's people wholly and solely in the doing of his work? Here is a company of anointed servants of the Lord God who have devoted their all to his holy service, and are now acting in complete faith, honoring his name, preaching the King and the Kingdom, feeding the flock, and using this same organization to accomplish these purposes. It may be comparatively easy to just say, 'It is not so'; but can you name one other organization on earth today so engaged? You will find it is not possible. However, you will note that these statements are not mere assertions, but are facts and true. The Lord's "faithful and wise servant" has proof to show that it is "the servant", and once this has been established then those realizing it are compelled to make decisions as to their service. Can you, will you, continue to engage in services not authorized by or in harmony with the "ruler over all his goods", or will you learn God's way? You cannot do both. The "faithful and wise servant" is loyal and true, is blind and deaf to everything and everyone that would seek to cause division or hurt among the household, and this "servant" met with the Master's favor. Then make your decision.

¹⁴ Jesus Christ is the head of this "faithful servant", and all must recognize it. These most vital Kingdom interests are not just passed over or simply given away to the servant class to do with just as they wish. No, it is not like that at all. The "goods"

still belong to Christ Jesus, the "ruler", and he puts them in the servant's care, in his custody. They are handed over as a trust. Furthermore, would it not be a strange thing if Christ had more than one "faithful and wise servant"? Suppose he had two, or more, and each contended he had the rulership over the possessions. There would be confusion; and God is not the author of confusion.

¹⁵ There is only one Most High Jehovah, one Lord Jesus Christ, one holy spirit, one anointed company, one company of the Lord's "other sheep". There are not two Christs, and neither are there two anointed companies. So today there is only one "faithful and wise servant" class. Consider Jehovah's past dealings. For example, Noah: He was the one chosen for that pre-flood work. To Abraham God gave the promise that his seed should possess the land and bless all families of the earth, not to two or three Abrahams. He used one man Moses to deliver, lead and give the law to Israel—not several men. The same can be said for Aaron the high priest, and for Jeremiah and his work. Of course, two can work in unison, like Elijah and Elisha, but certainly not with different commissions and against each other. By example and reason then we are forced to the conclusion that only one "faithful and wise servant" class has been entrusted with these all-important Kingdom possessions.

¹⁶ Following the assigning of these goods to this "faithful servant" class after 1918, some disputed and said to those officers of the Watch Tower Bible & Tract Society, who were representing the anointed remnant, "You are taking too much on yourselves. Who appointed you to this position?" "Where do you get your authority to assume you can now direct all the Lord's work on earth?" Or, "We also are God's people and have some rights, and we believe God still reveals his purposes through individuals irrespective of the servant body." Such rebellious ones tried to organize all God's people to act against the Watch Tower Bible & Tract Society, and hence against the "servant" body. They urged the children of God to separate and find their own paths or at least join them and *they* would feed and show them truths. And just where are those rebellious ones today? They are not to be found. It is just as though the earth opened her mouth and swallowed them up, as it did with Korah and the 250 princes of the congregation who joined in his rebellion against Moses, the servant of God. (Num. 16:1-35) Furthermore, at that time to settle the question of the appointment of high priest, Jehovah commanded a rod to be brought before him for each tribe, twelve in all, and he would cause one of the rods to bud, showing his appointment, and so

13. (a) How are the "goods" administered, and through which organization? (b) What does this mean?

14. To whom do these interests really belong? Why so?

15. By what examples and reasons may we be sure there is only one "faithful and wise servant"?

16. How did some view the "servant" receiving rulership over all the master's "goods"? And what has happened?

put an end to the murmuring. It was Aaron's rod that produced blossoms and bore ripe almonds. (Num. 17: 1-11) It is the same today. The anointed remnant of Christ's followers have not taken this responsibility upon themselves. Neither did they choose it. They were faithful to their duties and Christ rewarded them with added privileges and services. Anyone who questions who is the one appointed by the Master should look for the fruits. Whose "rod" has "budded"? Whose authority is bringing forth results? Surely the answer must be obvious; it is none other than this "faithful and wise servant". Some may not have realized this, but the testimony is there and is sure.

¹⁷ Continually and with promptness is the food from the storehouse supplied to the household. It is good, wholesome and nourishing, and the steady revelation of truths has made the household very happy and contented. It will keep on to the end, for the Great Provider, Jehovah, and the Lord Jesus Christ, who is the Greater-than-Joseph, are the ones supplying the food. It is good to remember there is

17. Why should we eat only at the Lord's table?

only one table of the Lord. Ample supply of excellent food is prepared and served there, and, if you know such to be the case, then why go nibbling at the table of those who are opposed to this wise steward of the Master's provisions? You might get spiritual poison, for their food has not been Theocratically tested. Why be concerned with the meager dishes of those outside of God's faithful household when there is so much to digest in the Lord's house? Those who are without are not cooperating with the Watch Tower Bible & Tract Society and therefore cannot help you, for they do not have the Lord's blessing, and you will be dishonoring God the Provider. There are those who try serving up meals for the Lord's people on their own tables independent of the Lord's, but it is of no use, for once they have left the Lord's household and set up housekeeping their food gets stale, and so do they; and, besides, consider the fateful results to those who treat the Lord's table with contempt. (Mal. 1, 2) The safest way for the members of God's household is to be content with the food of the Master's providing and as served out by his "faithful and wise servant". Masticate the food well, and you will rejoice and be strong.

SERVANT'S CARE OF THE MASTER'S GOODS

WHY are all the Master's "goods" placed in the care of the "faithful and wise servant"? It is because he would look after them well.

Just as the servant in the parable would see that everything was in a good state of repair, lands cultivated, good storage, plenty of fruit, vegetables and grain, members well clothed, so it has been today with this approved servant class, with the Kingdom interests. The household of the Master is well fed and equipped. The "servant" sees that the commandments of God and Christ Jesus are carried out, some of which are: "And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted." (Isa. 12: 4, *Am. Stan. Ver.*) "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion." (Isa. 52: 6-8, *Am. Stan. Ver.*) "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." (Isa. 43: 10, 11, *Am. Stan. Ver.*) "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (Matt. 24: 14, *Am. Stan. Ver.*) "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit." (Matt. 28: 19, *Am. Stan. Ver.*) "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand."—Ezek. 3: 17, 18, *Am. Stan. Ver.* See also Ezek. 9: 1-11; Zeph. 2: 1-3.

² The name of Jehovah is being made known in all the world. Everywhere the good tidings of the Kingdom are being preached. Multitudes are being taught the commandments. The warning to the wicked is being given and the end of this world proclaimed. The marking of those to be spared at Armageddon goes on. Hundreds of thousands are turning to righteousness and seeking meekness. The "other sheep" are being gathered into one fold. The King-

1, 2. How has the faithful servant looked after the "goods"?

dom Signal is raised on high, the road prepared for the returning exiles. The sheep are protected against aggressive and ruthless men, and those who would harm their eternal interests. The barren places in the world are blossoming, for where only a few years ago one or two persons were praising Jehovah now there are hundreds, yes, and thousands. The eyes of the blind are being opened, the ears of the deaf unstopped, the tongue of the dumb loosened, and the lame can leap. These miracles are now being wrought in the spiritual sense, but in the new world they will be realized in a very literal manner.

³ Other interests ("goods") of the Kingdom are also receiving the most careful, thoughtful and thorough attention, for the whole structure of the Lord's visible organization is watched and weak parts continually strengthened. The very charter of the Watch Tower Bible & Tract Society was brought up to date, and so the Society was made a more direct, living part and a powerful, usable instrument. Then there are the interests of organizing and directing all the branches, missionary homes, Watchtower School of Gilead, radio station, Kingdom farms, circuits and districts, all the assemblies, companies, pioneers, public witness service, Bible studies, Theocratic ministry school. There are many more new world interests which are "goods" or "possessions" placed in the care of the "servant".

⁴ Yes, these "goods" have been placed under the jurisdiction of the anointed remnant with its legal governing body operating through the Watch Tower Bible & Tract Society. No one else in the whole world has been given or made responsible for these possessions, nor given the authority to direct and handle such interests. To some readers this may seem a hard statement; but it is the truth, and is made for the protection of the Lord's "other sheep", that they may recognize this "faithful and wise servant" and know the "master" has confidence in his discharging faithfully what has been entrusted. Therefore, see now the progressive works of the returned Master in using his faithful people. If we see these things it becomes our bounden duty to cooperate with this servant to receive favor.

THE MASTER'S CONFIDENCE

⁵ Beyond all human comprehension is the marvelous arrangement made by the Lord Jesus Christ to entrust to his servant all the tremendous responsibilities on earth pertaining to the new world. The happiness of those who have the Master's confidence goes far beyond human pleasures. It is that inward consciousness of realizing the Lord's approval on the loyal and faithful ministry performed thus far.

It is refreshing and certainly beneficial for all to learn why the Lord has confidence in his people at this end of the world. Then, when understood, it sets the example for all to follow if they too would have his confidence.

⁶ The Lord knows they have held out his Word of life, have preached 'in season and out of season', guided his people in the right paths, never allowing his Word to be pushed into the background behind human philosophy, traditions of men, worship of creatures and the propaganda of this world. The servant has kept aloft the purposes and kingdom of God, yes, higher than all the schemes of men, above the insults, slanders and revilings of this evil generation. God will preserve his Word, and no one can destroy it; but how he rejoices and finds pleasure in those he can trust, the ones who have his spirit, who are as 'men after God's own heart'! (1 Sam. 13:14) The Lord knows from past service that his "faithful and wise servant" will be a loyal custodian of the Word, guarding it well, treating it as the most precious trust, magnifying it, suffering for it and even dying for it. He knows his own and has his confidence well placed.

⁷ The servant has not shunned to declare the whole counsel of God (Acts 20:27), regardless of whether announcing the peaceful, millennial reign or the destructive, terrible disaster of Armageddon, the exaltation of God's name, or the denunciation of the Devil's world. (Rev. 20:6; 16:12-16; Isaiah 12; Rev. 18:4,5) They have continually fought forward against all odds, through evil or good report. Through two world wars they have ministered, yet never stopping or pausing by the way. Onward, ever onward, completing their task and always caring for the Kingdom interests. Warning proclamations against the nations and the entire world have been delivered, and they have not hesitated to go before the highest courts of the land for the gospel's sake, or before rulers and many of the officials to testify to the Kingdom. All the way this "faithful servant" class has been deeply concerned with the new world interests. To everything else they have been blind. Yes, blind to everything but the doing of Jehovah's will and obeying the King! Their desire has been to serve and please the new world's King, and not men. This one thing they have done. This servant class has been absolutely dependable and thoroughly reliable. No opportunities have been allowed to slip by that could be used to further the Kingdom interests. Complete performance has been rendered. Not only have they cared for these "goods", but have sought always to advance them. The new world's King has confidence in his servant that he will hold these

3. What are some other interests cared for?

4. Who only has been made responsible for the "goods"?

5. The Lord's confidence means what to the servant?

6. What brings about this confidence in his servant?

7. (a) Has the "faithful and wise servant" shrunk from service? (b) How is the servant "blind"?

"goods" faithfully now and will continue to do so in the years ahead. There is much to be accomplished, and by Jehovah's goodness the great work will be done.

⁸ It is true and a fact that the Lord has shown his trust in this "faithful and wise servant", but how about all the individuals making up the anointed remnant and now the thousands of "other sheep" of good-will? Does this "ruler" express his pleasure and confidence in these individuals, or does he reckon and deal only with groups? Unquestionably he judges and approves or disapproves individuals. Of course, such persons do not operate independently of the "faithful servant". Some of these individual responsibilities are shown by the "parable of the talents".

PARABLE OF THE TALENTS

⁹ This parable is recorded at Matthew 25:14-30, and pertains to Kingdom interests, privileges and opportunities. When giving this and the other preceding parables the Lord said, 'The kingdom of heaven is like unto.' This does not mean that first when the church enters into heaven such a parable will be fulfilled, neither is he saying what heaven is like by those parables. No, he is not teaching that. Note Matthew 25:1, "Then shall the kingdom of heaven be likened unto . . ." This indicates a time feature, and is at the time when the Lord returns, but before he destroys this evil world and commences the 1,000-year reign among men. It is in the "time of the end" (*synteleia*). So with the parable of the talents; the master is going on a long journey and calls his servants together and delivers to them his goods. One gets five talents, another two, and the third gets one, "each according to his several ability," which ability really is depth of devotion.

¹⁰ The Lord returns and has a reckoning, and learns that the servant with "five talents" has increased to ten, he with two increased to four, and the third hid his one talent and therefore it was just as it was. The first and second servants are congratulated and rewarded. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." This clearly teaches that to be trustworthy, faithful and excellent servants we must not only hold and preserve what we have entrusted to us, but increase by doubling. Devotion and performance are required of all those who would hear the "Well done!" (Matt. 25:23) The Lord said, "You have been trustworthy in the management of a little, I will put you in charge of much." (*Weymouth*) This is a rule of action upon which the Lord acts; that is, faithfulness in the smallest matters indicates, yes, deter-

mines whether one would be faithful in large matters. On another occasion Jesus said, "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much." (Luke 16:10, *Am. Stan. Ver.*) "He who is trustworthy in the smallest matter is trustworthy in a great one also."—*Twentieth Century*.

¹¹ There are those who enthusiastically tackle the seemingly big tasks, especially if it brings them into the limelight, but how about smaller, insignificant tasks, perhaps menial ones, not seen by others? These may seem to be so unimportant that they could easily be left for someone else to do. A servant shows his degree of faithfulness and trustworthiness by the care and diligence he devotes to these small things. The servant must prove his own dependability. Think of the servants of God who gained his complete approval. Moses, for example, the visible leader of approximately two million persons, with all his tremendous responsibilities; yet note the thoroughness with which he attended to every minute detail when building the tabernacle and its furnishings. The record is, "And Moses indeed was faithful in all his [God's] house as a servant, for a testimony of those things which were afterward to be spoken." (Heb. 3:5, *Am. Stan. Ver.*) Jehovah could safely trust Moses to do whatever He commanded. Moses proved himself to be reliable, thoroughly dependable, and it is true today that if we want the Master's confidence and approval, also increased privileges, then individually we must be dependable and trustworthy.

¹² The Creator himself supplies the pattern for all his creatures to follow. Note how carefully and with what thoroughness he has provided for all. The animals, birds, fish, trees, mankind—nothing is missed. The desire of every living thing is satisfied. (Psalm 104) Observe too all the careful preparation for the new world's rule. The Lord Jesus is a perfect example of one caring for the smallest details. Let us remember that any service we are called upon to do by the Lord's "faithful and wise servant" is important, whether it be large or small, seen or unseen. Do it as unto the Lord. All such work is important and honorable if we count it so. The psalmist said on one occasion, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Ps. 84:10, *Am. Stan. Ver.*) Therefore let us not shirk any assigned tasks. Accept the responsibility and do not seek the easy way out of it as do those of this world. Rather, let us enter into it with all our hearts and be faithful.

¹³ To be faithful in our service we must use our

8. Does the "ruler" show his confidence in individuals?

9, 10. What does the parable of the talents show, and when is it due for fulfillment?

11. (a) What Theocratic rule is here taught? (b) Moses is an example of what? and how can this be applied now?

12. What does Jehovah's thoroughness teach us?

13, 14. What are some of the Kingdom talents entrusted to the individual? and what must be done with them?

"talents", or Kingdom interests, so they will increase. Try to double them. How can this be accomplished? From what has already been stated, it will be appreciated what are the Kingdom interests committed into the custody of the "faithful and wise servant", and therefore it will be easy to see how individuals may handle the same interests. All servants of God are entrusted with some Kingdom service, large or small. Why, the very knowledge of the truth itself is a trust, for it has been given to us by the Lord, and it can also be taken away from us by the Lord. We do not keep ourselves in the truth by human methods, such as the mere human will-power. No, for it is the loving-kindness of God that grants this treasured knowledge. God pushes the proud away, and the meek he shows his covenant. This being so, then what are we doing with this interest? Are we increasing in knowledge and understanding? It grows with use, it does not increase by hiding it. Then we have interests in magazine advertising, back-calls on interested persons, Bible studies and other field service. Then the congregational services must be attended to. Every servant, every pioneer, and all the brethren serving in the Society's institutions have "talents" or "interests".

¹⁴ Regardless of where we are, if our service has been assigned to us by and through the "faithful and wise servant" then it must be a Kingdom service, because that servant is "ruler over all the goods". Then, are we developing the service given into our custody? Are we merely going through the routine, as it were, with no enthusiasm, zeal, eagerness and joy behind it? Are we performing our service with promptitude? Do not aspire to be in the limelight, but let the Lord and his "faithful servant" assign you the tasks. Remember that promotion comes from the Lord. (Ps. 75:5-7) Be grateful and appreciative for even the smallest service you can perform. Another Theocratic rule that must be borne in mind is, "To whomsoever much is given, of him shall much be required." (Luke 12:48, *Am. Stan. Ver.*) "For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." (Matt. 13:12, *Am. Stan. Ver.*) There must be an increase of what has been entrusted.

INCREASE

¹⁵ How does a man increase his worldly business? He will first become well acquainted with the product he is selling. It may be he is convinced it will do a certain amount of good, and he becomes optimistic and enthusiastic. Then he commences advertising and provides for demonstrations, learns how to meet

and to treat opposition and competition. He gets good, reliable assistants, and spends his money where it will bring the best results. He must work hard, be untiring in efforts, boundless in patience, if he wants the desired results. If all these things are accomplished for secular business, for goods which are transitory and perishable, then how much more should we do for Kingdom "business", which is eternal. In this new world you have a personal interest; for do you not expect to live in it and enjoy its blessings? If so, then be one of those servants expending yourself on its behalf. Add something to your service. Do not be trying to show the 'ruler of all the interests' how to do his business, but get busy with those committed to your care. If only all the Lord's servants would put the same thought, planning, enthusiasm, hard work, alacrity, in the new world's service as they do in their own worldly affairs, then they would reap 100-percent increase. Then greater and wider opportunities of service would come to mind, opening out wider fields. Neglect toward these interests brings disaster. "The slave who knows his master's wishes, but does not get ready or act upon them, will be severely punished." —Luke 12:47, *An Amer. Trans.*

¹⁶ To be approved by the new world's Rulers we must increase the interests we have, large or small. Therefore concentrate on the Lord's work and do not permit your personal business matters and other affairs to hinder your handling the Lord's interests so they will increase. Accept your responsibilities and do not wait for someone to urge you on, but go forward yourself. You are one of the Lord's servants. Make the King's business the most important, and force your own into second or even third place. Never be indifferent, careless, unreliable, escaping responsibilities. Rather, copy the "faithful and wise servant", who now has charge of all the Lord's visible Kingdom services.

COMMENDATION AND JOY

¹⁷ Esteem above all else the obtaining of the highest praise and commendation from the King of all kings, the Ruler chosen by Almighty Jehovah. "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." (Matt. 25:21, *Am. Stan. Ver.*) Faithful service brings the reward, for more responsibilities are placed on the shoulders of such servant, and this happens before the old world is destroyed. These approved ones are also entering into the joy of their Lord. The great joy of the new world's ruler is to do the heavenly Father's work, to see that his name, Jehovah, is

15. (a) How should each servant handle his talents? (b) What would a person do to increase his worldly business, and what to increase the King's business?

16. How can we make sure we increase our Kingdom interests?
17. How are the commendation and "joy of the Lord" given to his servant in these days?

praised forever and ever, and to have part now in vindicating it before all the world. That joy knows no limits. Then there is the destruction of this evil world, removing evildoers for all time. Oh, that the day might even be hastened! It cannot come quickly enough. Then the Devil, his demons, his rulers of darkness, will be gone. Does not even this prospect bring abounding joy to your heart? And there is still more to follow.

¹⁸ Can you not begin to enter into the "joy of thy Lord"? Yes, it is possible, and *that* to the extent of your faithful service. This joy is not given to the slackers, murmurers and idlers, but only to those who are ever alert, awake and seeking to increase at all times. The greater the service and approval, the more we enter into the joy. All the joys of Kingdom service, belonging to the King, we may enter into, and the immediate future holds many more. This is our day of prosperity. Let us rejoice and be glad that now we are in it. (Ps. 118: 23-29) Be joyful in the King of the new world. There has never been a time like this in the history of man, and there will never be such a time again. Share the King's service now, and share the King's joy. Now is the time to work hard and work with a will. The work is joyful and will continue so, bringing its increase in talents (Kingdom interests). The promise has been made, "Thou wilt show me the path of life: in thy presence is fulness of joy; in thy right hand there are pleasures for evermore."—Ps. 16: 11, *Am. Stan. Ver.*

18. How can we begin to enter into the joy of our Lord?

¹⁹ Then everlasting blessings in the glorious new world. "And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." "For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." (Isa. 35: 10 and Rev. 7: 17, *Am. Stan. Ver.*) No time now to slack the hand, but be busy in the Kingdom service, improving, increasing, always expanding your talents (Kingdom interests). The time is short. All loyal, faithful servants of God, enter fully into your present service. Greater responsibilities, which may require all the strength we have, lie ahead, but the rewards are also great. Therefore let all be sober, be vigilant, be energetic. Foes will come up against us, but Jehovah will push them back, so that we can get ahead with his precious work. Watch the "faithful and wise servant" and receive with meekness and gratitude the counsel and instructions issued. Keep away from the tables of those opposed. Watch well your present interests in the Kingdom. Do not spare yourself, but increase more and more, and you will be conscious of the Lord's approval and those sweet, delightful, satisfying words of approval by the Master, "Well done, good and faithful servant!" Our eternal existence depends upon faithful performance of duty.

19. What future rewards are in store for those who increase their talents?

GOD'S GOVERNMENT

THE government of Jehovah God is of paramount importance to all who are seeking the way to life.

By and through his government or kingdom Jehovah will vindicate his name and establish lasting peace in the universe, and never again shall affliction rise up. (Nah. 1: 9) In all periods of time honest men have desired such a government and have had some vague knowledge of its coming. Now God's kingdom or government is here, and every person of good-will toward God will be anxious to learn about that government. The government of Jehovah God is a Theocracy because under the immediate direction and administration of Almighty God. It is a righteous government because all of Jehovah's ways are right and righteous. Jehovah is supreme; and all who have a part in his government must be in full accord with him and joyfully obey his commandments.

Following the rebellion in Eden the first ray of hope set before man was God's promise to establish a righteous government on earth. Abel had faith and hope in that coming government. Likewise Enoch, Noah, Abraham, and a few others desired that government and by faith looked forward to it. (Heb. 11: 1-16) With the descendants of Abraham God set up a typical Theocracy. He used the

Israelites to make prophetic pictures of his coming real Theocratic government. Moses, Aaron, Joshua and Samuel were representatives on the earth of God's Theocratic government. When the Jews requested a man for king they displeased God, and concerning this it is written: "And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee."—1 Sam. 8: 7, 8.

Demon religion, brought in by the Devil, was the reason for the Jews' rejecting God as King. They wanted to be like other people. Because of Saul's unfaithfulness he was rejected by the Lord. God then made David king over Israel; and David was a type foreshadowing Christ Jesus, the Beloved of Jehovah, and who is the world's real and true King under Jehovah, the "king of eternity".—Jer. 10: 10, *margin.*

The last typical king of Israel was Zedekiah, the unfaithful and wicked one. He was overthrown, and God declared

that the kingdom should be "no more, until he come whose right it is; and I will give it him". (Ezek. 21: 27) Thereafter the Devil continued as the invisible lord of the Gentile nations and carried on his wickedness without interruption, God suffering him to do so in order that the Devil might have full opportunity to carry out his boasted challenge. God's expressed purpose is to have a righteous world, and concerning this he said: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. 65: 17, 18.

"Jerusalem" as used in this text refers to his great government of righteousness under Christ the King, and the prophecy here recorded is about completely fulfilled. All of God's holy prophets prophesied concerning the restoration of all things pertaining to the Kingdom, and which prophecies must come true. (Acts 3: 20, 21) God's prophet wrote foretelling the birth of the King and of his righteous and glorious reign. "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, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." (Isa. 9: 6, 7) That prophecy must be completely fulfilled.

Approximately four thousand years after the rebellion in Eden Jesus was born at Bethlehem. There the prophecy of Isaiah above quoted was beginning to have fulfillment. It was then and there that the messengers of Jehovah declared: "Glory in the highest unto God! and on earth peace, among men of good-will." (Luke 2: 14, *Rotherham*) Clearly now it is seen that the birth of the child Jesus shall in due time be 'glory to Almighty God' for all creatures that live, and that through him and his government peace shall come to stay and shall be a blessing to all men of good-will, and to none other. The above-quoted text from *Rotherham* emphasizes the fact that peace on earth is to men of good-will only. Why should the kingdom of Jehovah God under Christ ever be a blessing and a joy to anyone who is not of good-will toward God? All the enemies of God shall perish forever, and hence to them the Kingdom will be nothing. (Pss. 21: 8; 37: 20) After the coming battle of Armageddon never again shall Satan and his wicked rule be in vogue. Never again will his religious agents and their organization be in existence. Then the memory of those wicked ones shall perish forever; as it is written: "The memory of the just is blessed; but the name of the wicked shall rot." (Prov. 10: 7; Isa. 26: 14) Today the people on earth that are of good-will toward God and his kingdom have reason to rejoice, and should rejoice, because the time of complete deliverance and peace everlasting is near. For that reason God is now making clear his purpose to those who desire his righteous government.

At the time of the baptism of Jesus he was anointed to be King. (Matt. 3: 16; John 18: 37) His first public proclamation when he thereafter returned to Galilee was: "The kingdom of heaven is at hand." He instructed all persons

of good-will to continue to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6: 10) Because he was and is the King under the immediate command of the almighty Theocrat, Jehovah, that beloved One, Jesus, was impaled on a stake by Satan's religious agents. It was their hope to destroy him, but God defeated his enemies by raising Jesus out of death and exalting him to the highest place in the universe next to God himself. Christ Jesus is the "heir of all things", and he is the "express image" of his Father, Jehovah; and concerning the beloved Son God commands 'all the angels to worship him'. (Heb. 1: 6) Furthermore Jehovah commands that 'every knee to him shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God'.—Phil. 2: 10, 11.

PERIOD OF WAITING

Although fully clothed with power and authority as King when he ascended into heaven, Jesus the King must wait to begin his reign until Jehovah selected the 144,000 body members of his royal organization from among men, and when that is finished the enemy shall be put down. So Satan continued his wicked course without interruption. Hence it is written: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110: 1) "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. 10: 12, 13) Those who shall be associated with Christ Jesus in his kingdom must first be selected, and they must prove their integrity under the test. Such faithful ones are taken into the covenant for the Kingdom. (Luke 22: 28-30) After the return of Christ Jesus in his Kingdom power the faithful are 'made kings and priests unto God' to reign with Christ Jesus. (Rev. 1: 6; 5: 10) As the typical kingdom of Israel was made up of twelve tribes, so in the antitype the associates with Christ Jesus are of twelve clans or tribes, all of one family and all together constituting the 144,000. (Rev. 7: 4) That favored body of creatures composing "the body of Christ", the anointed ones, must, every one of them, be put to the test, prove faithful and true, be baptized into the death of Christ, and experience the resurrection change from human to spirit, and be forever with Christ Jesus in his kingdom.—Rom. 6: 3-5; 1 Cor. 15: 51-55; Rev. 20: 4.

The period of Christ's waiting, according to God's good pleasure, has been approximately 1900 years, during which time the members of the body of Christ have been selected, and the death and resurrection change of the remnant yet on earth of the 144,000 soon shall take place. Those of these elect ones who died in Christ have already been resurrected. (1 Thess. 4: 15-17; 2 Tim. 4: 1) The period of waiting ended A.D. 1914, and the King assumed his high office under the command of Jehovah, the great Theocrat. "The LORD shall send the rod of thy strength out of Zion [saying]: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Ps. 110: 2, 3) "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time

of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—Rev. 11: 17, 18.

The first work of the enthroned King is to oust the rebel Satan, and therefore the "war in heaven" began in 1914. (Rev. 12: 1-17) The battle of Armageddon yet to come will dispose definitely of all those who oppose Christ the King, and that will be the end of Satan's reign.

The kingdom of heaven is God's capital organization called Zion. It consists of Christ Jesus, the Head, together with 144,000 associates, who are designated as kings and priests unto God and Christ. All of such are spirits in the likeness of Christ Jesus. The number will be no more and no less than 144,000 members. The Kingdom is the creation of Jehovah God, and he is over all and above all. He is the great and almighty Theocrat. The King, Christ Jesus, will fully and completely carry out Jehovah's purpose. The kingdom or government of peace is The Theocracy.

But what about the men of faith that lived before Jesus, who devoted themselves to God, refused to compromise with Satan or worldly governments, and looked to the promised rule of Almighty Jehovah? None of them can ever be members of the heavenly kingdom or government of Jehovah, for the manifest reason that they all died before the ransom sacrifice was provided by Jesus and paid over.

Those men are held forth in the Scriptures as examples of faith and true devotion. (Heb. 12: 1) Being faithful, they received at God's hand a "good report". They were witnesses to the name and majesty of Almighty God, and he approved them, and concerning them the inspired apostle, who is a member of the Kingdom, wrote: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us [Christians], that they without us should not be made perfect." (Heb. 11: 13, 39, 40) The apostle Paul spoke also of himself when he said "us", and he knew that he could not be made perfect until the coming of Christ Jesus, the King of glory (2 Tim. 4: 8);

and therefore the faithful men of old could not be made perfect until the setting up of the Kingdom. It is certain, then, from the Scriptures that these men will be brought back from death as participants in a "better resurrection" following the Kingdom's establishment. (Heb. 11: 35) What, then, shall be their place in Jehovah's arrangement and under his Theocratic government?

The kingdom or government of Jehovah is spiritual; therefore invisible to human eyes. God had his representatives on earth during the tenure of his typical kingdom of Israel and so he will have his representatives on earth during the reign of Christ the King of glory. And those visible representatives, acting with authority, will be made up of the faithful men of old mentioned at Hebrews chapter eleven, as well as others not there mentioned by name; and concerning them it is written: "Instead of thy [Christ's] fathers shall be thy children whom thou mayest make princes in all the earth."—Ps. 45: 16.

The King, Christ Jesus, is the Ruler, and the earthly representatives of that great Ruler are called the "princes", who shall represent the Kingdom on the earth. As Samuel the prophet, under the typical kingdom, went about among the people delivering to them the commands of Jehovah, so under the reign of Christ the faithful men of old, the princes in the earth, shall go among the people directing them according to the commands of the Lord. That is the Theocratic government in operation toward the paradise earth to come.

The abundance of Scriptural evidence, together with the physical facts that have come to pass showing the fulfillment of prophecy, conclusively proves that the time for Armageddon, the battle of the great day of God Almighty, is very near and that in that battle all of God's enemies will be destroyed and the earth cleared of wickedness, preparatory to the complete establishment of righteousness. The affairs of earth then will be under the complete control of Christ Jesus; and the faithful men of old above mentioned will act as representatives of the heavenly Theocratic government. They will inhabit the glorified earth with men of good-will preserved through the battle of Armageddon. Such "great multitude" of Armageddon survivors will marry and multiply and fill the earth with offspring devoted to God; and thus an inhabited earth will rejoice under the righteous administration of God's heavenly government.

NEHEMIAH MAKES MOST OF OPPORTUNITIES

"MAKE the most of your opportunity, for these are evil times," the apostle Paul counseled the Ephesians, as recorded at 5: 16, *An Amer. Trans.* The servants of Jehovah today have particular reason for taking this Theocratic admonition to heart, for never before have they had so many opportunities for service as now and never have the times been so evil. All such will therefore note with interest and profit the example of one who zealously made the most of his opportunities, and that in evil times, namely, Nehemiah.

The record of Nehemiah is in the form of an autobiography. Its simplicity and straightforwardness stamp it as truth. Without doubt God's active force directed him to

write such things as God wanted recorded for the benefit of his servants now. And though it does not appear that Jehovah displayed any supernatural phenomenon in Nehemiah's time, as he did in the days of Moses, Joshua and others, neither can there be any doubt that he was active on behalf of Nehemiah, guiding and blessing his efforts, even as Jehovah is guiding and blessing the efforts of his servants today.

Little is known of Nehemiah's genealogy, aside from the fact that his father's name was Hacaliah. However, it is quite apparent that his parents were God-fearing Jews, for the name they gave their son means "Jah is comfort"; and from Nehemiah's own course it is clear that he had been

brought up in the "nurture and admonition of the Lord".—Eph. 6: 4.

Nehemiah was cupbearer to the king Artaxerxes III, ruler of the Persian world empire in the middle of the fifth century B.C. While Nehemiah could hardly have wished for a more honorable and lucrative position, he was one of those faithful exiles who preferred Jerusalem 'above his chief joy'. (Ps. 137: 5, 6) Receiving word that some Jews had returned from Jerusalem, including his kinsman Hanani, he eagerly made inquiry, and to his sorrow learned that the survivors there were in great misery and reproach and that the walls and gates of Jerusalem were still in ruins. Hearing this bad news, Nehemiah wept, fasted, and prayed to Jehovah. In his prayer he recounted what Jehovah had promised to do for his people if, after having been scattered because of disobedience, they repented and obeyed his commandments. He claimed this promise and asked Jehovah to bless his efforts to bring this matter to the attention of the king. How Nehemiah longed to go to Jerusalem and rebuild those walls!

Unexpectedly, the opportunity came one day as the king noticed that Nehemiah was sad, and he inquired why. He told the king of the sorry state of affairs in Jerusalem, the city of his fathers. The king gave him a sympathetic ear, and asked what he could do for him. Nehemiah, first inwardly praying to God, requested: "If it please the king, . . . send me to Judah . . . that I may rebuild it . . . and [give me] a letter to Asaph, the keeper of the king's park, that he may give me timber to furnish beams for the gates of the citadel, which belongs to the temple, and for the walls of the city, and for the house that I shall enter." (Neh. 2: 1-8, *An Amer. Trans.*) Alert Nehemiah certainly made the most of this opportunity; also note that his first concern was the temple, then the walls of the city, and then his own dwelling. God answered his silent prayer, causing the king not only to grant his requests but also to provide him with an escort of army officers and horsemen.

In this Nehemiah, though doubtless without realizing it, was being used by Jehovah to bring about a fulfillment of the prophecy of Daniel (9: 25) regarding the decree to rebuild Jerusalem, and which was to mark the beginning of the seventy weeks relative to the Messiah's coming. Thus that year, 455 B.C., became an outstanding one in Bible chronology.

Three days after his arrival in Jerusalem, Nehemiah made a night inspection tour of the city's walls, carefully examining in detail their condition. He did this secretly, for he had not yet told any man what God had put in his heart to do for Jerusalem. Gossip might misrepresent the matter. Then, evidently to a gathering of the rulers and the people, he first revealed his purpose to rebuild the walls, told of God's blessing upon it, and of the king's cooperation with it. Their enthusiastic response was: "Let us arise and build." And "they took courage for the good work". When envious neighbors questioned his motive Nehemiah replied, "The God of the heavens, he will prosper us; therefore we his servants will arise and build."—Neh. 2: 11-20, *An Amer. Trans.*

Such an extensive construction project required efficient organization, and Nehemiah made the most of this opportunity also. In the third chapter of his book he records the

details of all the assignments made; each group going forward with the work given to them, with the exception of the nobles of the Tekoites, who refused to bend their necks in the service of the Lord.

Noting all this activity the envious neighbors, Sanballat the Samaritan, and Tobiah the Ammonite, began to ridicule: "Will they revive the stones out of the rubbish heaps? . . . if a fox should go up he would break down their stone wall." Looking to God, Nehemiah prayed: "Hear, O our God—for we are despised—and turn back their reproach upon their own head." So the building work continued and soon the walls were joined together to half of their height, "for the people had a mind to work."—Neh. 4: 1-6, *An Amer. Trans.*

Seeing that ridicule did not discourage the builders, their enemies, Sanballat, Tobiah, and others, conspired to make war on Jerusalem. Ten times Nehemiah received reports to that effect from the Jews living in the outskirts of the city. But instead of quitting because of fear, Nehemiah states: "We made supplication to our God, and set a watch as a protection against them day and night." Arming all the workmen, organizing a corp of guards and an alarm system, he encourages them: "Remember the LORD, who is great and terrible, and fight for your kinsmen," further assuring them that "our God will fight for us". So they continued to build in troublous times, even as was foretold, each man with a tool in one hand, and with the other he held a weapon.—Neh. 4: 9-23, *An Amer. Trans.*

Though occupied with directing such a great building project, and commanding an army as well, Nehemiah was not too busy to show his love for his humbler Jewish brethren. Hearing their complaints that they were being oppressed by the rich Jews in the matter of usury, he took action. Calling a great assembly he exposed this evil and admonished, "Ought you not to walk in the fear of our God?" Then he made them go on record that they would no longer exact interest from their poor brethren. In striking contrast with the course of these rich nobles and rulers was that of Nehemiah. "Because of the fear of God" he bore all the expenses of maintaining the governor's mansion, which among other things involved the feeding of more than 150 men daily.—Nehemiah chapter 5, *An Amer. Trans.*

Obviously the Lord was blessing Nehemiah, and his enemies, noting that neither sly innuendo nor ridicule nor even threat of war had any effect on him, schemed to lure him away from his work and assassinate him. But alert Nehemiah answered them: "I am doing a great work, so that I cannot come down." After four such vain attempts his foes sent a letter telling that rumors were abroad that he was plotting sedition against the king, and suggesting that he meet with them to take counsel. Immediately seeing through their schemes, he plainly told them that this was just one of their inventions. Trying still another trick, his enemies hired a Jew to warn Nehemiah that a plot was afoot to kill him and that therefore he should hide in the temple. But Nehemiah would not hear of such a thing. "Should a man like me flee?"—Neh. 6: 1-11, *An Amer. Trans.*

Nehemiah, by being alert and fearless, made the most of his opportunities, permitting absolutely nothing to interfere with the great building work. As a result, in the incredibly short time of less than two months, fifty-two days, to be exact, the entire wall around Jerusalem was completed.

And all to Jehovah's glory: "When all our enemies heard of it, all the nations round about us feared and fell decidedly in their own esteem; for they perceived that this work had been done with the help of our God."—Neh. 6: 15, 16, *An Amer. Trans.*

The wall being completed, Nehemiah then gave his attention to the work of organizing the temple servants. Next he placed two men in charge of the city, one of whom he describes as "a faithful man" and one who "feared God more than many". He also gave instructions regarding the opening and the closing of the city's gates and the guarding of them.—Neh. 7: 1-3, *An Amer. Trans.*

Now was a suitable time for assemblies, and so Nehemiah arranged for a series of these to be held in a comparatively short period of time. Each of these furnished an opportunity to advance the worship of Jehovah; and Nehemiah made good use of them. At the first one he checked the genealogies and arranged for contributions for the temple service. Nehemiah set a good example, and the heads of the families and the rest of the Jews responded to the extent of more than one-third of a million dollars. (Neh. 7: 5-72) Another assembly featured instruction from the law of God. The people were told to rejoice for "the joy of Jehovah is your strength" (*Am. Stan. Ver.*). This assembly led to the celebration of the feast of tabernacles, which lasted for eight days.—Nehemiah 8.

Two days later Nehemiah called the people together for another assembly, to which they came clothed in sackcloth, and fasting. In a prayer to Jehovah the people heard the record of his loving-kindness and mercy from Abraham's time to their own day, and a covenant was proposed to which they all subscribed. They bound themselves to faithfully keep the law of God, not to intermarry with the heathen, to observe the sabbath day and year, and to bring their offerings to the temple. (Nehemiah 9 and 10) After this lots were cast and one out of ten dwelt in Jerusalem.

The dedication of the walls called for another assembly. For this Nehemiah summoned all the Levite musicians, both singers and instrumentalists with their harps, cymbals and lyres. Two groups were appointed to give thanks to Jehovah, each under the direction of a leader. "They offered great sacrifices that day and rejoiced; for God had made them rejoice with great joy; . . . so that the joy of Jerusalem was heard far away."—Neh. 12: 27-43, *An Amer. Trans.*

After twelve years of governorship Nehemiah returned to Shushan the palace, but not to stay there. "After some days" he again asked leave of the king and came back to Jerusalem. And what a condition he found! Israel had backslid; the temple was being polluted, its service neglected, the sabbath was being profaned and there was intermarrying with the heathen. He cast all the household stuff of Tobiah out of the great temple chamber that that enemy of the Jews had appropriated for himself with the connivance of a priestly relative; had the temple chambers cleansed and the vessels and offerings returned to them. Noting that the Levites had gone back to their farms because of lack of support, he brought this to the attention of the rulers, recalled the Levites and provided for the faithful distribution of the tithes. He also enforced the keeping of the sabbath and took punitive measures against those who intermarried with the heathen, especially the priests and Levites, not mincing matters one bit.—Neh. 13: 4-30.

Nehemiah was indeed an alert, discreet, fearless and unselfish servant of Jehovah God. With zeal he 'made the most of his opportunities' to build and to fight, and to organize the true worship and to keep it pure. At all times he looked to God to direct his ways and ascribed all honor to him. Soon God will answer his prayer, "Remember me, O my God, for good," by giving him a resurrection to life on earth, with princely service in the new world. (Neh. 13: 31) Are you, as Nehemiah did, making the most of your opportunities?

LETTERS

"LIKE LIGHTNING"

September 16, 1949

Dear Brother:

Answering yours of September 6 concerning the article "Like Lightning and Noah's Days" appearing in the July 15 issue of *The Watchtower*:

The book "*The Time Is at Hand*", published in 1889, explained the Greek word "astrapé" in Matthew 24: 27 to mean the sun as the 'bright shiner', because there Jesus mentioned the "astrapé" as coming out of the east and shining even to the west. (See said book at pages 155-157.) However, never in sacred Scripture nor in classical Greek literature is "astrapé" used to refer to the sun of our solar system. At Luke 17: 24 Jesus makes a parallel statement, but does not designate any particular direction from which the lightning flashes, saying: "As the lightning [*astrapé*], that lighteneth [verb *astrápto*] out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Notice that expression "under heaven", which befits lightning which occurs under the sun in the heavens obscured by the clouds. In this verse

Jesus uses the verb-form from which "astrapé" is drawn. In classical Greek this verb is used to mean "lighten, hurl lightnings, flash or glance like lightning, consume with lightning". Hence at Luke 24: 4 this verb is used in describing the flashing garments of the two angels that appeared at Jesus' tomb after his resurrection. Matthew 28: 3 says the countenance of the angel that descended and rolled the stone away was "like lightning", and not shining like the sun as is said of another angel at Revelation 10: 1. Luke 11: 36 speaks of the flashing light of a lamp of those days as "astrapé"; in other literature it is used of the flashing of the human eyes, and is also combined with a verb to mean "hurl lightnings" or "carry lightnings".

Jesus said he saw Satan fall like lightning from heaven. (Luke 10: 18) And at Revelation 4: 5; 8: 5; 11: 19, and 16: 18 "astrapé" is always spoken of in the plural number and is associated with thunders: For example, Revelation 4: 5 says: "Out of the throne proceeded lightnings [*astrapé*] and thunderings and voices."

It would therefore be wresting the sense and associations of the word "astrapé" to interpret it to mean the sun at

Matthew 24: 27. The mere mention of the east in this verse does not determine matters.

Yours in the light of his lightnings,
WATCH TOWER BIBLE & TRACT SOCIETY

"ATTAINING TO THAT WORLD"

February 3, 1950

Dear Brother:

Answering yours of December 18 [re letter "Neither Can They Die Any More", page 320 of *The Watchtower* October 15, 1949]:

(1) Yes, "that world" and the "world without end" are identical.

(2) No; "that world" or "world without end" does not begin after the 1000-year restoration of Paradise and uplifting of humankind to perfection, but begins after Armageddon is over.

(3) Hence "that world" or "world without end" does include the 1000-year reign of Christ for mankind's perfecting. However, for a person to survive Armageddon into that world or for a person to come up in the resurrection to life on the earth during the 1000 years does not mean he has "attained" to that world. If he does not take a course of action that God rewards with the right to everlasting life at the end of the thousand years and the test by the loosing of Satan for a little season, he does not "attain" to that world, because that world is a "world without end" and for him to attain it he would have to live on without end himself. If he does "attain" it by God's justifying of him for his faithfulness and integrity after the test by Satan's loosing, then by virtue of God's justification of him to endless life he 'cannot die anymore'.—Luke 20: 34-36.

Yours in devoted service of the Kingdom,
WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCES

PUBLISHER BORN IN A HOSPITAL

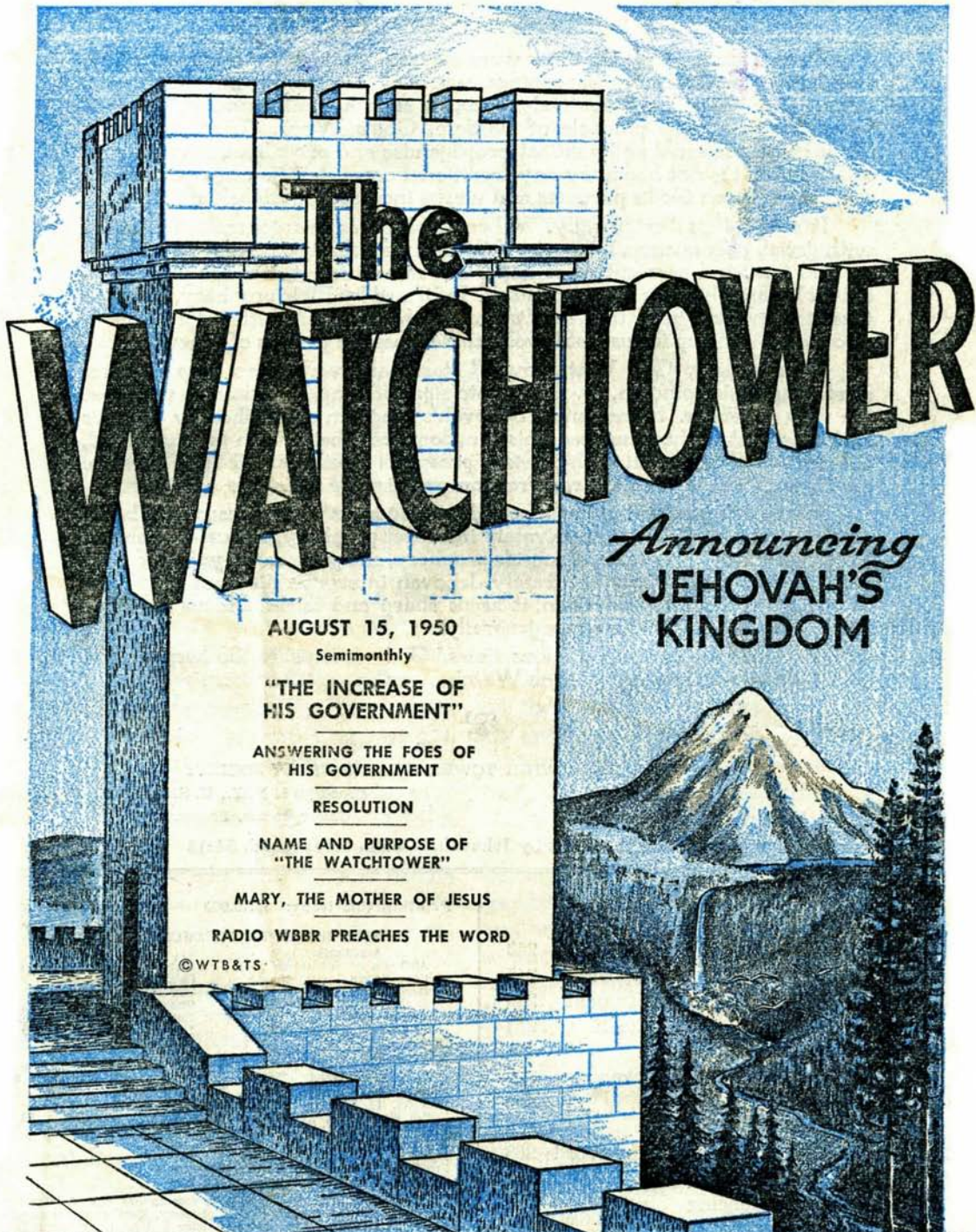
The Lord is now gathering the "sheep", even in hospitals and despite opposition. About eight months ago I was confined in a hospital superintended by a former religious medical missionary who forbade Jehovah's witnesses to enter and preach. Nevertheless, Jehovah's arm was not shortened. One day a fellow patient asked what I thought about eternal life, and told me some new things he'd recently learned from another patient, one of Jehovah's witnesses, and recommended that I talk to him. He was a pioneer, and gave me *The Kingdom Hope of All Mankind*. When he later asked for a comment I said, "I can't see that it is anything new." He merely replied, "No, the Bible is an old book." But he thereafter gave me "*Let God Be True*". I read it through twice before I began to understand how very new it was, in comparison with all the religious misinformation I'd collected. My first thought was that it was wrong; but my resistance could not withstand the Scriptural facts. I studied in my free time, of which I had much. Later a girl from the Lima company started a Bible study with me.

I cannot say when my own ministry began, for I'd discussed the truth with another patient almost immediately, and later began a study with that patient. Sometimes others were drawn into the discussion, and witnessing opportunities grew. I was privileged to report my ministry time, and did so until my hospital discharge in November. My first real contact was with the man who conducted the hospital Sunday-school class. He returned the "*Let God Be True*". I gave him, with the admonition, "Burn it." In our conversation that followed he wanted me to believe that he had read the book, yet said that Jehovah's witnesses didn't believe in Christ, didn't believe in being saved, used only the so-called Old Testament, and that he would not waste time talking to the witnesses as he was not qualified—nor did he know who was! I continued attending his class till my discharge, but my comments there were deliberately ignored. He charged that the witnesses jumped here and there in the Bible, and that anything could be proved that way. Hence I was quite surprised to find that our Sunday-school lesson was taken from eight different sections of

Scripture with no more than three verses from any one division. The Lima company had been refused permission to enter and preach at this hospital because its teaching was not orthodox; other religious organizations were allowed to enter. One patient overheard me preaching to another, and called me to her room to say, "I'm with you, Kid. Yes, indeed, you were really talking the truth. Do you mind my asking what church you belong to?" When I replied that I was one of Jehovah's witnesses she declined to discuss the matter with me further, because she didn't believe what they taught. Today I am home, and am associated with the local company in declaring these new things to others. It is a great privilege to share in the ever-increasing song of praise; it is too wonderful to bear in silence. So it is with grateful heart that I join you in His vindication by preaching the true word.—Publisher in Ohio.

"LADIES' PRAYER MEETING" UNDERGOES A CHANGE

One of the Dixon, Illinois, publishers recently placed a "*Let God Be True*" book with a lady, who on the return visit asked him to address the "Ladies' prayer meeting", consisting of about nine women from the local Baptist church. This the witness did, and delivered a talk on God's purposes in this day. The ladies' questions were also answered and he was invited back the next week. Again more Bible questions were answered, and then the proper method of conducting a home Bible study was introduced, using the "*Let God Be True*" as a Bible study help. Result: the study continues and participants really enjoy it. All admit they never learned as much in their church. Two of the attendants dropped out, for obvious reasons. "Earth's New Rulers" was a talk enjoyed by the group. They are now telling their friends and neighbors the good things of the Kingdom. With the ladies on the offensive in declaring the truth, the local pastor has been having difficulty maintaining his poise while on the defensive. "Earth's New Rulers" was given in two parlor talks to groups in the rurals, with 21 in attendance in addition to 45 at the public lecture.—Circuit servant in Illinois.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1950

Semimonthly

**"THE INCREASE OF
HIS GOVERNMENT"**

ANSWERING THE FOES OF
HIS GOVERNMENT

RESOLUTION

NAME AND PURPOSE OF
"THE WATCHTOWER"

MARY, THE MOTHER OF JESUS

RADIO WBBR PREACHES THE WORD

© 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".



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N. H. KNORR, *President*

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

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Announcing
JEHOVAH'S
KINGDOM

Vol. LXXI

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No. 16

"THE INCREASE OF HIS GOVERNMENT"

*"Of the increase of his government and peace there shall be no end,
upon the throne of David, and upon his kingdom."—Isa. 9: 7.*

JEHOVAH God is now crowning his glorious purpose with success. At the very time that mankind came into need because of the invasion of selfishness, error and death, Jehovah made it his purpose to set up a righteous government over the whole earth for mankind's deliverance. The setting up of such a government is his right. It is, in fact, his responsibility, and he has not failed that responsibility. "For there is no authority except from God." (Rom. 13: 1, *Rev. Stan. Ver.*) Because it is a government from him and is his means for ruling his creatures on earth it is called a "Theocracy", for that name means God's dominion or rule. His government in the heavens is now born and is ready to take over earth's rule, regardless of the combined opposition of men who fight against God. Earth and the people's way of existence are soon due for a wonderful transformation. This denotes a new world of God's creation.

² Jehovah's heart is glad for this time. Yes, the heart of everyone is glad if he is acquainted with Jehovah's grand purpose and sees where we are in its successful development. Nineteen centuries have now

passed since his dear Son Jesus Christ died sacrificially, was raised from the dead, and ascended to heaven, there to sit at his Father's right hand until the time should come for all his enemies in heaven and in earth to be made his footstool, laid low in defeat. Meantime his enemies were let rule the earth without interruption from heaven, and that period Jesus called the "times of the Gentiles". (Luke 21: 24) Thirty-six years ago, in 1914, the terminus of that long period of time was reached. All the calamities and disturbances that have befallen the Gentiles or nations since 1914, all the woes in concentrated measure that have come upon the groaning peoples, all the fruitless attempts of politics, commerce and organized religion to better or remedy conditions, the worsening of conditions and the rising fears of rulers and peoples, all these are a sign. Of its meaning we need not be in doubt. Jesus Christ explained it for us in his final days on earth. The sign shows that the Gentile times ended in 1914, with World War I as a marker. The beginning of sorrows which came in that year gave painful notification to this old world that it had now entered its "time of the end". It was the beginning of the end for it. (Matt. 24: 7, 8; Dan. 11: 40; 12: 4) Yes, but it also notified us that the Theocratic

1. What is Jehovah's purpose, and his right and responsibility?

2. Why is Jehovah glad for this time, and who else with him?

government of a new and upright world, the promised kingdom of God by his Son Jesus Christ, had been born in the heavens. Why should not God and Christ be glad? Why should not all lovers of God and of a New World government bringing righteousness, peace and life be glad? We are!

³ Over nineteen centuries ago God's Ruler for this government was born as a human child, as the Messianic "Son of David". He had come to earth to prove his right to the Government. Now after this long period of waiting for God's due time, the Theocratic government has been born, and the authority and responsibility for carrying it on has been laid upon the shoulder of the installed King, Jesus Christ. Eight centuries before Christ's birth Isaiah's prophecy foretold it and told of his taking up the Government, in these cheering words: "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. 9: 6, 7, *Am. Stan. Ver.*

⁴ The birth of the royal Son of God had its witnesses: Not only God's angels, who rejoiced over it with the words, "Glory to God in the highest; and on earth peace to men of good will," but also hard-working men, the shepherds who heard the angel's announcement and went to Bethlehem, King David's city, to verify it. (Luke 2: 8-20, *Douay*) But none of the tradition-bound priests and Levites at the temple in

Jerusalem were witnesses, although they showed the evil-designing King Herod the prophecy of where the child was to be born. (Matt. 2: 1-16) Important as was the Son's birth, the birth of God's kingdom by his Son is of far greater importance. Hence it, too, deserves to have its witnesses on earth. More than that, it *must* have its witnesses on earth, in order to fulfill Jesus' own prophecy concerning the end of this world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14) Whom has God raised up to be his witnesses concerning the Kingdom, The Theocracy established in 1914? The lowly followers of Jesus Christ for whom he spoke those words of prophetic command. They correspond with the honest men and women at the time Jesus was born, the God-fearing shepherds, the aged Simeon, the prophetess Anna, and faithful Elizabeth.

⁵ The political rulers of earth today are not pleased over the birth of God's kingdom, no more than murderous Herod was pleased over Jesus' birth at Bethlehem. So the rulers and their hangers-on and supporters try to suppress the witness of the establishment of the Kingdom. But by Jesus Christ, Almighty God foretold that a Kingdom witness had to be given, and no opposing power in heaven or on earth can prevent the witness in all the inhabited earth for a testimony to all nations. Highly favored are all those men and women today whom God raises up and uses to have a part in fulfilling the prophecy concerning the witness to the established Kingdom! Jehovah's witnesses of today are happy to bear the hatred and persecution from all peoples and nations in order to be his Kingdom witnesses.

3. Why mainly did his Son come to earth? Fulfilling what prophecy?

4. What must birth of the Kingdom have? Why? Who are they?

5. Are worldly rulers pleased at the birth? What can they not prevent?

EXTENDING ITS SWAY DESPITE OPPOSITION

⁶ The witness given since 1914 has steadily increased the sway of the Kingdom in the lives of men of good will. It could not have been otherwise. Over God's own name the prophecy long ago declared: "Of the increase of his government and peace there shall be no end," and this must come true, though now the King rules in the midst of multitudinous enemies.

The irresistible zeal of Jehovah of hosts will never let his prophetic Word be shoved back unperformed into his face and the increase of the government of his Son be blocked successfully. The Kingdom witness since 1914 must go on increasing. It must be made known more and more throughout the earth that the Supreme Governing Power, Jehovah, has taken his great power and has begun to reign over earth by putting his Son on the throne as his anointed King.

(Rev. 11: 15-18) Through this knowledge spread abroad by his witnesses the people of good will everywhere can have the opportunity to know of the only Righteous Government and can gather around it as the only hope of mankind. They can give it their unqualified allegiance before Jehovah's King destroys all his foes and opposers in the coming "battle of that great day of God Almighty".

⁷ The increase of the sympathizers and supporters of Jehovah's reigning King must correspond with the increase of his followers in the first century after he ascended to God's right hand after having proved his right to the Kingdom by his loving obedience to death. This increase will be, not by might of armies using fire

and sword, not by power, but by Jehovah's spirit, his invincible active force. The love in men and women devoted to his King and kingdom is something stronger than any devilish or human power can overcome; and it draws and holds them to his King and kingdom regardless of all the hostility that their stand for God and his kingdom arouses.—Zech. 4: 6.



⁸ In the first century believing men and women had to vow their allegiance to Jesus Christ as God's King in the face of the dominant world power, the Roman empire, whose Caesars were deified for worship. It was actually a representative of that Roman empire, Governor Pontius Pilate, who gave the order for Jesus Christ to be nailed to the torture stake. Because Jesus preached God's kingdom to which he had been called and anointed, his religious enemies, the priests, scribes, Sadducees

and Pharisees, accused him of sedition to the Roman governor. The inspired Record says: "They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." And when Pilate made efforts to release Jesus, "the Jews cried out saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." It was this Jesus who two days before had said to his religious opposers: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—Luke 23: 1, 2; John 19: 12; Matt. 22: 21.

⁹ Because his religious enemies did not

8. How was Caesar implicated with the King in the first century?

9, 10. (a) Despite misrepresentation and opposition what increase is recorded? (b) By what was the Kingdom proclamation spread?

6. Why must the Kingdom continue increasing its sway?
7. With what must its increase today correspond? By means of what?

want Jesus as God's Messiah and King, they used his preaching of God's kingdom for an excuse to accuse him of being seditious against Caesar and a menace to the state. This willful misrepresentation and this combined opposition of Caesar and religious forces brought Jesus' death, but did it prevent the adherents of God's risen King from increasing? Did it silence the preaching of the kingdom of heaven? No! The next month, on the day of Pentecost, God's spirit was poured out upon the King's loyal followers, and the Kingdom proclamation was revived and carried on with greater force than during Jesus' time and in many languages. That same day of Pentecost those who declared themselves in favor of God's kingdom as administered by his King Christ Jesus increased to 3,000. Religious opposition mounted and arrests of the Kingdom preachers followed, and yet the number of the King's adherents rose to 5,000. (Acts 2: 41; 4: 4) Later the martyrdom of Stephen set off one of the worst persecutions there at that center of religion, Jerusalem. The apostles were driven underground, but thousands of the King's followers were scattered.

¹⁰ Jehovah and his anointed King in heaven had reason to laugh at these efforts of the religious opposers to silence the Kingdom proclamation. Why? Because, as the account tells us, "they that were scattered abroad went everywhere preaching the word." "Those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews." (Acts 8: 4; 11: 19, *Rev. Stan. Ver.*) In the throes of this religious inquisition the great pusher of persecution, Saul of Tarsus himself, was miraculously won over to allegiance to Christ the King and became one of the apostolic Kingdom publishers.

¹¹ But Jehovah's kingdom by Christ is nothing nationalistic. It is not Jewish or to be confined to the Jews only. The patriarch Abraham was not a Jew, and when Jehovah told that faithful man about the blessing that was to come to men through the Theocratic government of his King, he said: "In thee shall all families of the earth be blessed." "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 12: 3; 22: 17, 18) The Seed of Abraham is primarily Jesus Christ. The blessing through him is, first of all, that of bringing believers into a righteous standing with God where they may enjoy his favor and have the prospect of eternal life in his righteous new world. On this matter the apostle Paul reasons in these words: "And Scripture, foreseeing that God would pronounce the Gentiles righteous as the result of faith, foretold the Good News to Abraham in the words—'Through thee all the Gentiles shall be blessed.'"—Gal. 3: 8, 16, *20th Cent. N. T.*

¹² The life-giving blessing through Abraham's Seed, Jesus Christ, must therefore be spread to all nations, Jew and Gentile alike. Properly the blessing went first to the Jewish descendants of Abraham. But when that nation followed their religious leaders and turned down the blessing because it came through the Christ who had been nailed to a torture stake, Jehovah God acted upon his words to Abraham. He extended the blessing through Jesus Christ to the Gentile or non-Jewish nations. God is no respecter of persons as based on earthly nationality. Our possessing faith like that of Abraham is what counts with God and wins his blessing through Christ.—Gal. 3: 9, 26-29.

11. Is the Kingdom nationalistic? What does God's promise show?

12. What course did the extending of the blessing take? Why?

THE ENEMY'S FAVORITE TRICK

¹³ The apostle Peter was the one God used to take the key of knowledge and unlock the door of Kingdom opportunities to the Gentile nations, but it was the apostle Paul who became the foremost apostle to the Gentiles. Paul is the only apostle who the Holy Scriptures tell us got to Rome. (Acts 10; Rom. 11: 13; Gal. 3: 7-9) By a divine vision Paul was called to bear the witness into Europe. It was in what is today called Greece, the cradle of democracy, that Paul was accused as a seditionist for preaching God's kingdom by Christ.

¹⁴ After Paul had cast out a demon from a spirit-medium, the demons caused their religious dupes to drag Paul and Silas before the political rulers with this charge: "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans." A miracle of God released Paul and Silas from the dungeon. That was at Philippi. But at Thessalonica the religious opposers stirred up a mob which cried out against Paul and Silas to the political rulers: "These that have turned the world upside down are come hither also; . . . and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus." Back again in Palestine, when before Caesar's court in Caesarea, prisoner Paul was accused by his religious persecutors in these words of their spokesman: "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law." But the apostle Paul would not submit to having them judge him according to their religious

canon law. In full accord with his rights as a Roman citizen he reminded the court that he stood before Caesar's judgment seat, and not before a religious judicial court. So in the interests of preaching the gospel he appealed to Caesar.—Acts 16: 20, 21; 17: 6, 7; 24: 5, 6; 25: 9-12.

¹⁵ For two years before and for two years after Paul got to Rome he was detained in custody. But did the proclamation of the good news suffer curtailment because of such persecution against him and his fellow witnesses? No; for Paul used these circumstances to give a witness to rulers, to his custodians and to all whom he could invite. He accomplished a far-reaching witness, so that he wrote from his house of detention at Rome: "Brothers, I want you to realize that what has happened to me has actually served to forward the Good News. It has even become evident, not only to all the Imperial Guard, but to everyone else, that it is for Christ's sake that I am in chains." "The Good News to which you listened, which has been proclaimed among all created things under Heaven, and of which I, Paul, was made a minister." Paul followed his own instruction: "Preach the word; be instant in season, out of season."—Phil. 1: 12, 13 and Col. 1: 23, 20th Cent. N.T.; 2 Tim. 4: 2.

¹⁶ The followers of the King Jesus Christ obeyed his parting orders: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." No man-made government of any nation can countermand that authoritative command or successfully impede its execution by the King's followers. His command applies to us now at the end of this world and its nations, and we will

13. What service did Peter and Paul render toward belief by Gentiles?

14. Where, how and by whom was Paul accused of sedition?

15. Did such persecution curtail preaching the good news? Why?

16. What parting command of Jesus applies now? Who will obey it?

obey it for the increase of the interests of his government.—Matt. 28: 18-20, *Am. Stan. Ver.*

¹⁷ Even before Christ's day it was the favorite trick of the enemies of Jehovah God to accuse his faithful people of political crimes so as to implicate them with worldly governments and bring the power of the state down on them. In the days of Queen Esther this wicked device was used by the false worshiper Haman to accomplish the complete destruction of Jehovah's chosen people from all parts of the Persian empire. Said Haman to Emperor Xerxes: "There is a certain people scattered abroad and dispersed among the peoples throughout all the provinces of your kingdom, and their laws are different from every other people; neither do they observe the king's laws; therefore it is not fitting to leave them alone. If it please the king, let it be prescribed that they be destroyed." (Esther 3: 7-9, *An Amer. Trans.*) Haman's malicious scheme failed to wipe out or even diminish Jehovah's people. It resulted in himself being exposed as against the emperor's interests and getting hanged. Thus those who now try to hinder the increase of God's kingdom work out their own ruin.

¹⁸ Today the faithful announcers of God's kingdom by Christ face political movements and organizations on a hemispheric or global scale. That it should be proclaimed by his witnesses that Jehovah took up again the reins of earth's government in 1914 and brought the kingdom of his Son to birth does not please the political rulers. They have other plans for dominating earth's peoples. Under the religious guidance of the clergy of Christendom the political element may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"; but their wars for world domi-

nation and their plans for future control of the earth belie their prayers and prove they do not want God's kingdom by his Son to supplant them and give the people a righteous, Theocratic government. The nations stand in fear and mutual distrust of one another. Anxieties are expressed that they will exterminate one another in further global war with secretly invented weapons of mass destruction. The nations do stand faced with destruction, but it is for refusing God's kingdom by Christ, the only rightful government for our globe. Their destruction will come shortly by an act of God which was foreshadowed in the global flood of Noah's day. By Jehovah's witnesses he is now giving all peoples and nations fair and ample warning of it.

¹⁹ The religious organizations of Christendom have linked their fate with the political powers of earth and will be wiped out with them by God's act as His enemies. It is written: "You renegades! Do you not know that the friendship of the world means enmity with God? So whoever wishes to be the world's friend declares himself God's enemy."—Jas. 4: 4, *An Amer. Trans.*

²⁰ The religious friends of this world are enemies of God's kingdom by Christ. They show whose friends they are by working for the further miserable existence of this old world and by trying to hinder the increase of Jehovah's Theocracy by Christ. Since the birth of his kingdom in 1914 new political factors have come to positions of world prominence and power. Those which have survived till now as dominant figures are the United Nations, the successor to the short-lived League of Nations, and atheistic Communism.

²¹ To date the United Nations has failed to cement the old world. It is split into two

17. How was the enemy's same trick tried in Esther's day? Results?

18. Why do the nations now stand faced with destruction?

19, 20. Who show themselves friends of this world? How? With what fate?

21. How is the world divided? What position do Jehovah's witnesses take, and with what result certain?

blocs, with the Big Three championing the Western bloc and Communist Russia dictating for the Eastern bloc. The fires of World War II have died down, but a "cold war" is raging between both blocs and there is feverish maneuvering for power. In the midst of this world situation stand Jehovah's witnesses, pointing neither east nor west, but heavenward, heralding His kingdom by Christ as the divinely authorized government, the only government with adequate ability to introduce a righteous,

peaceful, healthful new world, the only government with power to save the people from annihilation in the world catastrophe of Armageddon. For this neutral position toward the deadly conflicts of this old world and for their Christian devotion and allegiance to God's New World government by his Son Jehovah's witnesses are hated by all nations and suffer persecution at the hands of the religious friends of the old world. Yet, despite this, their cause is bound to increase and win.



Answering the Foes of His Government



CHRISTENDOM is being steadily encroached upon by the aggressions of godless Communism. This is condemning evidence that Christendom has failed. She can definitely trace her existence from the days of Roman Emperor Constantine of the fourth century, and so has had sixteen centuries of opportunity. If Christendom had really lived up to what her name means and had practiced the Christianity of Jesus and his apostles, would godless Communism have had grounds for coming into existence or for taking its birth right within the realm of Christendom herself? Hardly. True Christianity does not pave the way for the rise and growth of atheistic Communism; hypocritical Christianity does! Not remarkable, then, that vast Russia, the one-time domain of the Russian Orthodox Church, is now the formidable stronghold of the Communist power. For help Christendom flees, not to Jehovah God and his government, but to this old world, and she takes her stand with the Western

powers and their democratic adherents. With them she shares the dread of the totalitarian Communist menace.

² No one will deny that the religious systems of Christendom have no sympathy with Jehovah's witnesses and put no faith in their proclamation that God's kingdom is now established in the heavens for complete domination of the universe, including our sin-wracked earth. They make efforts to stamp out Jehovah's witnesses and to misrepresent their Christian work and to prejudice the people's minds against their Kingdom proclamation. So the religious leaders of Christendom take advantage of the fears and hatreds of the Western democratic bloc. Resorting to the age-old method of involving God's people with the political powers of this world, they accuse Jehovah's witnesses who reside in the Western bloc of nations of being communist. They inflame the nationalistic feelings of the people and poison the minds of their religious congregations against Jehovah's witnesses. Hence, when these carry the Kingdom mes-

1. What proves Christendom has failed? Where does she flee?

2. How do religionists take advantage of conditions against us?

sage from door to door or when they offer Bible literature on the street pavements they are abusively called "Communists!" and their message is refused as dangerous propaganda.

³ To cite examples of these prejudicial accusations: The *Catholic Chronicle*, of Toledo, Ohio, on February 27, 1948, published an article headed "Pole Reds Finance 'Jehovah' Agents" and which read: "Warsaw—The atheist government of Poland is financing sects like the Jehovah's witnesses in an effort to destroy the Catholicity of the people. 'Watchtower' salesmen are making the rounds of homes with pamphlets reviling the Church. Sunday lectures also are organized, denouncing Catholicism and glorifying communism." This report was repeated by Father Baker's *Victorian Magazine* of June, 1948. The following October 16, 1948, at 6:45 p.m., the religious monsignor who edits the *Columbus Register* read over radio station WHKC a Catholic report from Warsaw. Besides misrepresenting our relief work to our Polish brethren, it said: "The Soviet satellite government encourages and financially aids the Witnesses, whose free literature bears clear traces of Communist propaganda." The falsity of such blasphemous lies against witnesses of the Most High God was certainly bound to be exposed in due time by the transpiring of the actual situation to the knowledge of the whole world. The sources of those several religious reports against us knew they were lying when they started them rolling through the news. And now those Catholic news agencies who were so eager to grab and publish untruths and misrepresentations in order to put Jehovah's witnesses in a false light before the anti-Communist nations ought to feel great embarrassment. Jehovah's witnesses have now over 18,000 active Kingdom publishers in Poland, and does the arrest of 80 percent

or 14,400 of them mean that the Communist Polish Government is encouraging and financing them? Listen to this special dispatch published in the *New York Times* of June 30, 1950, beginning on its front page, which published in bold type, "Poles Arrest Jehovah's Witnesses as Spies Directed from Brooklyn", and which said, in part:

WARSAW, June 29—The complete liquidation of an alleged United States spy ring, with headquarters in Brooklyn, N. Y., was announced today by Poland's Ministry of Public Security. Approximately 80 percent of the members of the alleged ring have been arrested, the Ministry said.

The ring, which supposedly operated through the religious sect called Jehovah's Witnesses, was charged with having gathered information on military and commercial objectives and Polish Government institutions.

According to the last official census in 1948 this religious sect, which has a fifty-year-old history in Poland, had 10,000 members in Poland. . . .

Searches carried on in the sect's offices and members' homes resulted in the confiscation of a large amount of evidence, the report declared. . . .

Another charge was that the sect counteracted the campaign for gathering signatures for the so-called Stockholm peace appeal urging that the atomic bomb be outlawed.

⁴ Still earlier, in its issue of August 8, 1939, *The Catholic Mind* published an article called "Rutherford's Witnesses of Jehovah: Are They Apostles of Anarchy?" by Herbert Thurston, Society of Jesus, and which was reprinted by the *America Press*. The psychological effect intended by that title is very apparent, even if all the article were not read. In November, 1942, the booklet entitled "'Judge' Rutherford", written by that same Jesuit, "Rev." H. Thurston, was published by The Catholic Truth Society in London, England, and on page 14 it says: "Whatever may be the professions of Jehovah's Witnesses, there is no room for doubt that the practical effect of the Watch Tower activities is to stimu-

3. How have they misrepresented us as respects Poland?

4. What charges did a British Jesuit make in 1939 and 1942?

late Communism, not to say anarchy, and to undermine all feeling of reverence for authority."

⁵ We challenge that British Jesuit to harmonize, if he can, his accusation with the public declaration by J. F. Rutherford, then president of the Watch Tower Society, from London's Royal Albert Hall, Sunday, September 11, 1938. Delivering his speech "Face the Facts", which was beamed by radio and carried by direct wire to more than 50 cities in the United States, Canada, Great Britain, Australia, New Zealand and Tasmania, and also broadcast by a trans-continental chain of 118 U. S. radio stations, Mr. Rutherford said: "Fulfilled prophecy shows that in 1914 Jehovah enthroned Christ Jesus and sent him forth to rule, while Satan still exercises his power in the world. (Psalm 110: 1, 2) In 1917 SATAN BROUGHT FORTH IN RUSSIA A COMMUNIST OR BOLSHEVIK GOVERNMENT, which was the first appearance of a totalitarian rule, and which opposes God and his kingdom. It declares that the State is the supreme power, and it persecutes those who serve God and Christ Jesus."*

⁶ But to continue: On April 17, 1948, the bishop of Cork, Ireland, addressed a letter to clergy in charge of parishes in Cork and vicinity, and which was published in the Cork *Examiner* that day. After referring to activities of Jehovah's witnesses, the bishop's letter concluded: "Some call these activities Communism. Anyhow, all weakening of religion is welcomed by Communism as a preparation for itself." The *Irish Times*, Dublin, reprinted that statement two days later. In an article headed "Jehovah's Witnesses in Sligo", the *Sligo Champion* (Ireland) of June 25, 1949, pub-

* The statement quoted can be read on page 12, ¶ 3, to page 13, top, of the booklet *Face the Facts*, published in 1938, and circulated in millions of copies, in a number of languages.

5. Against what public declaration is he challenged to harmonize his charges?

6. What charges have Irish religionists recently made?

lished the letter of the CATHOLIC LIBRARY INFORMATION BUREAU, which said: "The menace of Communism is belittled by the Witnesses who have called it a bogey-man created by the Catholic Church with an ulterior motive. . . . Russian atheism is defended by the Witnesses." The Dublin *Evening Mail* of June 22, 1949, also printed that same statement. The *Sunday Independent* of April 16, 1950, reports the breaking up of a public meeting of Jehovah's witnesses at The Fountain, Dun Laoghaire [dūn lá'ri], Ireland, by local townsmen with shouts of "Communists!" "Get out of here!" and, "Go back to where you came from!"

⁷ In Greece, as a result of slanders by the clergy of the Greek Orthodox Church the witnesses of Jehovah are called traitors, unpatriotic, anarchists, and Communists; and on November 17, 1949, it became necessary for us to write the minister of foreign affairs of Greece, at New York city, to answer the question whether Jehovah's witnesses are a secret or communistic organization.

OFFICIAL INVESTIGATION PROVES CHARGES FALSE

⁸ The Watch Tower Bible & Tract Society, with main offices in Brooklyn, New York, acts advisorily as the governing body and servant of Jehovah's witnesses in all lands. So what is true of Jehovah's witnesses in America must be true of them throughout the earth. Active witnesses are found in their greatest numbers in the United States, with more than 108,000 reporting in April this year. Ever since World War I closed, in 1918, the American government has been alerted to the threat of Communism to American democracy. The Communists are reported operating in

7. Due to clergy slanders how do witnesses fare in Greece?

8. (a) Why is investigation of witnesses in America decisive for the world? (b) What did the Justice Department report in 1941?

America since September, 1919. But in all the years since then official investigation has failed to find the slightest link between the Watch Tower Society or Jehovah's witnesses and godless communism. In 1941 Senator David of Pennsylvania, the state where the Society was incorporated in 1884, wrote to the United States Department of Justice at Washington, D.C. In response the Department reported that Jehovah's witnesses were not communistic and had no communist tendencies.

⁹ Further, in 1948, the United States government, acting through its attorney general, listed all organizations that were totalitarian, fascist, communist, and subversive and which advocate the overthrow of the government by violence or by unconstitutional means. The attorney general supplied this list of organizations to the chairman of the Loyalty Review Board of the United States Civil Service Commission. By letter dated September 21, 1948, (Memorandum No. 19) the chairman of the Loyalty Review Board forwarded a list of such organizations to all executive departments and agencies of the United States government. An examination of that official list of subversive and illegal organizations discloses that the names of Jehovah's witnesses and the Watch Tower Bible & Tract Society nowhere appear.

¹⁰ The misinformation about Jehovah's witnesses penetrated even into a published Memorandum of the United States Marine Corps. As a result the Marine Corps Memorandum No. 55-49, released on June 6, 1949, stated that Jehovah's witnesses were associated with communism. This error was called to the attention of the Headquarters of the U. S. Marine Corps at Washington, D.C. In reply to our legal attorney the commandant of the Marine Corps at Wash-

ington sent a letter dated December 15, 1949, in which he expressed the conviction that the statement about Jehovah's witnesses is totally without foundation. His letter says: "I have ordered the discussion 'Communism in the United States' (Enclosure [B] to Marine Corps Memorandum #55-49), revised so as to eliminate all reference to Jehovah's Witnesses and I shall direct that all copies presently existing which contain such reference be destroyed. In addition, I am causing a memorandum to be prepared which will be issued by this Headquarters and will receive the same distribution given Marine Corps Memorandum #55-49. This memorandum will state that the reference made to Jehovah's witnesses in Enclosure (B) of Marine Corps Memorandum #55-49 was completely unfounded, that it was made without proper information, under an entire misapprehension as to the facts, and that this Headquarters regrets that this unfortunate statement was published. . . . Please convey to your clients, Watch Tower Bible and Tract Society and Jehovah's Witnesses, my sincere regret for the publication of the lamentable reference to them. If there is any other action which may be taken by this Headquarters, please do not hesitate to inform me."*

¹¹ Under date of December 23, 1949, Marine Corps Memorandum No. 131-49 was released and posted up, and it fully carried out all that the commandant had promised in the foregoing letter.† Needless to say,

* See page 259 for photostatic copy of this letter.

† Marine Corps Memorandum No. 131-49 referred to the Memorandum No. 55-49 and said: "1. Reference (a), entitled 'Communism in the United States,' contained the statement that the religious sect known as 'Jehovah's Witnesses' had been frequently associated with communism."

"2. The publication of this statement has reacted unfavorably against the Marine Corps, in that it was published without proper information and has been shown to be completely unfounded in fact."

"3. Commanding officers will take immediate steps to bring the foregoing to the attention of all personnel to whom the original statement contained in reference (a) may have been communicated."—Dated 23 December 1949.

9. What did the Loyalty Review Board's list in 1948 show?

10, 11. What error in its Memorandum did the U. S. Marine Corps correct? How?

we highly appreciate this honorable course taken by the Headquarters of the U.S. Marine Corps.

PUBLISHED RECORD SPEAKS FOR ITSELF

¹² The charges that Jehovah's witnesses are Communists, "apostles of Stalin," a "fifth column" of communism, and "strive to bring about conditions favourable to the spread of Marxism", are absolutely without basis and are blasphemous lies against the servants of the Most High God. Their Christian educational work in all lands and their official publications prove that. Throughout the earth the witnesses use the corporation Watch Tower Bible & Tract Society as their legal and publishing servant. They use the publications of said Society in their work of educating the people on the Holy Bible. From earliest times the Watch Tower publications have exposed communism as a world menace and have shown it to be impractical, doomed to failure, and contrary to God's kingdom by Christ. As early as its third issue, *The Watchtower* of September, 1879, in its leading article entitled "The Day of the Lord" (paragraphs 7 and 14), said the following, and as you read this we want you to remember this was published, not in 1950, but away back seventy-one years ago:

¹³ "Very many Scriptures seem to teach that the kingdoms of earth will be overthrown by a rising of the people: goaded to desperation from lack of employment and seeking relief from the oppression of bloodthirsty governments. Such a rising and overturning, Socialists, COMMUNISTS, and Nihilists of today would gladly bring about if they could. Now the Scripture recognizes wrong and oppression as existing in the nations and foretells this as the

way in which they will be overthrown, and says: 'Go to now, ye rich men, weep and howl for the misery that shall come upon you. Ye have heaped treasure together for the last days. Behold, the hire of the laborers which is of you kept back by fraud, crieth.' Jas. v. 1. Yet it does not recognize this Communism as right but the contrary rather instructing *believers* . . . saying to us—'Be *patient*, therefore, brethren, unto the coming of the Lord.' . . . And it is astonishing how very rapidly these things once looked at as absurd and impossible are becoming realities. When we with a few others declared these things only a short time since, and called attention to the fact that trouble was taught to be occasioned by a rising of the people and the overthrow of governments—Communism—we were laughed at; there was truly little sign then of Communism; but today every civilized nation is in dread, and Nihilism, Communism and Socialism, are household words, and we see 'men's hearts failing them for fear and for looking after those things *coming* on the earth, for the powers of heaven (governments) shall be shaken.' Luke xxi. 26."

¹⁴ In its issue of June, 1883, *The Watchtower* (page 8) said: "In other words, remove the element which advises *prudence*, morality, and right-doing, from the counsels of the restless masses—from the Labor leagues and other associations, and let the lower element control itself, and the result would quickly be the destruction of life, property, laws, and peace—a grand reign of anarchy in the name of *communism*."

¹⁵ In its issue of January, 1884, *The Watchtower* (page 5) published the article "Light in Darkness" and quoted, in paragraph 5, the statement of *Blackwood's Magazine*: "How humiliating, too, is the thought that . . . the dangerous classes,

12. What work and publications show up the charges? To what effect?

13. What did *The Watchtower* of September, 1879, say on Communism?

14. What did its issue of June, 1883, say on it?

15. What did its issue of January, 1884, say on it?

and 'dissolving forces' are becoming more formidable than ever, and that the 'social revolution'—Atheistic Communism and Nihilism—may yet shake to its foundations the entire system of civilization which modern Europe has been so slowly perfecting as the highest product of the Aryan Community of nations."

¹⁶ Now note these further statements: In its issue of September 1, 1895, *The Watchtower*, under the heading "They Had All Things in Common", said this: "*Experience* proves the failure of communistic methods in the present time. . . . *The Bible* does not teach communism, but does teach loving considerate individualism, except in the sense of family communism—each family acting as a unit, . . . Moreover, the forming of a commune of believers is opposed to the purpose and methods of the Gospel age. The object to this age is to *witness* Christ to the world, and thus to 'take out a people for his name;' and to this end each believer is exhorted to be a burning and a shining light before men—the world in general—and not before and to each other merely. . . . It is still the work of God's people to shine as lights *in the midst* of the world, and not to shut themselves up in convents and cloisters or as communities. The promises of Paradise will not be realized by joining such communes."

¹⁷ In its issue of January 1, 1902, *The Watchtower* published the article entitled "The Early Church", and under the sub-heading "Communism at Present Impractical" it said: "The early church did not practice what is now known as communism; . . . So far as the record shows there was no compulsory division of wealth, such as communism purposes. On the contrary, everything was voluntary; and everything of the same kind is just as free, just as

voluntary, and just as proper, now as then—no more so, no less so. . . . It is noteworthy that the apostles neither commanded nor advised communism; nor do their writings intimate that it prevailed in the early church."

¹⁸ In 1886 the Watch Tower Bible & Tract Society published the book *The Plan of the Ages*, and this book continued to be published and circulated by the millions of copies in many languages until 1929, when it was let go out of stock. In chapter 15, entitled "The Day of Jehovah", page 312 ¶ 2, this Watch Tower publication said: "Hence, the wealthy are drawn closer to the governments; and the wage-working masses, beginning to think that laws and governments are designed to aid the wealthy and to restrain the poor, are drawn toward Communism and Anarchy, thinking that their interests would best be served thereby, and not realizing that the worst government, and the most expensive, is vastly better than no government at all."* All the foregoing published record speaks for itself.

PERSECUTION PROVES CHARGE FALSE

¹⁹ Jesus Christ said to his followers: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you." (John 15: 19, 20) The persecution that Jehovah's witnesses have undergone till now proves they are no part of this world and have no connection with or support from political communism or any other political movement. In Russia

* See also *The Battle of Armageddon*, published in 1897, and particularly its chapter 10 entitled "Proposed Remedies—Social and Financial", pages 473-481. Note that under the heading "Communism as a Remedy" it says: "As a whole it is quite impracticable." This book also was distributed till 1929.

16. What did its issue of September 1, 1895, say on it?
17. What did its issue of January 1, 1902, say on it?

18. What did *The Plan of the Ages* (1886) say on it?
19. What persecution in Russia proves the charges false?

Jehovah's witnesses and the Watch Tower Bible & Tract Society are not registered or recognized as legal. They have been outlawed and banned there. Because of their Bible way of worshiping the Most High God they have been cruelly persecuted and exiled to Siberia by the Communists. This is not because they are Titoists, for in 1947 Titoist Yugoslavia seized all the officials representing the Watch Tower Bible & Tract Society and Jehovah's witnesses in Zagreb and banned both the Society and the witnesses. Eleven of such officials were prosecuted and were imprisoned for long sentences ranging from three to twenty years.

²⁰ The government of Albania has likewise imprisoned Jehovah's witnesses and banned their organization. Czechoslovakia has put all the officials of the Watch Tower Society and Jehovah's witnesses carrying on the work there in labor camps, after denying them trials. Romania has placed the officials of the Watch Tower Society in prison, confiscated the Society's property and banned Jehovah's witnesses. Bulgaria, too, has banned them and placed representatives of the Society and Jehovah's witnesses in prison. Persecution is also carried on against them in Hungary and Poland. In Eastern Germany, now dominated by communist Russia, the same persecution goes on against them. More so since July 30, 1949, when 18,000 of Jehovah's witnesses, while assembled in convention in the Waldbühne (Forest Stage) of Berlin, adopted a resolution exposing the persecution by the Communist powers in Eastern Germany and raised a vigorous protest against it.

²¹ In the above countries the Communist governments have made it illegal to print or distribute the publications of the Watch

Tower Bible & Tract Society, though these have free circulation in the United States and other lands of the Western bloc. We ask, therefore, If Jehovah's witnesses are communistic, as our religious enemies in Christendom declare, then why have the Communist powers proscribed these witnesses who bear the name of Jehovah God and confiscated their property and hounded them with fanatical persecution?

EFFORTS AGAINST EXPANSION DOOMED TO FAIL

²² We look to no government agencies to vindicate us of the false charges which the foes of God's kingdom raise against us, to blind the people to the facts and the Kingdom truths. Almighty God has promised to vindicate his faithful witnesses, and he will do so at the battle of Armageddon, in which he will totally destroy godless communism and all other elements of the old world. In Daniel's prophecy concerning the Devil's world organization at this crucial time where it tries to hold the worldly elements together like clay mixed with iron, it is written: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people [neither to Communist people nor to any other political group], but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The prophecy likens God's kingdom by Christ to a stone which strikes and grinds the Devil's governmental image to powder, and says: "The stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2: 44, 35) Neither the United Nations nor any totalitarian power will be able to stand up against the fulfillment of that prophecy. Jehovah's Theocratic government under his Christ will survive the battle of Armageddon as win-

20. What persecutions in Russian satellite lands disprove them?

21. What about Watchtower publications there? So what do we ask?

22. To whom do we look to vindicate us? Where and how?

ner and will bring faithful people of good will through as survivors and will thereafter dominate all the earth without any rival powers.

²³ That government will rule supreme from heaven. It is the Kingdom which Jehovah's witnesses announce to all nations, and to it they declare their unqualified allegiance before all the world. His kingdom by Christ is bound to increase. The King Jesus Christ has already begun the gathering together of his earthly subjects of good will, and his mighty unseen angels are taking part with him in the gathering work. (Matt. 24: 31; 25: 31-33) No persecution, no base misrepresentation, no conspiracy by worldly powers can halt the increase of that kingdom and prevent a numberless multitude of devoted subjects from flocking to it as mankind's rightful ruler and only hope.

²⁴ For this reason Jehovah's witnesses today are preaching the gospel of the Kingdom in greater numbers now than at the time of the Kingdom's establishment in 1914. For example, in April of this year the world-wide report compiled by the Watch Tower Bible & Tract Society shows 357,889 active witnesses in 106 lands and in association with 65 Branch organizations. This 1950 international convention, this "Theocracy's Increase" Assembly of Jehovah's witnesses here at Yankee Stadium, New York city, is overwhelming testimony of the Kingdom's increase on earth. We are assured that of the Kingdom's increase there will be no end. So, as we push ahead with the work Jehovah commissions us to do in these "last days" of this world, the number of ministers of the good news of the Kingdom may be expected to increase in fulfillment of divine prophecy.

23. What do persecution, misrepresentation and conspiracy now fail to halt? Why?

24. As shown in April, 1950, what may we expect as we work on?

²⁵ Ours is a peaceful work. We will keep on obeying Jesus' command to 'render to Caesar the things that are Caesar's and to God the things that are God's'. Hence we will be orderly, resorting to no violence or subversion against the political powers of this world, but letting them continue to carry on their political experiments as long as God allows them. We will fulfill our obligation to warn all nations of the coming "act of God" against this world at Armageddon. This course alone can have his approval and assure us of survival at the battle of Armageddon. His Word commands us: "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." (Zeph. 2: 3, *Am. Stan. Ver.*) We urge all to this course of godliness with contentment.

²⁶ We mark the growing tendency to totalitarian regimentation of the peoples as a desperate final measure to preserve the worldly powers in control. People are being swept into the movement to idolize the state and to exalt it above God, who is the only Supreme Power. The Bible has foretold this. (Rev. 13: 16, 17) But we cannot be divided in our worship. Confronted with further encroachments upon our worship of the Supreme Ruler and our devotion to his kingdom by Christ, we are determined to obey our King's command to "render . . . unto God the things that are God's". Mindful of the apostle Peter's words to the court at Jerusalem, "We ought to obey God rather than men," we will keep obedience to God's commands first, together with unbreakable devotion to his kingdom now established. (Acts 5: 29) We are bound to suffer more international persecution for this godly course of action,

25. Our work being peaceful, what course will we take? Why?

26. What position on worship do we take, and despite what ahead?

but we warn our persecutors with Jehovah God's words to his Theocratic organization: "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60: 12) Obedience to the great Life-giver spells eternal life for us in the new world, and the old world's persecution of us will continue failing to halt the Kingdom's increase.

²⁷ We will keep our integrity to God in vindication of his universal sovereignty and his right to rule his creation, this earth and all people permitted to live on it. In Theocratic obedience and faithfulness we will march on toward the New World, rejoicing in all further expansion of his kingdom, for there will be no end to its increase even this side of Armageddon. If we keep on sowing his Kingdom message, we shall reap returns for eternity, for God will give his promised increase. Let Christendom go on sowing to the wind by pursuing the futile course of this old world;

27. What activity will we keep at, and assured of what increase?

she will reap the whirlwind at Armageddon. We who have sown to the interests of Jehovah's Theocracy by Christ will reap the increase of thousands of other Kingdom adherents, the "other sheep" whom the Good Shepherd will yet gather into the "one fold" of everlasting safety.—John 10: 16.

²⁸ God's Word and purpose have never failed so far and will not fail us in the most crucial world period ahead. So on with his work of witnessing to the Kingdom among all nations before the end comes. In faith and obedience, endure hardness as good soldiers of Jesus Christ. Carry out your part as advance publicity agents of the New World government. Fear not the foe, but God only. By godly lives and ceaseless proclamation of the Bible truth, keep on recommending Jehovah's Theocracy by Christ to all men of good will, confidently looking to him for the rewarding increase.—2 Cor. 4: 2.

28. How will we recommend God's kingdom to all men of good will?

RESOLUTION

THE two foregoing articles were programed to be delivered together as the keynote speech by N. H. Knorr, president of the Watch Tower Bible & Tract Society, at 3 p.m., Tuesday, August 1, 1950, to the many thousands expected to pack the Yankee Stadium, New York city, in attendance at the international convention or "Theocracy's Increase" Assembly of Jehovah's Witnesses. The material was kindly handed us in advance for publishing in this issue of our magazine, that the printed speech appearing in our columns might be released

1. Where were the foregoing articles programed for delivery as a speech, and under what circumstances?



YANKEE STADIUM, NEW YORK CITY

to the conventioners right after Mr. Knorr delivered the speech and followed it up with his presentation of the Resolution below for adoption:

RESOLUTION

² ON THIS momentous occasion, when we are gathered in a representative body of tens of thousands from more than 50 lands here at Yankee Stadium, New York city, to carry on the international "Theocracy's Increase" Assembly of Jehovah's Witnesses, we find it most opportune this 1st day of August, 1950, to make this Declaration:

³ WHEREAS the God of heaven and earth, whose name is Jehovah, is the Source of all rightful authority and power and has recorded on the pages of the Holy Bible his purpose to restore his righteous Theocratic government to this earth (Psalm 62: 11; Matthew 6: 9, 10); and

⁴ WHEREAS the "seven times" of uninterrupted domination of the earth by Gentile nations expired A.D. 1914 and now the Bible prophecy and its fulfillment prove together that then Jehovah God again took up his power to reign over the earth and to this end he enthroned in the heavens his Son Jesus Christ, who had proved his integrity to God even to death on a torture stake at Calvary and who had thereby established his right to rule as King in his Father's name (Daniel 4: 25, 32; Luke 21: 24; Revelation 11: 15 to 12: 10); and

⁵ WHEREAS Almighty God has decreed the end of this world and has promised us "new heavens and a new earth" to form a righteous new world in which his enthroned Son will be King, and hence this old world has been in its "time of the end" since A.D. 1914 and the "battle of that great day of God Almighty" draws near for removing the old and installing the new world (2 Peter 3: 10-13; Revelation 16: 14-16; 21: 1-5); and

⁶ WHEREAS the nations of this world refuse the warning which is set forth in God's Word and verified by all the perilous conditions on earth, and they show opposition to God's purpose by extending their own world rule with which they seek to align all peoples, and they ignore, hinder and persecute the faithful minority that preaches the good news of God's established kingdom; and thereby they put themselves in the way of destruction by the "act of God" which will mark the close of this "time of the end";

⁷ THEREFORE we here, before God and man, declare our unqualified support of Jehovah's universal sovereignty and our allegiance to his kingdom now established in the hands of his Son Jesus Christ.

⁸ WE CONFESS that originally by his Son God created this earth and man upon it and that after mankind rebelled against divine government God sent his Son to prove his right to govern a new world and also to die sacrificially that all who become his subjects might live forever in the new world; and so we gladly confess that God by his Son's sacrifice has bought us and we owe our lives and our complete devotion to God and his King and hence our obedience to God and his reigning Son comes first.—1 Corinthians 6: 20; 7: 23.

⁹ WE ACKNOWLEDGE that Jehovah God has according to his Word made us his witnesses, and we are obligated to carry out this commission as Jehovah's witnesses to the end of this world (Isaiah 43: 10-12, *Am. Stan. Ver.*); and, being for God and his kingdom by Christ, we could never be communistic. We denounce the false accusation by our enemies that we are communists. We disavow all connection with or support of communism or any other politi-

2. What made it opportune for such a Resolution?

3. Who is the source of authority? What is his purpose?

4. What events bearing on world domination marked A.D. 1914?

5. In what period is the old world now, and what draws near?

6. How do nations oppose God's purpose? Exposing themselves to what?

7, 8. What do we therefore declare, and what confess?

9. What do we acknowledge, what denounce, and what protest?

cal element of this old world. Moreover, we make united protest against the persecution of Jehovah's witnesses by the communist powers and by other governmental powers; and we declare the persecution of any religious minority by political governments and by powerful religious hierarchies to be wrong and unchristian and we will have no part in it.

¹⁰ While rendering first to God what is God's, we will as long as this world lasts render to Caesar what is Caesar's, leading peaceable, well-ordered lives as Christians, not engaging in the conflict of opposite political and social ideologies, not inter-

10. What will we render, so keeping unspotted from the world?



DEPARTMENT OF THE NAVY
HEADQUARTERS UNITED STATES MARINE CORPS
WASHINGTON 25, D. C.

IN REPLY REFER TO
DB-1094-pt1
15 December, 1949

Mr. Hayden Covington
117 Adams Street
Brooklyn 1, New York

My dear Mr. Covington:

I have read with great care your letter of 23 November 1949 in which you point out that the Marine Corps made a grave error in stating that Jehovah's Witnesses was associated with communism. I am convinced that the statement made in Enclosure (B) of Marine Corps Memorandum #55-49 concerning Jehovah's Witnesses is totally without foundation and I regret most exceedingly that it was published.

I have ordered the discussion "Communism in the United States" (Enclosure (B) to Marine Corps Memorandum #55-49), revised so as to eliminate all reference to Jehovah's Witnesses and I shall direct that all copies presently existing which contain such reference be destroyed. In addition, I am causing a memorandum to be prepared which will be issued by this Headquarters and will receive the same distribution given Marine Corps Memorandum #55-49. This memorandum will state that the reference made to Jehovah's Witnesses in Enclosure (B) of Marine Corps Memorandum #55-49 was completely unfounded, that it was made without proper information, under an entire misapprehension as to the facts, and that this Headquarters regrets that this unfortunate statement was published. The preparation of this memorandum is being expedited in order that it may be promulgated to the service at an early date.

Please convey to your clients, Watch Tower Bible and Tract Society and Jehovah's Witnesses, my sincere regret for the publication of the lamentable reference to them. If there is any other action which may be taken by this Headquarters, please do not hesitate to inform me.

Sincerely yours,

C. B. CATES
General, U.S. Marine Corps
Commandant of the Marine Corps

Page 252 comments on this letter.

meddling in worldly politics, and not engaging in any subversion even under persecution, that we may 'keep ourselves unspotted from this world' till its end.—Romans 12: 18; 1 Peter 2: 19-21; James 1: 27.

¹¹ IN OBEDIENCE to the divine command we will unitedly continue to preach "this gospel of the kingdom in all the world for a witness unto all nations", warning both rulers and peoples of the consequences of their opposition to God's increasing kingdom, and educating and encouraging all lovers of righteousness, truth and life to take refuge under God's kingdom by Christ and to wait confidently for it soon to rid the earth of Satanic rule and all wickedness

and to usher in the everlasting New World of Theocratic rule, justice, peace and prosperity.

¹² The full report of the assembly's action upon the above Resolution we hope to publish as early as possible in *The Watchtower*. We may add that the Resolution was slated for translation into French, Spanish, German, Russian, Hollandish, Greek, Hungarian, Danish, Ukrainian, Slovak, Italian, Norwegian, Finnish, Swedish, Lithuanian, Portuguese, Armenian, and Polish, to be presented at the foreign-language meetings of the assembly on the mornings of Wednesday, Thursday, and Saturday, for the benefit of all those attending who spoke those languages but could not understand the English. The Society hopes these truths will reach to the ends of the earth.

11. What will we unitedly continue to do?

12. How was the Resolution to be handled for benefit of conventioners knowing only foreign tongues?



racy it was true that, "unless the LORD keep the city, the watchman keeps awake in vain."—Ps. 127: 1, *An Amer. Trans.*

This connection between Jehovah God and the

WHY is this magazine called "The Watchtower"? Does the name have Bible background and significance? What is the purpose of the magazine? Does it fill a need not met by any of the hundreds of other magazines that continually flood onto the public newsstands? *The Watchtower* stands alone in its field, its value unmeasurable in money. What are the facts that prove it so?

The Bible frequently mentions towers. They were lofty structures, much higher than wide, and erected in a variety of places to form a prominent feature of architecture in ancient Israel. Often they were in vineyards, as shown by Jesus in his parable of the husbandmen. (Isa. 5: 2; Matt. 21: 33; Mark 12: 1) Towers as lookout stations were built beyond the walls of fortified cities, as well as atop the walls to serve as observation posts and fortified strong points. (2 Ki. 17: 9; 18: 8; 2 Chron. 20: 24; 26: 9, 10, 15; Neh. 3: 1; Ps. 48: 12) Because of the use of literal towers as places of refuge, figurative language speaks of Jehovah God as a strong tower to those trusting in him.—Judg. 9: 51, 52; Ps. 18: 2; 61: 3; 144: 2; Prov. 18: 10.

Watchmen were stationed on the towers to serve as lookouts, to forestall any surprise attacks by enemies, or to herald forth any news of consequence that they could glean from their observations, whether that news be good or bad. (2 Ki. 9: 17) Their duty was to stay awake, and watch, and warn. However, in that typical Theoc-

watchmen in the watchtowers was even more vital in the case of those men appointed to be on the lookout for messages from the Lord and to warn of dangers that threatened the spiritual welfare of the nation of Israel. Appreciation of the duties of the watchmen posted in literal towers helps us to grasp the service responsibilities of those assigned as watchmen on the more vital spiritual front. Habakkuk was one of such, and he said: "On my watch-tower I will stand, at my post upon the turret, watching to see what he will say to me, what answer he will offer to my plea."—Hab. 2: 1, *Moffatt*.

THE WATCHMAN'S COMMISSION

The commission of such watchmen is more sharply defined for us in the case of Ezekiel. Though he stood upon no literal watchtower atop some city wall, he was addressed by Jehovah as follows: "O mortal man, I appoint you a watchman to the house of Israel; and whenever you hear a word from my mouth, you shall warn them from me. If I say to the wicked, 'You shall surely die,' and you fail to warn him—if you say nothing to warn the wicked man from his wicked way, in order to save his life—he being wicked shall die for his iniquity, but his blood will I require at your hand. If, however, you warn the wicked man, and he turn not from his wicked conduct and his wicked way, he shall die for his iniquity, but you will have saved yourself. Or if a righteous man turn from

his righteousness, and do what is wrong, and I make that the occasion for bringing about his downfall, he shall die; because you did not warn him, he shall die for his sin, and the righteous deeds which he has done shall not be remembered, but his blood will I require at your hand. If, however, you warn the righteous man not to sin, and he do not sin, he shall live, because he took warning; and you will have saved yourself."—Ezek. 3: 17-21, *An Amer. Trans.*

Not only is the watchman's salvation assured by faithful performance of his duties, but also opportunity for life opens up to wicked ones who heed the watchman's warning. Jehovah's merciful promise is: "I have no pleasure in the death of the wicked, but rather in this, that the wicked man turn from his way and live. Turn, O turn, from your evil ways! Why should you die, O house of Israel? And if I say to the wicked man, 'You shall surely die,' and he turn from his sin, and do what is lawful and right—if the wicked man restore the pledge, repay what he has taken by robbery, follow the statutes that lead to life, and do no wrong, he shall surely live, and not die."—Ezek. 33: 11, 14-16, *An Amer. Trans.*

After Jerusalem's fall to Babylon and her lying desolate like a female captive for seventy years, she spies the messenger speeding over the mountain tops who comes to publish salvation and declare to liberated Zion that her God reigns. In joyous faith she sees, as it were, her walls and towers rebuilt and her watchmen stationed at their posts beholding with her the welcome sight of the coming deliverer: "Hark! your watchmen lift up the voice, together they sing; for eye to eye they shall see, when the LORD restores Zion." It is on the occasion of this same glorious restoration that watchmen are again mentioned as zealously singing Jehovah's praise: "Over your walls, O Jerusalem, I have appointed

watchmen, who never keep silent by day or by night. You who are the LORD's remembrancers, take no rest for yourselves, and give him no rest, until he establish and make Jerusalem a praise in the earth!"—Isa. 52: 1-10; 62: 1-12, *An Amer. Trans.*

Having in mind that it meant restoration for Jerusalem, the tidings of Babylon's fall came as good news from the watchman's throat: "Thus hath the Lord said unto me, Go, set a watchman; let him declare what he seeth. And he cried as a lion: O Lord, I stand continually upon the watch-tower in the day-time, and am set in my ward whole nights; and, behold, here cometh a troop of men, horsemen in pairs. And he answered and said, Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground."—Isa. 21: 6, 8, 9, *Am. Stan. Ver.*

Does not all the foregoing impress upon us that watchmen occupied a key position, whether as observers on literal watchtowers or as servants of God alert to receive messages from Jehovah and relay such counsel and warning on to the people? In either case, the watchman had to occupy a position or vantage point that enabled him to see and hear what was essential for the performance of his duties.

MODERN WATCHMEN

Today the clergy of Christendom's orthodox religions assume a position of watchmen over the spiritual welfare of the nations. Because of their training they should be in a position above the greeds and prejudices of our time, as though on the heights of a watchtower that lifts them above the worldly wranglings and affords them a clear view of matters, unobstructed by the many blinding biases of these days. They should be able to view happenings in terms of Bible prophecies, noting significant events that warn of approaching danger, or that appear as heart-cheering signs of

better times to come. They should be receptive to God's direction, awake to his precepts, quick to declare his Word.

But do they measure up to the high responsibilities of watchmen? When they speak of the present woes of war or collapsed morality, do not their proposed remedies make them sound more like politicians or social workers than like ministers of God? Are they not blind to the signs of the times? Silent when it comes to proclaiming an unpopular message of warning? Asleep to the practical Bible truth that Christ's kingdom is man's only hope? Yet how alert they are to forward their own ends, advance their own church, enhance their own reputation, boost their popularity, or increase their financial income! Say what you will, honest examination fits them into the description of the unfaithful watchmen of ancient times: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."—Isa. 56: 10, 11.

On the other hand, honest examination matches another group with the faithful watchman Ezekiel, who fulfilled his commission: "Whenever you hear a word from my mouth, you shall warn them from me." What modern group stands as a faithful watchman that does not hesitate to boldly speak God's message, though it be an unpopular warning? The anointed footstep followers of Christ Jesus now remaining on earth, and who are Scripturally known as Jehovah's witnesses. (Matt. 24: 45-47; Isa. 43: 10-12, *Am. Stan. Ver.*) Heeding the divine order to be no part of this world, they are neutral to its squabbles. (2 Tim.

2: 4; Jas. 4: 4) They speak God's Word, not man's. They see God's way, not man's.

To illustrate, when Jehovah's witnesses observe present conditions, see the bumper crop of selfish boasters and blasphemers, note the rise of delinquency and lack of natural affection, consider the persecutors and breakers of agreements, and realize that this pleasure-mad world hypocritically dons an outward form of godliness but has no real love for God, then these faithful witnesses recognize that such things are the foretold signs of the "last days". (2 Tim. 3: 1-5; Jas. 5: 1-6) When they see the concentrated doses of war, famine, pestilence, earthquake, cruel persecution of Christians and blundersome political attempts to rule the world through international combines, they do not thoughtlessly parrot the old fable about history repeating itself. Having their eyes open to Bible prophecies, they see these things as fulfillments thereof. (Matt. 24: 3-21; Luke 21: 25, 26) They have eyes that see, ears that hear, minds that perceive, and tongues zealous to speak. (Matt. 13: 14-17; Eph. 1: 18) Moreover, they are enlightened to see that present woes will soon give way to an incoming new world of righteousness. —Luke 21: 28-32.

"WATCHTOWER" MAGAZINE

But what has all this to do with the *Watchtower* magazine? Very much, for *The Watchtower* is the official voice of the watchman class today. Just as literal towers were located on vantage points affording broad views, so *The Watchtower* is founded on the very pinnacle of reliable wisdom, namely, God's Word the Bible. That elevates it above party squabbles, prejudices, greeds, propagandas, biases of race or nation, and frees from influences that might sway or warp viewpoint. Its vision is not narrow or shortsighted, but takes an over-all view and is farsighted

enough to peer into the future, by use of recorded inspired prophecy. It views modern conditions and events in the light of God's Word, being receptive to Jehovah's message, and quick to declare his truths and judgments. Jehovah commands the watchman class to "call aloud, hold not back, lift up your voice like a trumpet; show my people their transgression". (Isa. 58: 1, *An Amer. Trans.*) As a voice for the watchman class, *The Watchtower* has trumpeted forth the sins of those professing to serve God, and at present lifts up its voice in thirty languages and is heard throughout the nations of earth.

Viewed in this light it may be said that *The Watchtower* stands as a watchman on a lookout post, alert to what is going on, awake to note signs that warn of danger, quick to point the way to life in a new world. It heralds the news of Jehovah's kingdom established by Christ's enthronement in heaven, warns that we live in the last days of this old world, cries out that Jehovah's battle of Armageddon comes on apace, feeds the kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, and comforts us with the resurrection promise for the dead. All this it does with confident ring in its voice, because its words find their foundation in God's Word. It is not a blind or dumb watchman, but tries to keep in tune with God by searching his Word and being receptive to his guidance, with eyes always open to prophecy so that it knows what to look for in world events, so that it understands the significance of what it sees. 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. —2 Pet. 1: 20, 21.

Hence the purpose of this magazine is to keep sharp and faithful focus on Bible truth, on world happenings that may fulfill prophecies, and on religious news generally. Sometimes it will tear down religious falsehoods, that Bible truth may be built up in their stead. Such two-way work is Scripturally commanded, and is beneficial for all persons of right heart condition. (Jer. 1: 10; Heb. 12: 5-13) However, *The Watchtower* does not claim to be inspired in its utterances, nor is it dogmatic. It invites careful and critical examination of its contents in the light of the Scriptures. Its purpose is to aid others to know Jehovah and his purposes toward mankind, and to announce Christ's established kingdom as our only hope.

Jehovah God is the Teacher of his people, but we must "be on the watch" to catch his instruction. We must "not sleep like the rest of men, but be wakeful and sober". To those who do slumber the wakeful ones must cry, "It is high time to awake!" (Isa. 54: 13; Rom. 13: 11; 1 Cor. 16: 13, *An Amer. Trans.*; 1 Thess. 5: 6, *Moffatt*) If you have been asleep to the signs of the times, not watching world developments in the light of Bible prophecies, then you must obey the command to wake up and watch. Let *The Watchtower* help you heed such admonition that leads to life, for that is its purpose.

Faithfully living up to its name and purpose, *The Watchtower* does stand alone in its field, and its value is unmeasurable in money. It declares God's wisdom, which is "better than rubies; and all the things that may be desired are not to be compared to it". Such wisdom "is a tree of life". *The Watchtower* beckons you to lay hold upon that wisdom, and gain life in a new world without end.—Prov. 3: 13-18; 8: 10, 11; Eph. 3: 21.

BEST-SELLER LEAST READ?

THE Bible, now in its third billion edition has a greater circulation than any other book in the world. In whole or in part it has been translated into more than 1,090 languages and dialects. With a continual distribution of 1,500,000 copies every month, it is still far ahead of all other books as the world's best-seller. But in spite of all this the general ignorance about its contents, even the simple things in this important book, is really appalling.

❑ A recent survey conducted by the Gallup Poll, and published on the front page of Britain's *News Chronicle*, showed that only 3 persons out of 5, that is only 60 percent, could give the names of the four Gospels which are the first books of the so-called New Testament: Matthew, Mark, Luke and John. One person in every four, or 25 percent, could not name even one of these Gospel books!

❑ Now this survey was not conducted behind the Iron Curtain in atheistic Russia, or in the pagan jungles of Africa, or among the non-Christian Mohammedans, Buddhists and Hindus of greater Asia, nor was it made in a notorious Bible-burning country. Instead, this amazing sample of ignorance was taken from a churchy country that loudly boasts of being a Bible-loving land, namely the British Isles.

❑ Broken down, the figures show that among the four leading sects—the Church of England, the Nonconformist, the Church of Scotland, and the Roman Catholic—the greatest ignorance showed up among Catholics. Only 51 percent of the church-going Catholics surveyed could name all the Gospels, and well over a third, 36 percent, to be exact, failed completely, not being able to name even one of the Gospels.

❑ "Why?" the *News Chronicle* asked. Why such ignorance about a book that is found in the majority of British homes? Among the various answers sent in and published was this one: "This rotten condition of affairs," wrote Mr. H. Mills, "is chargeable to pseudo-science, modernism and false doctrine persistently held and taught by the Churches both Protestant and Roman Catholic. The latter call the Bible a dead book and the former are becoming more and more disposed to accept the false idea that it is a book of legends and folklore not to be taken seriously." The bishop of Rochester, Dr. C. M. Chavasse, wrote, "The

chief cause of all for the Bible being an unknown book is, of course, non-Christian homes."

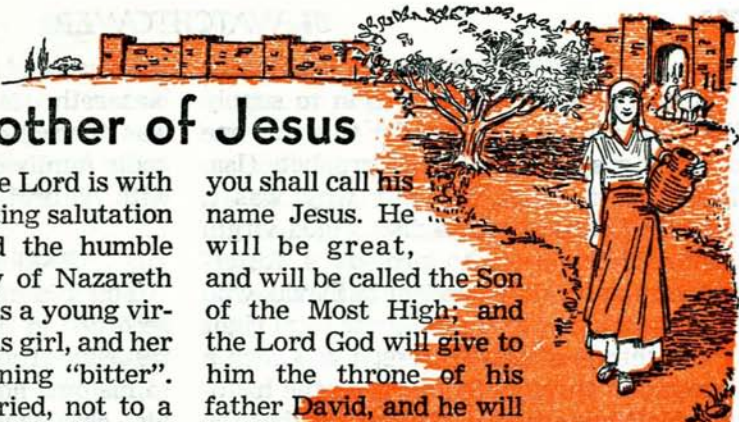
❑ The Rev. Dr. H. Townsend, Principal Emeritus, Manchester Baptist College, was honest enough to admit that even the clergy are grossly ignorant when it comes to the Bible. Backing up his admission he quoted the Anglican Commission as saying: "The ignorance of the Bible today amongst many of the younger clergy is really horrifying." Others thought that the clergy should be only partly blamed. Wrote Mrs. H. M. Fenn, "The clergy are not the only ones responsible for interpreting the scriptures. Even when being taught by Christ's own apostles the early Christians were commended for 'searching the scriptures daily, whether these things were so.' (Acts 17: 11)"

❑ The truth of the matter is, these are all contributing factors—evolution, modern atheism, pagan doctrines taught by both the Catholics and the Protestants, the hiding of the Bible under the creeds and traditions of men, the rejection of the Bible as God's inspired Word of Truth, the gross blindness of the clergy, and the woeful indifference of the people themselves toward reading and studying the Bible—all these elements combined have produced a wild generation of hypocrites! They draw near to God with their lips in prayer, but their hearts are far from Him and their minds are so far removed they know not even the simplest things about the Bible. In vain they do worship, teaching and believing the commandments of men and the philosophies of the pagans.—Matt. 15: 1-9.

❑ But you, dear reader, do not be like those who have the best-seller in their homes and yet open it so seldom they cannot tell the Gospel books containing the life of Christ. Do not be an imitation Christian. Instead of following the blind clergy of Christendom and falling into their miry ditch of confusion, better it will be if you study the Bible for yourself, as Christ and the apostles did. It too can be a lamp for your feet. It can lead you out of the darkness and death of this present devil-ruled world into the glorious brightness and life of the new world of righteousness. Gain such life-giving knowledge and wisdom and you will not exchange it for silver or gold or precious rubies.—Ps. 119: 105; Prov. 8: 8-12.

MARY

the Mother of Jesus



"HAIL, O favored one, the Lord is with you!" With this arresting salutation the angel Gabriel addressed the humble daughter of Heli in the city of Nazareth some 1,952 years ago. She was a young virgin of poor circumstances, this girl, and her father called her *Mary*, meaning "bitter". She was engaged to be married, not to a noble prince, but to Joseph the carpenter, a man of humble station in life, like herself. Then why would an angelic messenger from the Most High God hail her as a "favored one"? Or why did her cousin Elizabeth, under power of the holy spirit, exclaim to Mary, "Blessed are you among women"?—Luke 1: 28, 41, 42, *Rev. Stan. Ver.*

Dismiss from your mind at once any thought that Mary was blessed by a so-called "immaculate conception" to free her from the stains of Adamic sin. She was born like all other girls. When it came to inherited imperfections due to Adam's original sin she was no different from King David, who declared: "I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51: 5) Whereas there is not the finest thread of Scriptural support for the theory of theologians that Mary was born immaculately perfect, there is much proof in the Bible to the contrary. Then how and in what way was this woman favorably blessed above others of Eve's daughters?

According to Jewish law and custom, Mary was considered as the espoused wife of Joseph, though she was still living with her parents. (Matt. 1: 18) During this engagement period prior to the actual marriage the Lord's messenger appeared to her with startling news. "Do not be afraid, Mary," the angel said, "for you have found favor with God. And behold, you will conceive in your womb and bear a son, and

you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end."—Luke 1:30-33, *Rev. Stan. Ver.*

Well, at such a stupendous announcement as this, you can just visualize the surprise, wonderment and doubt mixed with heated emotions, all crowding the mind and countenance of this modest girl. Not knowing what to say first, reason came to her rescue. "How can this be, since I have no husband?" she queried. "The holy spirit will come upon you," explained the angel, "and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God." To help her remove any doubts about the matter the angel then declared: "Behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible."—Luke 1: 34-37, *Rev. Stan. Ver.*

Mary immediately accepted the privilege of service, willingly and joyfully, yet in all meekness and humility. "Behold I am the handmaid of the Lord; let it be to me according to your word." And with that she hastened to the hilly country of Judah, to the home of Elizabeth, where she found conditions exactly as the angel had described. What joy and gladness filled Mary's heart and mind! Overwhelmed, her lips bubbled forth in beautiful words of praise.—Luke 1: 38-55, *Rev. Stan. Ver.*

BECOMES JOSEPH'S WIFE

It was necessary for a virgin to supply the human body of Jesus, for this was one of the signs foretold by the prophet. (Isa. 7: 14; Matt. 1: 22, 23) But why was a betrothed rather than a disengaged virgin required? In order to provide a foster-father, a natural descendant of David, who could pass along to the child the legal right to the throne of David. Joseph was such a descendant through Solomon, as the historian Matthew shows. Luke records that the mother Mary was likewise of the tribe of Judah and was also a descendant of David, through his son Nathan. (See *The Kingdom Is at Hand*, pages 39 to 43.) Hence the heirship rights of Jesus were doubly established. (Matt. 1: 2-16; Luke 3: 23-34) This is why the angel assured Joseph that he should not hesitate to take Mary for his legal wife, even though she was with child. —Matt. 1: 19-25.

Forced by a taxation decree of Caesar Augustus, Joseph and Mary had to go up to Bethlehem to register. While there, and under those crowded conditions, Mary was delivered of her first-born son. Shepherds from the fields came to pay honor to the new-born Jesus and give praise to his life-giving Father Jehovah. After forty days of purification according to the law of Moses, Mary went up to the temple in Jerusalem to make atonement for her sins. (Luke 2: 22-24; Lev. 12) This proves she was no "Immaculate mother of God". Her natural imperfections had to be covered by atoning sacrifices. While there in Jerusalem Simeon the man of God, and the aged prophetess Anna, blessed and worshiped this Son of God. These events further emphasize that the mother Mary was not the center of attraction and worship. (Luke 2: 25-38) Later Magi from the East came to render homage to her son.—Matt. 2: 1-12.

After fleeing to Egypt and abiding there until wicked Herod died, Jesus' parents

returned and settled in the little village of Nazareth. (Matt. 2: 13-23; Luke 2: 39) It was there that Mary reared Jesus under godly family conditions. She provided Jesus with natural brothers and sisters.

MARY HAD OTHER CHILDREN

You did not know this? It is plainly recorded in the Bible. In the course of his traveling from village to village Jesus came to his own home town in Galilee where all his childhood acquaintances recognized him. "Is not this the carpenter's son?" they asked. "Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us?" (Matt. 13: 55, 56, *Rev. Stan. Ver.*) The Nazarenes referred to the natural, physical family that lived in their village, Joseph the carpenter, his wife Mary and her sons and daughters whom they knew to be the natural brothers and sisters of this man Jesus.

No student of the Bible need be deceived into thinking these brothers and sisters were "cousins". Neither were they his spiritual brethren, his disciples, for John 2: 12 makes the clear distinction between the two groups, to wit: "After this he went down to Capernaum, with his mother and his brothers and his disciples." (*Rev. Stan. Ver.*) "But other of the apostles I saw none," Paul writes, "saving James the brother of the Lord." (Gal. 1: 19, *Douay*) Since the account says that Joseph "knew" Mary not "until" Jesus was born, it goes without saying that he "knew" her afterwards, and that he fathered her other children. (Matt. 1: 25, *Rev. Stan. Ver.*) Not without meaning Luke 2: 7 calls Jesus her "first-born son".

As a good mother Mary diligently taught and instructed her children in righteousness. The proverb she knew: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov.

22: 6) Studiously she schooled herself in the inspired Scriptures, as shown in her spontaneous expression when greeted by Elizabeth. (Luke 1: 46-55) On that occasion she repeated the sentiments of Hannah's song, and displayed a good knowledge of the psalms, historic and prophetic writings, and books of Moses. (1 Sam. 2: 1-10; Gen. 30: 13; Prov. 31: 28; Mal. 3: 12) Prophetic events and sayings she committed to memory, treasured them up in her heart, pondered over them in her mind, and was thus equipped to give parental instruction to the lad Jesus.—Luke 2: 19, 33.

When only a mere boy of 12, Jesus astonished the learned doctors of the temple with his home training in the Scriptures. However, the circumstances under which Jesus separated himself from his parents at that passover season brought reproof from his mother. "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." The lad Jesus defended his preaching activity, and these words Mary also stored in her memory. However, Jesus did learn and exercise obedience to his parents, for "he went down with them, and came to Nazareth, and was subject unto them".—Luke 2: 42-52.

MARY AS JESUS' DISCIPLE

The meekness and purity of Mary's heart and mind, her sincere love and devotion to God, the absence of any selfish ambition to shine because of her unique assignment of service, are all manifest in her becoming Jesus' devoted disciple. Search the Scriptures and you will not find her with a halo, seated on a throne as "mother-queen" or "madonna", bathing herself in reflected glory of Christ. Rather you will see her far in the background out of the public's spotlight.—John 2: 12; Matt. 13: 53-56.

Jesus nipped in the bud any such thing as pagan "mariolatry" among his followers. "It happened while he was saying this, that

a certain woman out of the crowd shouted to him, saying, 'Blessed is the womb that bore you, and the breasts that you have sucked.' 'No, rather,' he answered, 'blessed are those who listen to the word of God, and keep it.' " (Luke 11: 27, 28, *Centenary Trans.; Weymouth; Cath. Confraternity*) Again, at the wedding feast Jesus said to Mary, "Woman, what have I to do with thee?" (John 2: 4) Today we might say, 'What business is it of yours?' Modern translations read: "Leave the matter in my hands." (*Weymouth*) "Do not try to direct me."—*An Amer. Trans.*

When one of Jesus' listeners interrupted his preaching to say his mother and brothers were outside desiring to speak to him, Christ simply gestured toward his disciples and said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12: 46-50; Mark 3: 31-35; Luke 8: 19-21) Of a truth, Jesus would never make a comparison like this unless he actually had natural brothers and sisters, children of his mother!

So the singular privilege and blessedness that Mary enjoyed was first giving birth to the human body of Jesus, then mothering and training the young child, and finally, through relation with God by faith, becoming Christ's disciple and spiritual sister. Our last glimpse of Mary in the Bible does not show her being bowed down to and worshiped as "Our Lady", the "Blessed Virgin", but rather we see her in an upper room together with other faithful women and the apostles and with her other sons, there worshipping God and his Son Christ Jesus. (Acts 1: 13, 14) In course of time she died, her body returned to the dust, and, like the other early Christians, she waited till God's due time to raise her as a spirit creature for life in heaven.—1 Cor. 15: 44, 50; 2 Tim. 4: 8; Rev. 11: 15-18.

Radio Station WBBR Preaches the Word



Jehovah's witnesses now declare "the day of vengeance of our God" and at the same time "comfort all that mourn". (Isa. 61: 2)

This message of judgment upon the nations and of comfort to the mourners is being published in all the world unto all nations by God's faithful Kingdom publishers who are ministers of the gospel, by the printed page, by word of mouth, by correspondence and by radio. Outstanding in the field of radio is the Watchtower station WBBR, in New York city.

Many have been the attempts by the misguided servants of darkness to still the voice of this, the only radio station on earth dedicated wholly to the service of Almighty God; but after twenty-six years of uninterrupted proclamation of the Kingdom message giving unstinted praise to Jehovah, WBBR goes confidently on sharing with all other Theocratic instruments the protection Jehovah has promised to his people.—Isa. 54: 17, *Am. Stan. Ver.*

This station being confined to a building, and its voice not being strong enough to reach into all lands, it is unable to fulfill the divine command to preach this gospel of the Kingdom to all nations. The overspreading of the earth with the gospel message is done by the entire body of gospel preachers, Jehovah's witnesses, as they actively publish the truth in all nations. However, WBBR does have a rare opportunity of preaching to many persons from many nations.

WBBR's voice may reach some or many of the official representatives of nations,

because of its location in New York city. How so? Why, because the focal point of the largest gathering of national representatives ever to exist on earth is New York city. The nations gather there representatively in a United Nations organization. And WBBR has a message that should vitally concern the United Nations, because God's Word speaks of such international attempts to rule the world, and WBBR preaches that Word.

Over nineteen centuries ago Jesus gave warning of the coming of this great council of nations with its religious backing and said it would presume to stand in the holy place, claiming to be divinely authorized, but in actuality it would be a dreadful desecration under the guise of the political expression of the kingdom of God on earth. "So when you see the dreadful desecration, of which the prophet Daniel spoke, set up in the Holy Place"—the reader must take note of this.—Matt. 24: 15, *An Amer. Trans.*; Ps. 2: 1-9.

At the time this great kingdom counterfeit come into prominent view there is to be a mighty world-wide proclamation regarding the true kingdom: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14) The desecrating counterfeit has come into view; God's people are taking note of this. And WBBR is preaching it, at the very doorstep of the U.N.

Not only are the official representatives of many nations within reach of WBBR's radio signal, but also there are millions of



individuals speaking the languages of the various nations, many thousands of them being foreign-born. The iron curtain may be down between the good news of the Kingdom and those nations behind that iron curtain, and may hinder though not stop gospel-preaching in those lands; but there are still in the great metropolitan center of New York city, WBBR's primary area, according to the last census, 926,516 Russians; 412,543 Poles; 322,586 Austrians; 123,188 Hungarians; 57,624 Czechoslovakians; 84,675 Rumanians, and 11,355 Yugoslavians.

We might look to Palestine, with its 1,912,000 inhabitants, when we think of the good news of the Kingdom going to the Jews of the fleshly house of Israel, and yet incline to ignore the fact that there are 2,035,000 Jews in New York city alone. We think of Rome as being the city where most Italians would be found in one place; there are 1,500,000 inhabitants in Rome, yet in New York city there are 1,095,000 persons, Italian-speaking or Italian-born. There are 506,635 people in Dublin, Ireland, where the Kingdom message is greatly opposed by the Catholic clergy, yet there are 518,466 Irishmen in New York city alone, where the Kingdom message is freely broadcast by WBBR. And while in Greece Jehovah's witnesses receive diabolical persecution at the hands of false religionists, from WBBR the good news of the Kingdom is within easy reach of 53,253 Greeks residing in the city of New York.

WBBR is indeed a powerful instrument in the hands of the Most High God, privileged to preach not to all nations, but to many individuals from many nations.

COMFORTING MOURNERS WITH BIBLE STUDIES

While it is true that WBBR counts it an honor and a privilege to declare the purpose of Jehovah and his coming judgments upon the nations, it takes particular delight

in comforting those within its great audience that mourn, and there are many such. Today we are living in the time of the fulfillment of the prophecy of Amos 8: 11: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." (*Am. Stan. Ver.*) Throughout the land of Christendom there is a dearth of truth, a spiritual famine. Many of the Lord's sheep are hungrily seeking the green pasture where food convenient can be found. WBBR is playing an important role in cooperation with the Lord's people in seeking out those hungry ones.

The Watchtower Society, the owner and operator of WBBR, has found that these dear sheep of the Lord Jesus Christ, the Good Shepherd, can be fed most conveniently in small home Bible-study groups. As the Good Shepherd promised: "Where two or three are gathered together in my name, there am I in the midst of them." (*Matt. 18: 20, Am. Stan. Ver.*) WBBR enjoys the happy privilege of being able to serve more than 5,000 such home Bible-study groups.

In addition there are countless homes into which the heart-cheering message of the Kingdom is sent by radio signal. Uniformed attendants, unsympathetic doorkeepers or grumpy householders cannot stop a radio message from reaching the receiver of some hungry sheep casually turning the dial if haply he might find something upon which to feed his hungry soul. In the huge apartment houses of metropolitan New York this is particularly true. The tenant in the back room or a member in the family, neither of whom ever goes to the door, still may be reached and served with the mere turning on of his receiving set and his tuning to 1330 kilocycles. From among the apartment houses

of Manhattan comes this note of gratitude: "The West Manhattan Unit of Jehovah's witnesses wishes to express appreciation to WBBR for the good work that is being done for the people of good will in our territory. The West Manhattan territory is such that much of it is inaccessible, but we are comforted in the knowledge that the powerful radio waves of WBBR can go beyond those doors and reach in where we cannot."

One would expect to find in the Lord's work perfect coordination between all its branches. A faithful witness standing patiently at the street corner, holding in view of the passers-by the message of life as contained in *The Watchtower* and inviting others to partake of the message, could hardly know that WBBR had already paved the way and stirred up a hungry sheep to seek the green pasture of truth. But such was the case. From a Kingdom publisher comes this happy testimony:

"When we were in street work I handed a lady an invitation to the public Bible lecture. She smiled and thanked me. She said she had been listening to WBBR for about four months and found it very interesting and 'the gentleman on the radio told me someone would call and help me study the Bible. You know, two are better than one. Do you do that work?' I have had three studies with her in 'Let God Be True'. That is the first time anyone ever came up and asked me for a study. Thanks for the wonderful help we are receiving in the field from the broadcasts of WBBR."

But WBBR's service is not confined to metropolitan New York, as large and extensive as it is. From the eastern reaches of New Brunswick, Canada, came this note of interest: "I called on a family who are all old and crippled in some way. They are isolated and love the truth dearly. They get the evening programs of WBBR . . . The radio is really a blessing to this iso-

lated family and they are happy beyond description."

And then those unfortunate shut-ins: "Just a note of appreciation to our heavenly Father for the programs we hear each day. My mother is 95 years of age and almost blind, and but for the radio would indeed be lonely."

Expressions from our Jewish friends should not be overlooked:

"I have been a constant listener to your evening broadcasts. If there be any solution to the world's ills, it shall be only one: the abandonment of materialism displaced by spiritual belief and love for one another and for God. I would like to know more about the Watchtower. My upbringing, being nearly empty of religious instruction (of the Hebrew faith), lacking knowledge of the truth, has caused me to be in confusion. Now, however, the truth is seeping in. Awaiting your reply."

This dear sheep got his reply! From another sincere Jew came this heartfelt praise:

"Among your many well-wishers, I too should like to extend to you my heartfelt wishes in behalf of your splendid work. It is perhaps needless for me to tell you that among all the major and minor broadcasting stations yours indeed excels them all, for your services are of priceless value, sound and inspiring. Your humble organization of Jehovah's witnesses, in the devotion towards spiritual light and truth, is a sublime consolation and effort in this unbearable tragic day and age of spiritual and moral darkness and desecration."

And so with boldness in this day, giving all praise to Jehovah, WBBR gives warning, declaring "the day of vengeance of our God", and with humble gratitude to the Great Shepherd, Jehovah, and the Good Shepherd, Christ Jesus, continually feeds the sheep, comforts those that mourn, and faithfully preaches the Word.—2 Tim. 4: 2.



● After his resurrection, why did Jesus tell Mary Magdalene not to touch him but commanded Thomas to touch him?—A New York reader.

The widely used *King James Version* gives Jesus' words to Mary as follows: "Touch me not; for I am not yet ascended to my Father." Then he told her to go tell the disciples about his resurrection and coming ascension. (John 20: 17) Modern speech clarifies Jesus' meaning, as we see by *An American Translation's* rendering: "You must not cling to me, for I have not yet gone up to my Father." It was not a question of her touching Jesus; she had not only touched him but was clinging to him, doubtless fearful that he would vanish and ascend into heaven. Jesus assured her that he was not going yet, and that she should stop clinging to him but go tell his disciples what had happened. That same day Jesus appeared to other disciples, but Thomas was not present and later said he would not believe it till he saw the nail wounds on Jesus and had thrust his hand into Jesus' speared side. A few days later Jesus did appear to the disciples when Thomas was present, and he invited Thomas to touch the wounds. (John 20: 25-27) In both instances Jesus had good reasons for speaking as he did, and there is no contradiction or inconsistency between the two cases.

● Why did the Mosaic Law permit the Israelites to give to the stranger anything that died of itself, though they might not eat it themselves?—Reader in California.

The question refers to Deuteronomy 14: 21, which reads: "Ye shall not eat of anything that dieth of itself: thou mayest give it unto the sojourner that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner: for thou art a holy people unto Jehovah thy God." (*Am. Stan. Ver.*) In giving or selling such a carcass to a stranger or foreigner the Israelites were not to misrepresent the matter. The receiver or buyer of such wares would be acting voluntarily. He was under no obligation to buy it or accept it as a gift. There was no injustice

involved; it was simply a restriction placed on the Israelites, one which other nations then did not observe. The reason why the Israelites must view the matter differently from other nations is shown by the words, "For thou art a holy people unto Jehovah thy God."

● What is meant by the foot-washing mentioned at John 13: 4-16? Does it mean that this should be performed as a ceremony by Christians?—Reader in Virginia.

In the time of Christ the people wore sandals and the feet of travelers became soiled, so that upon arriving at their destination it was necessary to wash the feet. The traveler being weary from his journey would often be shown the courtesy of having his feet washed by a servant under the direction of the host. (Luke 7: 44) Servants not being usual among Christians, most of them being poor, the service was performed by the host or hostess. (1 Tim. 5: 10) It was a service having much practical value in Jesus' time. When Jesus did it he was not establishing any religious ceremony, but was setting an example. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13: 14, 15) He was demonstrating humility and love by performing a menial service for the comfort of his brethren; by example he made his disciples see the need of being servants in God's organization, waiting on one another with the water of truth to aid them to walk in the clean way. (Eph. 5: 25, 26) Hence Christians today should copy his example by being humble and ready to serve their brethren in practical ways, just as in Jesus' day foot-washing was practical. Changed conditions have removed the practical benefits from foot-washing under those same circumstances, and it should not be done merely ceremonially.

● How can it be said Jesus was born 2 B.C. if the Christian era began to count from his birth?—A New Jersey reader.

When Christendom began to count the years since Jesus' birth an error was made in the calculation. This is generally recognized, but the degree of error is disputed, some saying the era starts from four to eight years late. However, the Scriptures show Jesus' birth as 2 B.C. In the fifteenth year of the reign of Tiberius, John the Baptist began his ministry, at which time John was thirty (about April 1). Six months

later Jesus was thirty. (Num. 4: 3; Luke 3: 1-3, 23; 1: 36) That would be about October 1, in the sixteenth year of Tiberius Caesar. Tiberius' first year began August 19, A.D. 14; his fifteenth

would end August 18, A.D. 29. Hence if Jesus was thirty at about October 1, 29, that means that his birth thirty years earlier must have been about October 1, 2 B.C.



Experiences in Announcing Jehovah's Kingdom

"SHEEP" IN FRENCH EQUATORIAL AFRICA

Brother Bernard Gaouranga, one of the new and zealous publishers of the Bangui company, came to visit here at Dekoa for two months. It is his native land. We go out witnessing together, and, as this district is, so to speak, solidly people of good will, we are followed by big crowds to whom we witness. Protestant assemblies, encouraged principally by Jacques Samba, a native pastor of that region, invite us constantly, in spite of the interdiction of the European pastors. In one place it happened that we were preaching to an assembly of 988 eager listeners. Many more persons of good will hesitate to participate in the "strange work" of Jehovah because they have not seen in our land a white leader in charge of the work. The colored Africans would not hurl themselves to an organization without fear unless they see a

European in charge. Therefore we rejoiced so much in reading in one of the issues of *The Watchtower* that the Society will send some brethren.—Dekoa publisher.

LOOK IN YOUR BIBLE!

A publisher from Florida reports this rather amusing experience: "One outstanding event was with a man who had lost two dollars ten years ago in his home, and had fired his maid for theft. When he asked me whether his Bible was like mine and contained the same information, I asked to see his copy. After some searching it was found, and I opened his Bible and there the long-lost two dollars. He spent one of the dollars for an *Awake!* subscription, and commented, 'If I ever find the maid I'll send her a subscription with the other one.'"

"STICK TO YOUR WORK"

For the month of September, Jehovah's witnesses have selected their service theme from 1 Timothy 4: 16, *Moffatt*, "Stick to your work." Their sticking to the work of gospel-preaching has enabled you and thousands of others to better understand God's purposes. Are you not grateful for their perseverance? Your appreciation can best be shown by calling these truths to the attention of others. So doing, you, too, share in a work that leads both the workers and those who hear them onto the path of life. To this end, three booklets, one colored-cover and two self-covered, are to be offered during September, on a contribution of 10c. If you would like to obtain a supply to furnish to your acquaintances you may obtain some from the local company of Jehovah's witnesses or write to us for them. We shall be pleased at the same time to furnish report slips and such instructions as you require so that your share in the preaching work may be added to that of the thousands of others who are sticking to this work of the ministry throughout the world.

"REPORT OF INTERNATIONAL ASSEMBLY OF JEHOVAH'S WITNESSES"

A complete report describing all eight days of the International Assembly of Jehovah's Witnesses, held July 30 through August 6, 1950, at the Yankee Stadium, New York, will be available about August 14, 1950. This 96-page brochure, which includes all five convention issues, is printed on white paper with pages the same in dimensions as this magazine. It is bound in a durable cover and will be mailed anywhere, postpaid, on a contribution of 25c. It provides a lasting record of this memorable event.

"WATCHTOWER" STUDIES

Week of September 17:

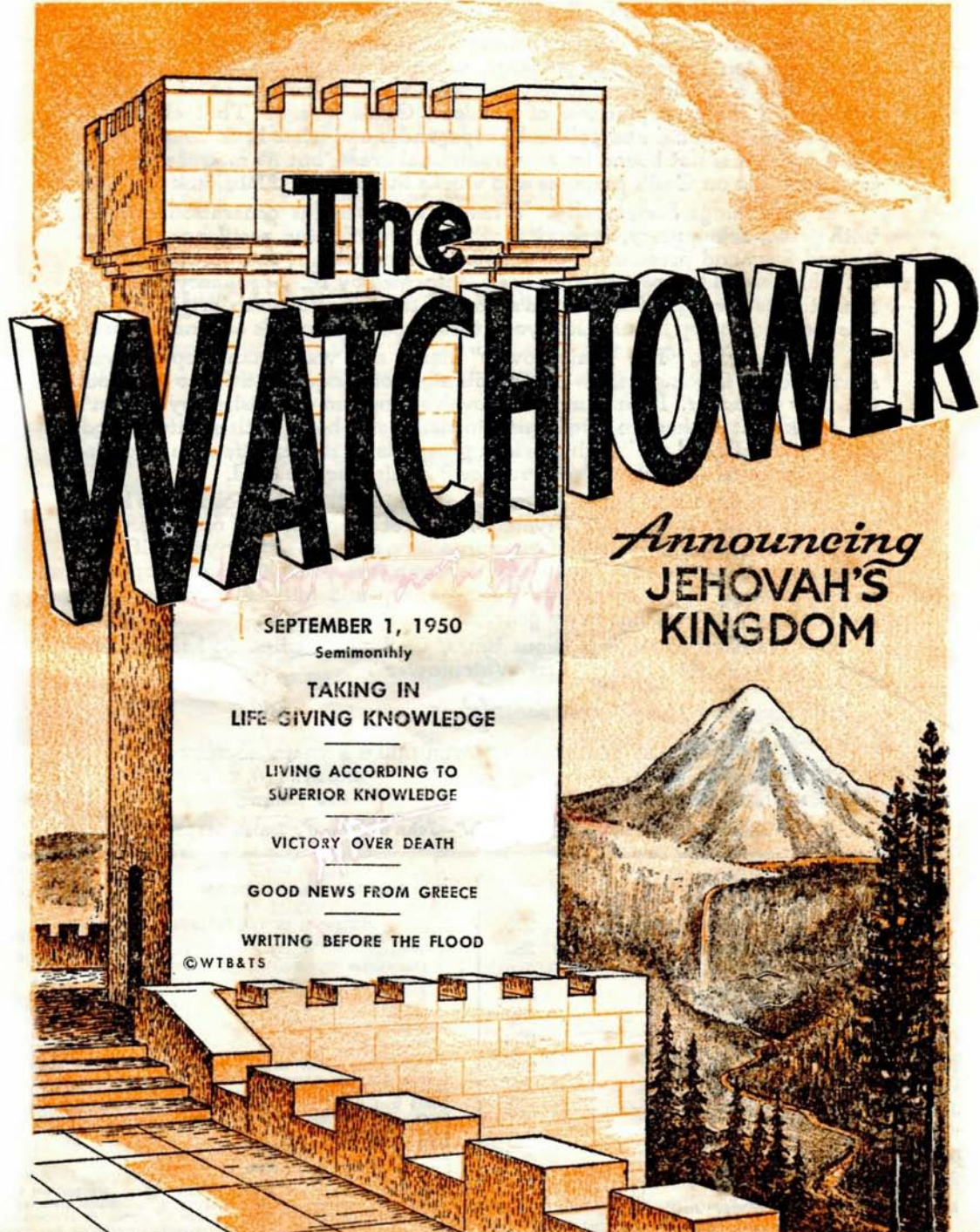
"The Increase of His Government," ¶ 1-21.

Week of September 24:

Answering the Foes of His Government, ¶ 1-18.

Week of October 1:

Answering the Foes of His Government, ¶ 19-28; Resolution, ¶ 1-12.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 1, 1950

Semimonthly

TAKING IN
LIFE GIVING KNOWLEDGE

LIVING ACCORDING TO
SUPERIOR KNOWLEDGE

VICTORY OVER DEATH

GOOD NEWS FROM GREECE

WRITING BEFORE THE FLOOD

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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".



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"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

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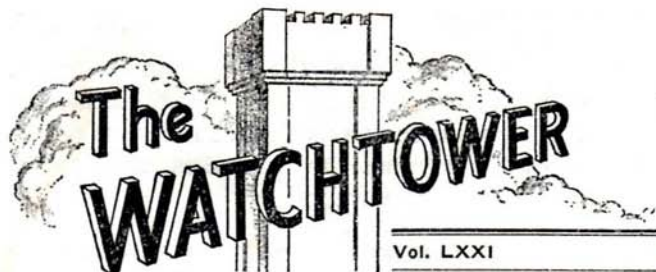
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TAKING IN LIFE-GIVING KNOWLEDGE

"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 17: 3, NW.

JEHOVAH, the Lord God, spoke of our own day, when he said long ago by his prophet Hosea: "Hear the word of the LORD, O Israelites! For 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. Cursing, lying, murder, theft, and adultery—they break out, and one crime follows hard upon another. Therefore the land mourns, and everything that dwells therein languishes, even to the beasts of the earth, and the birds of the air; and the fish of the sea also are swept away. Yet, let no one make charges, and let no one accuse; for with you is my quarrel, O priest; and you shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your people. My people are destroyed for want of knowledge—because you have rejected knowledge, I will reject you from being my priest. Since you have forgotten the law of your God, I likewise will forget your children. The more they increased, the more they sinned against me; they have exchanged their glory for shame. They feed on the sin of my people, and for their guilt they whet their appetite. So it has become 'like people, like priest';

and I will visit his ways upon him, and requite his deeds to him."—Hos. 4:1-9, AT.

² A few years after Hosea finished his prophesying the northern kingdom of Israel fell to pagan conquerors, and in the following century the holy city of Jerusalem and its temple were destroyed and the Jews were uprooted from their land. A like destruction in the near future faces Christendom. Do students of world conditions want to know the cause responsible for such destruction? With modern Christendom in mind let them mark those words of the prophet: "cursing, lying, murder, theft, and adultery—they break out, and one crime follows hard upon another," and at the bottom of all this, "no knowledge of God in the land." At whose door does the Lord God lay the responsibility for this ignorance? At the door of the religious leaders, the priests and the prophets, for it is their duty to teach the people about God, and the people look to them for such instruction. And now the people are about to be "destroyed for want of knowledge" in a world destruction. But the God of justice decrees that it will become "like people, like priest", and the priests and clergy will fare no better than the people.

1. At Hosea 4: 1-9 what did Jehovah long ago say for our day?

2. What is the cause responsible for destruction? Due to whom?

They have led the people in rejecting the knowledge of the truth; and if the blind guides the blind, then both will fall into the pit, but the guide is the one with the greater responsibility—Matt. 15:14.

³ God's written Word, the Bible, has been spread by the hundreds of millions of copies, and yet the religious clergy have not turned this great opportunity and advantage to good account, so as to incite the people to study that Holy Word and inform themselves of God and his kingdom. Is it any wonder, then, that, go where you will in Christendom, you will find the people in religious confusion, none of them clear on why God Almighty has permitted this reign of wickedness and woe till now and what he purposes to do now about this state of affairs and what his will is for lovers of life and security to do? Because the Bible with its divine information has been so available to the clergy and they have rejected its truths and enlightening prophecies, the great God of spiritual plenty has rejected them as his spokesmen and channels of Scripture information and instruction. They are rejected from being his priest, for it is written: "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts." (Mal. 2:7, AS) Thus spiritual famine has struck Christendom as forewarned: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst [for the waters of truth]." (Amos 8:11-13, AS) In place of finding the words

of Jehovah among the clergy and religious systems of Christendom, you come face to face with the nasty fact of religious persecution against the witnesses of Jehovah who speak His word.

SUCCESSFUL RUNNING TO AND FRO FOR INFORMATION

⁴ The anguished cry of the people today is for life. How are they to find the way to it? If the rule God announces holds true that "my people are destroyed for want of knowledge", then the converse must hold true, that the people will be saved and preserved alive by the possession of knowledge. This is the time of greatest need for life-giving knowledge, because all the developments since the year 1914 prove that this world has entered its "time of the end" and is now nearing the disastrous close of that period. The much needed information God has mercifully promised, for he long ago said to Daniel the prophet: "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) But if the people's running to and fro through the midst of Christendom fails to locate the words of Jehovah for the relief of the spiritual famine, then what running to and fro is it that results in the promised increase of knowledge? It is the running to and fro in the written Word of God, that is to say, the scrutinizing and examining of the Holy Bible for our direct instruction. If the paid religious clergy and spiritual advisers reject the Bible in favor of worldly philosophy and traditions of men contrary to God's Word, then the people who earnestly want life must themselves run to and fro through the pages of the sacred Book if they are ever going to get the life-giving increase of knowledge. So let the people act independently of the

3. What spiritual state has come upon Christendom? For what reason?

4. Why is knowledge needed so much now? What results in its increase?

religious leaders who have failed them. Let them exercise faith and run to and fro through God's now unsealed and opened Book. His spirit that searches the "deep things of God" has been poured out. His marvelous time for spiritual illumination has come.

⁵ The greatest service any man or woman could possibly render to humanity today is to impart to them the knowledge of God and encourage them to run to and fro through His Book in personal Bible study. The religious clergy have missed out in this service of



most urgent importance, the same as in Jesus' day. The Son of God courageously pointed out the ones whom God held accountable for the death dealing state of ignorance of the people. At the risk of stirring up the combined opposition of the priests and religious leaders he said: "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." "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!"—Matt. 23:13 and Luke 11:52, NW.

⁶ By thus withholding the truth from the people those clergymen of Jesus' day were leading the people to destruction and their nation to ruin. Because of their responsible part in it the religious leaders were earning for themselves also annihilation. Hence

Jesus cried out to them: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:33, NW) By keeping the people ignorant they led them into having Jesus killed on a torture stake at Calvary. Thirty-seven years later this willfully cultivated ignorance led to its fatal consequences, the destruction of the city of Jerusalem with an enormous

loss of human lives, just as Jesus had predicted, and the breaking up of the Jewish nation till this day. And now in this "time of the end" the revived nation of Israel with capital at

the modern city of Jerusalem chooses to go on in the steps of its forefathers, ignoring the counsel of Jehovah God. It has again chosen "Caesar" as its friend in preference to God's kingdom by Christ. It has gone after and gained membership in the United Nations of this doomed world. There is only one outcome possible: destruction with this world because of taking the wrong course for want of the knowledge of Jehovah God and his Messianic kingdom.

THE EXEMPLARY COURSE

⁷ Jesus Christ was the greatest Jew, for he was the Jewish Messiah, the Christ. King Solomon of Jerusalem, as long as he walked in Jehovah's way, was the wisest man of ancient times; but Jesus Christ was something greater than Solomon. He knew what we need to know in order to gain everlasting life. He was wiser than the ancient pagan philosopher, Thales of Miletus, who said: "Know thyself." Yes, wiser

^{7, 8.} (a) Than what two oft-quoted men was Jesus wiser? (b) What experience of Israel shows man's way of salvation is not in himself?

5, 6. (a) What greatest of services have the clergy missed out on? (b) With what consequences to themselves and to the people of Israel?

than the English poet, Alex. Pope, who is considered famous for saying: "The proper study of mankind is man." Jesus pointed to a greater knowledge as absolutely vital to life. Certainly if a man seeks to know himself, the only honest conclusion he can come to is that he is imperfect like all other men and is a sinner and that the means of salvation is not in himself or other men. Even what relics of conscience he has inherited from Adam, the once perfect man, will remind him he is a sinner and will condemn him.

⁸ The way of salvation, the means of gaining everlasting life, is not in man himself, even when given a perfect law. For fifteen centuries the Jewish nation lived under the law Jehovah gave them through Moses. But that good and holy law of God was more than they could measure up to, and it only showed them up all the more to be sinners. The lesson to be learned from this the apostle Paul summed up in these words: "Now we know 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) How glad we can be today that we do not need to go through Israel's fifteen centuries of experience to find out that our salvation is not by our own attempts at self-righteousness!

⁹ To be wise for eternal salvation we must heed the words of the One who is greater than Solomon, Jesus Christ. When on earth he told men and women to follow him and imitate him. We can do so by taking up the work which he did. Being born a perfect man by the miracle of Jehovah God his heavenly Father, Jesus was

the only man that could lay down his life as a ransom sacrifice for mankind to gain everlasting life in the new world. But before laying down his life, what work did he take up as pleasing to God and of highest importance? To what did he devote himself as being the most pressing need of the people who were facing destruction? At the appointed time marked out in prophecy he abandoned his carpenter work and took up preaching. Though he knew it would lead to a martyr's death in public disgrace, he devoted himself to spreading the knowledge of Jehovah God. He thus established preaching God's Word as being the highest vocation. This world may sneer at preaching the Bible as being foolish and most impractical, especially in this crucial period of world history; but all the world with its political offices and Big Business jobs and honored religious pulpits could never offer us a higher vocation than that which Jesus set as a pattern for us. For his loyal course in the midst of a hostile, unappreciative world he earned for himself the title, "The faithful and true witness." (Rev. 3:14; 1:5) Can we today enjoy any higher privilege than to be witnesses like him, witnesses of Jehovah, and to prove ourselves faithful as such? Jesus' example says No!

THE TEACHERS

¹⁰ Next to vindicating Jehovah's rulership as being the only rightful sovereignty of the universe, Jesus was interested in the abundant, everlasting life for the people. God had given him power over all flesh, and Jesus was interested in giving mankind perfect life in God's image and likeness, free from sin. He knew what we needed to gain this, and he devoted himself to giving this to us. He knew the value of knowing God, and so he said: "I am the right shepherd, and I know my sheep and

9. What did Jesus establish as being the highest vocation for us?

10. What did Jesus say to show what man needed for gaining life?

my sheep know me, just as the Father knows me and I know the Father; and I surrender my soul in behalf of the sheep." And in his last prayer on earth with his sheep he said: "Righteous Father, the world has, indeed, not come to know you, but I have come to know you." (John 10:14, 15; 17:25, NW) It was his personal knowledge of God that made Jesus strong to stand up for God's universal sovereignty and to carry out God's loving purpose toward mankind, cost what it might. So in his final prayer to God with his faithful apostles he said to his heavenly Father: "Glorify your son, that your son may glorify you, according as you have given him authority over all flesh, that, as regards the whole number which you have given him, he may give them everlasting life. 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 17:1-3, NW.

¹¹ No, the counsel that leads to endless life is not: "Know thyself." The greatest study of man is not man, either yourself or other men. The greatest study of man is God and God's Chief Agent, Jesus Christ. True, God himself is invisible and infinitely high beyond the reach of man, and yet God has made this study of him possible for man by means of his written Word and with the aid of his illuminating active force or spirit. Such a study deals with the highest things and leads to the results of highest importance to us. We must pursue this study if we want to take in the knowledge which means everlasting life in the new world. Why so? Because it is the taking in of knowledge of the great Fountain of life, Jehovah the only true God, and also the knowledge of the Chief Agent which God uses for making this life possible to us, Jesus Christ, whom God sent forth

into this world to declare God to us as no other prophet had done. When we study man, we are studying a dying creature. When we study God, we are studying the life-giving Creator. Certainly it is more vital to get acquainted with the Creator and get into relationship with him than to study sinful creatures of earth who are condemned to death. Certainly, too, it is more important to get to know the Creator's Chief Agent of life than to interest ourselves in creatures who need life and have no means of saving themselves. The higher study leads to everlasting life.

¹² When we turn to God and Christ and take up a study of God's Book, then He becomes our Teacher, and surely he knows how to teach us the way to attain eternal existence in peace and happiness. God caused it to be written in the prophets. "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, AS) These words were addressed to God's "woman", that is to say, Jehovah's Theocratic organization called "Zion" which brings forth those who become the spiritual children of God. The chief one of her children is Jesus Christ, who was anointed to be Jehovah's King for the promised kingdom. The others of her children here spoken of are the footstep followers who are anointed with God's spirit to be associated with Jesus Christ in the heavenly kingdom. On bringing forth these royal children, beginning with Jesus, she is told to sing and cry aloud for joy at having ceased from her barrenness. (Isa. 54:1) The apostle Paul shows that this woman is Jehovah's Theocratic organization and that her children are Jesus Christ and his body of faithful followers, by saying: "The Jerusalem above is free, and she is our mother. For it is written: 'Be glad, you barren woman who

11. Why is that a higher study and knowledge and leading to life?

12. To whom does Jehovah become Teacher? According to what promise?

does not bear children; break out and cry aloud, you woman who does not have child-birth pains; because the children of the desolate woman number more than those of her who has the husband.' Now we, brothers, are children belonging to the promise the same as Isaac was. Wherefore, brothers, we are children, not of a servant girl, but of the free woman."—Gal. 4: 26-28, 31, NW.

¹³ How precious it is to have Jehovah God himself for our Teacher! There could be no education higher than this, for it is a receiving of knowledge from the highest source in the school of life. And God has called into service as his fellow teacher his royal Son Jesus Christ. For that special reason Jesus said to his followers: "But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Neither be called 'leaders', for your Leader is one, the Christ." (Matt. 23:8, 10, NW) So we must be taught by Jehovah God through Jesus Christ.

¹⁴ Because the teaching is through Jesus Christ as Chief Instructor, many refuse to be taught, for they do not wish to be made like their Teacher. Hence not all men and women are admitted or do apply for admittance into this school of highest learning, but only those who love and fear Jehovah God and whom he draws. Jesus made that fact clear when he said: "No man can come to me unless the Father, who sent me, draws him, and I will resurrect him in the last day. It is written in the Prophets, 'And they will all be taught by Jehovah.' Everyone that has heard the Father's teaching and has learned comes to me." (John 6:44, 45, NW) According to Jesus, the learning a Christian gains in this Theocratic school leads to resurrection from the dead and everlasting life in the

opening thousand years of the New World. Those taught in this school are blessed with peace and prosperity and are kept from the selfish, deadly conflicts of this old world. Let us see to it, therefore, that our teachers are not men with their dead precepts, traditions and worldly philosophies, but that our teachers are the two great Instructors of the universe, Jehovah God and Jesus Christ. It signifies life for us to do so.

¹⁵ Jesus met all the qualifications of a trustworthy instructor. He did not sit in the teacher's seat of Jehovah's school of life and then turn aside to the empty philosophies of this world and teach his followers something contrary to the top-most Educator, Jehovah God, just to be popular with this world. What God requires of all those who profess to represent and speak for him is that they tell the truth about God and impart the real knowledge of him to the people. On two occasions Jesus is reported as quoting from Hosea's prophecy, chapter 6, which reads: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me." (Hos. 6: 6, 7; Matt. 9:12, 13; 12:7) That was why Jesus wielded God's prophetic Word like a sword and drove it into those religious clergy and slew their religious pretensions.

¹⁶ Hosea's prophecy in the preceding verses foretold this action of Jesus, saying: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth."—Hos. 6:4, 5.

13, 14. (a) By whom does Jehovah do the teaching?
(b) Who are admitted to His school, and with what blessings to them?

15, 16. How did Jesus meet the qualifications of a true instructor?

¹⁷ The whole teaching of the Bible from cover to cover is that the people are being destroyed for lack of knowledge of God the Creator and Savior. To supply the need God offers the people the knowledge in his inspired Book. Therefore let us who want to be his faithful witnesses bear this in mind and not be turned aside to something else. Let us hold strictly to dispensing the pure Word of God to his honor and to the saving of the people. It is because the religious clergy of Christendom have turned from doing this and have imitated the clergy of Jesus' day that now it has come their turn to be 'hewed by the prophets and slain by the words of God's mouth'. Like it? Well, of course, they do not; and they hate Jehovah's witnesses for declaring the prophecies and publishing the words of God's mouth, which has such a slaughtering effect on the clergy before the people.

ROUNDED-OUT INSTRUCTION NEEDED

¹⁸ When we take God's instruction through the Bible, let us take all it teaches. The Supreme Teacher warns us that we must neither add worldly false knowledge to his Word nor take away from it. We must have the full information for the obtaining of the salvation which He provides. For thousands of years godly men and women had been seeking information on the One whom God was to send forth

and were wanting to identify him and unite with him. In due time the Messiah came in the person of Jesus Christ. If we were to follow the course of the religious clergy of Jesus' day and reject the facts about him as foretold in the prophecies, we would never gain everlasting life. We would be like those Jews who perished for rejecting this knowledge. The knowledge of God minus his Son Jesus Christ is only partial. Life by the law of Moses is impossible. Likewise the knowledge of Jesus Christ minus Jehovah God is only partial, as in Christendom's case today. To know Jehovah God and to know Jesus Christ are inseparable for salvation.

¹⁹ John 3:35, 36 (NW) tells us: "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." And 1 John 2:22, 23 (NW) says: "Who is the liar if it is not the one that denies that Jesus is the Christ? This is the antichrist, the one that denies the Father and the Son. Everyone that denies the Son does not have the Father either. He that confesses the Son has the Father also." And to this 1 John 4:15 (NW) adds: "Whoever makes the confession that Jesus Christ is the Son of God, God remains in union with such one and he in union with God." There is no other way about it: our taking in knowledge of the only true God and of his Sent One, Jesus Christ, as well is what means everlasting life to us.

17. Hence to be God's faithful witnesses what course must we pursue?

18, 19. Why is partial knowledge not enough for gaining salvation?

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 reproving, 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. 3:15-17, NW.

Living According to **SUPERIOR KNOWLEDGE**

IF WE imitate Jesus Christ we shall never go wrong. He feared God and taught others the fear of God according to the truth. We must have this correct fear of God if we aim at getting the information that leads to life that really is life. Proverbs 1:7 (AS) tells us: "The fear of Jehovah is the beginning of knowledge; but the foolish despise wisdom and instruction." Such fear of the only true God is the beginning, that is, the chief part or the first thing in knowledge. Because the wise, brainy, powerful people of this world do not have that fear of Jehovah, all the knowledge they accumulate and hand out does not save the world or result in life. By the Holy Bible we are taught the fear of God. And it is wise that we fear him, for he is the Source of all life. For us not to fear him but to reject him means cutting ourselves off from the great Fountainhead of life. This would spell absolute annihilation for us. God's own Word tells us also to honor Jesus Christ because of the key part that he performs in the life-giving arrangements of God. So we gladly accept the Son of God. For us to reject him means we are cutting ourselves off from the central connection with God, the one channel of life from God; and this would likewise spell utter destruction for us. How grand and beneficial it is, then, to take in knowledge of both the Father and the Son!

² Our doing this can never stop. We must advance to perfection. We have gained real enlightenment only by going to the Book

1. Why must we fear God, and why must we honor Jesus Christ?

2. (a) To continue in this fear and knowledge what must we do? (b) How do we gain faith and hope, and are these all that is needed?

of truthful information, that is, the Bible, God's gift to us. What knowledge we have already gained has been by studying that Book. But to continue in the fear and knowledge of God and of his Son Jesus Christ we need to keep on studying that Book, and to do so with all the faithful helps which the heavenly Father provides through his Theocratic organization. From what we have learned out of the Holy Scriptures we have faith in God and Christ and are able by this to please God. This faith, Hebrews 11:1 (NW) tells us: "is the assured expectation of things hoped for." And so we have hope, a wonderful hope of a perfect new world, with a new heavens and a new earth, in which we may enjoy the promised everlasting life in unspeakable happiness. But faith and hope are not all that is necessary. They are quite proper in themselves. It is written: "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." (Prov. 13:12) We do not know what heaven is to be like for the 144,000 Christian overcomers of this world, but we could write a book and paint a vivid picture of the paradise that is to be renewed on earth and we could set this hope before people of good will now seeking life in it. But powerful as this hope might be as a stimulant, it is not all that is necessary to keep a person faithful.

³ Long ago miraculous gifts passed out of the life of the Christian congregation, but the things that now remain are not only faith and hope but also love: "these three, but the greatest of these is love."

3. What quality is most essential for right living now? Why?

(1 Cor. 13:8-13, NW) The new world for which we hope is at the door, but we are still living in the degraded old world, and, besides faith and hope, love is most essential for right living amid these debasing conditions. We need love now while surrounded with this selfish world, for without love we are nothing in God's sight. We are in most perilous times, and living now is a great problem. We must keep on studying God's Word in order to learn how to live right and how to show love that is godlike. The new world is still a hope, but this old world is a present reality. We must yet face it, and this creates difficulties for us. We have to meet these without compromising God's cause. So we must know how to meet them, and this calls for knowledge right now. Hence the need for us to study the Bible further on what it has to say with regard to our relations with this existence, for if we do not handle these aright, we shall not be found worthy of life in the future world.

PRESENT PROBLEMS

⁴ The "appointed times of the Gentiles" expired in 1914, but the Gentile governments still continue as going concerns, wrathful against God's established kingdom. "Caesar" still holds the reins of earthly government, and totalitarian governments are more powerful than ever. We need to know from the Bible that the "superior authorities" to whom Christian souls must be subject are Jehovah God and Christ Jesus, if we want to escape divine wrath. We need to be taught how our first duties are to God, obeying Him as Ruler in preference to men, and then giving to Caesar only what belongs to Caesar.—Rom. 13:1-4 and Matt. 22:21, NW.

⁵ Another problem is to know the places men and women occupy in the Theocratic

organization of Jehovah God. It is true that in the Christian congregation "there is neither male nor female; for you are all one in union with Christ Jesus". (Gal. 3:28, NW) But we are still male and female in the flesh; we can still marry and produce children, we can still be moved by passion and be tempted to commit sexual abuses. So woman's position in the congregation and in the home needs to be adjusted according to God's will for the safety and happiness of all concerned, that the Theocratic rule may be carried out and no reproach be brought upon God's name and his organization. Children are still being brought into this world. We love them and we long to see them succeed in the most important thing. But how to bring them up under present conditions of increasing parental and child delinquency poses a serious problem. We need to know how to bring them up "in the discipline and authoritative advice of Jehovah", that we may educate and train them for everlasting life with us in the blessed new world. (Eph. 6:4, NW) How glad we are that we have God as our Teacher by Jesus Christ and have the Holy Bible for our book of instructions!

⁶ We are living at a time when God by his Right Shepherd not only is gathering the remnant of his 'little flock' and is almost through, but in view of the new world near at hand, is now also gathering a numberless flock of "other sheep" whose destiny will be, not immortal life in heaven with the "little flock", but complete human life on earth in the restored paradise. We have to determine our destiny and act accordingly. Has God called us to heaven to reign with Christ or to the paradise earth? To determine this is a problem with many, and to solve it each one must study God's Word further and be convinced in his own mind.

4. What problem must we meet living under present governments?

5. What problem does sex present? And children?

6. What problem of destiny now presents itself?

⁷ We are living at the climax of this wicked world and at the culmination of Christendom's existence. Pagan philosophies and doctrines of demons and man-made religious traditions masquerade under the guise of Christian doctrine and practice. Evil-minded men slyly watch for an opening and try to creep into our Christian companies for immoral purposes and to abuse God's undeserved kindness and corrupt the faith and manners of those whom they can victimize. We are

living, indeed, in among seductive conditions, and lest we stray there is every need for us to do as it is written: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16) We need to go back direct to the inspired Scriptures themselves, examining them daily against what is taught us by men, and by this course get back to the "faith that was once for all time delivered to the holy ones". And having rediscovered what it is, then we must "put up a hard fight" for it, to hold it and to practice it, as Jude 3 says (NW).

⁸ In harmony with the original faith it becomes our duty toward God to resist those impure-minded persons who try to sneak in and lure unsuspecting Christians into sexual abuses by wrongly claiming God's mercy for willful sins. It is part of our fight for the faith to hold high the Bible principles concerning human marriage and the pure relations between men and women in the congregation. Stick by these. Let the evil-designing sneaks and all worldly persons know what high moral principles the true knowledge of God and

Christ stands for. Let the world know the position of morality that Jehovah's Theocratic organization takes, that they may know that it is a pure organization. Keep the organization that way, as far as in you

lies, that the organization into which you invite the Shepherd's "other sheep" may be a clean, purifying organization. True love is pure. The fear of Jehovah is clean. Love and godly fear will help you meet the moral problems which are still with us while we are in this old world.—1 Cor.

13: 5, 6, NW; Ps. 19: 9, AS.

MANIFESTING IT TO OTHERS

⁹ Thus for our own selves to gain everlasting life we must continue taking in knowledge of the only true God and of Jesus Christ, whom He sent forth. Mankind are not yet in paradise. Satan and his demons are not yet bound nor his wicked seed destroyed from the earth. On the contrary, he has been cast out of heaven and is now restrained to the earth and is bringing great woes upon the people and creating many problems for God's righteous people. So be on guard. Proverbs 11: 9 (AS) assures us: "Through knowledge shall the righteous be delivered." Conversely, through lack of knowledge those who profess to be God's people are destroyed. In Christendom we see exemplified what this lack produces, in harmony with what the apostle said, at Romans 1:24-31: "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



⁷ What faith must we ascertain? What must we do about it? Why?

⁸ On the moral problems what is it our duty according to the faith?

⁹ Why must we keep taking in knowledge? What does Christendom exemplify?

rather than the One who created, . . . 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."—NW.

¹⁰ Hence not merely heathendom, but Christendom has magnificently demonstrated what the want of knowledge of Jehovah God will do to the hurt and disgrace of the people. Now it is the turn of you who are Jehovah's witnesses to demonstrate what the true knowledge of God will do for a people, an organization of people on a world-wide scale. You who are Jehovah's witnesses are living at the culmination of God's new covenant through Christ, when it is being crowned with success by taking out the final members to complete the "people for his name". Besides the forgiveness of sins through the Mediator of that covenant, one of its blessed provisions is this: "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah."



¹⁰ Contrary to ignorant Christendom, what must Jehovah's witnesses now do under the provisions of the new covenant?

(Jer. 31:31-34, AS; Acts 15:14) Jehovah's witnesses, indeed, now know him from the least to the greatest of them; but Christendom, by her willful ignorance of Jehovah God, proves she is not in the new covenant and that she is not the "people for his name" which he has been taking out of all nations during the past nineteen centuries.

¹¹ One of the ways by which we must manifest to all the world what the knowledge of God does for the people is by acting as his witnesses to mankind both in word and in action. We must speak and act in harmony with the will of God. What is that? It is written: "This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth. For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all—this is what is to be witnessed to at its own particular times." (1 Tim. 2:3-6, NW) Now is the time of all times to be bearing witness, now, when God by his Right Shepherd is gathering under his Theocratic organization a "great crowd" of persons of good will "out of all nations and tribes and peoples and tongues", "all kinds of men." By the witness we are giving in all nations this "great crowd" know where their salvation comes from. What a joy it is to us now to hear them in their hundreds of thousands crying with a loud voice before the divine throne: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7: 9, 10 NW) Let the numbers of this great crowd

¹¹ How must we show what knowledge does for us, especially now?

increase by our intensifying the witness in all nations as never before.

¹² Jehovah God has given us knowledge under his new covenant for the express purpose of our being his witnesses. He reminds us: "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: . . . 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) And what an opportunity for witnessing we now have! We have the Book of books, the Holy Bible; and now, too, we have the 1950 New World Translation of the Christian Greek Scriptures. To aid us to gain knowledge of God from his Book, we have the supplementary Bible literature published by a proved instrument of God and Christ, the Watch Tower Bible & Tract Society.

¹³ The great enemy of life, Satan the Devil, is opposed to the spreading of the life-giving knowledge, even though in Eden he pretended to want to increase mankind's knowledge by seducing Eve into disobediently eating of the "tree of the knowledge of good and evil". Evil, yes! But he has never favored mankind's gaining a knowledge of good. He is the "god of this system of things", and all along he 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". But by the irresistible power of God the light has broken through the devilish opposition and has reached us, and He "has shone on our hearts to illuminate them with the glorious knowledge of God by the face of Christ". (2 Cor. 4:4-6, NW) Let us, in turn, rise

and shine, reflecting the light on to others. If the people are being destroyed for lack of knowledge, let it not be because of any negligence and failure on our part. If a great crowd of good will is now being led to salvation, let it be by God's use of us through his Shepherd.

"THEY SHALL KNOW"

¹⁴ Christendom will go on refusing to accept the knowledge of Jehovah God at the mouths and hands of his witnesses. But the awesome hour draws near when she will be made to know that these have been God's witnesses, his "prophet among them", and that He is Jehovah and that since 1914 his King, Jesus Christ, rules in the kingdom for the new world. But being MADE to know Jehovah at that time will be no blessing to her or the rest of this world. It will mean her own destruction amid a *world* destruction! Because of Christendom's willful lack of knowledge, she is opposing Jehovah's kingdom by his Christ. She is lining herself up with all the forces of Gog of Magog for the final assault upon the visible Theocratic organization of Jehovah's people on earth. The propaganda inspired by the demons is hurrying all her rulers blindly, madly, on to the warfront of Armageddon. (Rev. 16:14-16) Shortly, at a thieflike hour, the Supreme Warrior for truth and righteousness will make himself known to all his opposers in a language that they will understand, the language of cosmic forces that will speak destruction to them. There was never anything like it before except the great deluge of Noah's day. Meaning Gog and all his forces, Jehovah says:

¹⁵ "And I will call for a sword against him unto all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And with pestilence

12. For what purpose has God given us knowledge? Why do we have a grand opportunity for this now?

13. Who is opposed to spreading this knowledge? To what must we rise?

14, 15. (a) Why will Christendom be made to know Jehovah, and how? (b) What will Jehovah do to Gog and his forces? How affecting the nations?

and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. 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 I will send a fire on Magog, and on them that dwell securely in the isles; and they shall know that I am Jehovah. . . . 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. Behold, it cometh, and it shall be done, saith the Lord Jehovah; this is the day whereof I have spoken."—Ezek. 38: 21-23 and 39: 6-8, AS.

¹⁶ Christ Jesus the King will act as Jehovah's executorial officer amid that world destruction, and the fact that he is now present in his kingdom and owns the earth as his domain will be forcibly revealed to all his opposers. Their destruction will bring welcome relief to all of us who choose to know and obey God. As it is written: "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." (2 Thess. 1: 6-10, NW) What an **INGLORIOUS** end for their disobedient failure to take in now the knowledge of the only true God and of

Jesus Christ, whom he has now sent forth as King!

SURVIVAL

¹⁷ However, that is not the way WE want to learn to know Jehovah God and his Christ. We want to know them in a way that means everlasting life, not destruction. God has given us his holy spirit, and he has baptized his faithful remnant of Kingdom heirs with his spirit and enlightened them with the deep things revealed by that spirit in God's Word. But Christendom will shortly be baptized with fire, the fire of destruction at Armageddon. (Matt. 3:11, 12) We do not await destruction at the battle of Armageddon, but confidently expect to survive through that fiery time into the new world. Nevertheless, to realize such preservation at the end of this world, just as Noah and his ark companions enjoyed preservation at the watery end of the former world, we must live according to knowledge. The knowledge which God has revealed to us by his spirit in these last days sets up high principles of living. We must live up to those principles. We must hold fast to this knowledge by living according to it and by giving it out to others. We must increase in knowledge in harmony with the predicted increase of knowledge, to make us strong to bear all the pressures of these perilous times. "A wise man is strong; yea, a man of knowledge increaseth might." (Prov. 24:5, AS) So let us wisely continue taking in knowledge from on high.

¹⁸ We may not know now the day or the hour when the battle of Armageddon will break out and the wicked heavens and earth of the Devil's world will be dissolved to make way for the new heavens and earth of the precious new world. We do not need

16. Who will act as God's executorial officer? How will he reward the obedient ones and those willfully ignorant?

17. What do we expect for ourselves at Armageddon? So what must we do now respecting knowledge?

18. Do we know the time for Armageddon? How, then, must we live?

to know, but every day we can live in the consciousness that it is near. We can live lives that harmonize with our steadfast hope of soon entering the glorious new things which Jehovah God will create. No more living for the old world for us!


¹⁹ The apostle Peter looked forward to this new world, and he tried to live worthy of entering it. And especially for the benefit of us living at this world climax he wrote telling us how he tried to live and how we ought to live. After describing the world-wide flood of Noah's time and then the thieflike arrival of Jehovah's destructive day upon the Devil's heavens and earth, Peter wrote: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt. But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell. Hence, beloved ones, since you are awaiting these things, do your utmost to

19. What sort of persons does Peter say we ought to be?

be found finally by him spotless and unblemished and in peace. Furthermore, consider the patience of our Lord as salvation." —2 Pet. 3:11-15, NW.

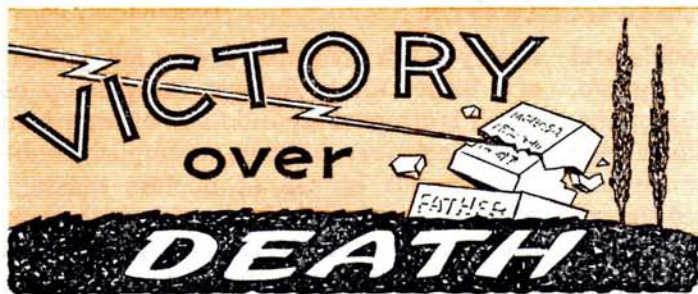
²⁰ As we are expecting to enter the new world in which righteousness is to dwell, then let us live in righteousness. We know the Lord God's day is coming for the destruction of all those who are spotted and blemished with this world and not at peace with God. He will approve only those whom he finds spotless, unblemished and in peace. These he will preserve through the world's end. And if we daily do our utmost to be found finally, at that last day of this world, in a spotless, unblemished and peaceful condition, what else could this mean but that we will win his approval and protection and will survive the fiery end into the bright new world with its glories? What a wonderful possibility! What an opportunity of all opportunities! By the undeserved kindness from on high, we will avail ourselves of it by faithfully taking in the knowledge of the true God and of Jesus Christ, for "this means everlasting life". —John 17:3, NW.

20. What does living that way mean for us at the world's end? So what will we do?



Clergyman Notes Faith of Jehovah's Witnesses

One of Jehovah's witnesses preaching from door to door in Arkansas met a householder who said, "I wish all you Jehovah's witnesses could have heard our pastor yesterday. He gave a wonderful sermon on faith." Then this person quoted the clergyman as saying: "I don't know how you feel about it, but in my estimation there is only one organization on this earth that really has faith in what they believe, and that is the organization of Jehovah's witnesses. Would you [pointing to congregation] have the faith and courage to stand on the street corner and put forth your views and be laughed at, scorned, mocked, arrested, beaten and put in prison and still continue to do it? Would you have the faith and courage to stand there in the snow, rain and heat and not become discouraged? Would you have the faith and courage to ring door bell after door bell and receive in return doors slammed in your face and still continue in your belief? I don't believe you can say that you have that kind of faith. If our church had the kind of faith that this group of Jehovah's witnesses have, we'd have a tremendous organization."



THE majority of men fight death with the wrong weapons. The first human pair blundered, for they sought to retain life by disobeying God. Rejecting Jehovah's warning that disobedience to him would mean death, Eve listened to Satan's prescription that godlike living safe from death would come to her by eating forbidden fruit. Adam, though not deceived, foolishly followed his wife's diet that she supposed would lead to an enlightened existence as gods. But instead it opened the door to death, not only for Adam and Eve but for all their descendants.—Gen. 2:17; 3:3-6, 19; 5:5; Rom. 5:12.

Satan had said to Eve "Ye shall not surely die" and "Ye shall be as gods"; and since false religion's beginning till now it has taken up these satanic lies as its chief assurance against death. Religious teachings of reincarnation and of immortality of the human soul are as false as their foundation laid by Satan the Devil. The following Bible texts prove them so: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." "The living know that they

shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "The soul that sinneth, it shall die." "The wages sin pays is death."—Ps. 89:48; 146:4; Eccl. 3:19, 20; 9:5, 10; Ezek. 18:4; Rom. 6:23, NW.

VICTORY EFFORTS OF FALSE RELIGION

But false religion in ancient times had more to offer than Satan's lie that death was just the doorway to spirit immortality. It sought to heal through the practice of medicine, and from ancient times the priests of pagan religions were the doctors and physicians, and claimed to possess supernatural powers to cure both body and soul. They believed sickness the work of an evil spirit or visitation from a deity, and the prescription involved sorcery or occult divination. If the ailment was from a demon, the patient was subjected to horrible treatment in the belief that if the demon's abode, the patient's body, was made miserable enough the demon could not stand it and would flee. So the medicine men made deafening noises and terrifying faces, while the sick one underwent heat or other pain and inhaled nauseating odors. Quite a bedside manner, those religious doctors had.

Some of the Jews that fell away from God's worship used as medicines such items as fish gall, saliva, cowdung, urine, and bat's blood. Chinese medicine men brewed superstitious prescriptions with quackery and black magic. Powdered turtle shells were to give long life, tiger bones soaked in wine were to give the tiger's strength, gorilla blood for feminine ailments, powdered snakeskin for rheumatism, and pow-

dered lizardskin for stomach trouble and hiccups. Herbs were used to a degree, especially by the Hebrews and Egyptians, and the latter gained a meager knowledge of anatomy and produced a few surgical instruments. The Greeks combined the superstitions of Babylon and Persia with the medical learning of the Egyptians, and medical schools sprang up, one of which is attributed to Hippocrates, who is called the father of medicine.

Medical knowledge with which to fight death was on the advance, but with the rise of papal dictatorship by a religious organization during the Dark Ages this advance was halted and turned back. The prevailing religion of that time was opposed to the invasion of the field of healing by scholarly doctors, was against the spoiling of pastures long dominated by the priests. Surgery and bodily cleanliness and other health measures were opposed, and in their stead were practiced such superstitions as carrying horse chestnuts in your pocket to cure rheumatism, placing a catfish on your brow to cure epilepsy, wearing amulets and religious medals to cure anything and everything, and even eating pages of the Bible that told of miracles was practiced to gain miraculous cures. But during all this time priestly medicine men of these false religions gained no victory over death.

MODERN MEDICINE SEEKS VICTORY

After the Reformation medical knowledge surged ahead, and in this atomic age its discoveries rocket along at supersonic speed. The attacks on the enemy death come from many battle fronts—from physicians, surgeons, herbalists, dieticians, chiropractors, osteopaths, etc., and even from some religionists who say that your ruptured appendix or your gallstones are only in your head. But, despite it all, the

enemy death continues laying low patient and healer alike. Against the penalty of death is directed the full force of what men hail as science's brilliant accomplishments, as different brands of doctors massage muscles, manipulate bones, jab with their needles, inject their serums, pepper you with pills, reduce you, fatten you, fast you, feed you, exercise you, and even slit you with the surgeon's blade to cast as a peace offering to the enemy death an appendix, a tonsil, a kidney, a leg or an arm—but even this desperate retreat before disease soon comes to a stone wall as some vital organ is cornered and death collects its prey.

Do not misunderstand. Doctors today relieve much suffering, prolong many lives, render praiseworthy service to humanity, and deserve credit for the good they do. But the point being made is that their battle against death is only a delaying action, not a final victory. Any deliverance from disease they effect only hands the patient over to the clutches of old age. The delaying action is but brief postponement, and death is so patient, the grave can wait. And it never has to wait long, even if man reaches the Biblical life span of "threescore years and ten" or "fourscore years". (Ps. 90:10) At best, man's present life on this earth is fleeting. As Job said: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." —Job 14:1, 2; Ps. 102:11; 144:4; Isa. 40:6, 7.

Today's doctors may not lay a fish on your head to cure epilepsy or give you powdered lizardskin for hiccups, but for all their scientific advances they are no nearer to a real victory over death than the witch doctor of antiquity. What if science has brought a torrent of brilliant medical weapons up to the front to fight

death? Death continues to stalk through the fields of humanity and leaves in its wake windrow upon windrow of felled corpses. Several causes might be cited as contributors to death's rising toll, but the two vital ones are man's continuing degeneration and Satan's foretold woes of wars and calamities, famines and pestilences, for these last days of this evil world.—Matt. 24:3, 7; Rev. 12:12.

HOW VICTORY COMES

Yet this flood of death-dealing woes is no cause for being disheartened or downcast, for after predicting such things Christ Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28, NW) Deliverance from suffering, sickness and death by this world's end and a righteous new world's beginning. But by whose hand does deliverance from death come? From men? Psalm 49: 7, 14, 15 answers no: "None of them can by any means redeem his brother, nor give to God a ransom for him. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave."

Jehovah God redeems men by meeting the law requirement of a ransom, by sending Jesus to earth "to give his soul a ransom in exchange for many". (Lev. 17:11; Deut. 19:21; Matt. 20:28, NW) And how in a practical way does this victory over death come through Christ Jesus? By a resurrection of the dead! By opening the graves, emptying them, releasing from them the numberless human dead that the death penalty has stored up for the past thousands of years! Scriptural testimony abounds on this point. "Since death is through a man, resurrection of the dead is

also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." "There is going to be a resurrection of both the righteous and the unrighteous." "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." (1 Cor. 15:21, 22; Acts 24:15; John 5:28, 29, NW) Those who then obey will live forever, for it is concerning that resurrection time that Jesus said, "Everyone that is living and exercises faith in me will never die at all." —John 11:23-26, NW.

Proverbs 30:15, 16 discloses that the grave is one of those things that never says, It is enough. For centuries it has gorged and stuffed itself, but the gluttonous grave will be emptied by the resurrection of the dead and the "second death" in Gehenna will be avoided by the eternal obedience of those who attain to Jehovah's new world. And why will the Armageddon survivors and the resurrected ones that prove faithful not eventually die again? Because the sin and degeneration inherited from Adam will be erased by the ransom, and because the Devil that possesses the power of death will be destroyed. (Heb. 2:14; Rev. 20:10) At Jehovah's battle of Armageddon it is Satan that will be laid low, and he will not be revived for a thousand years, and then only a little season elapses till he has the tables turned on him forever, being destroyed by Christ Jesus. As Satan has sown, so shall he reap. He has sown sin, he will reap destruction for himself. At his annihilation there will be no funeral, no mourners, no tears, only joy and happiness.

ETERNAL LIFE IN A NEW WORLD

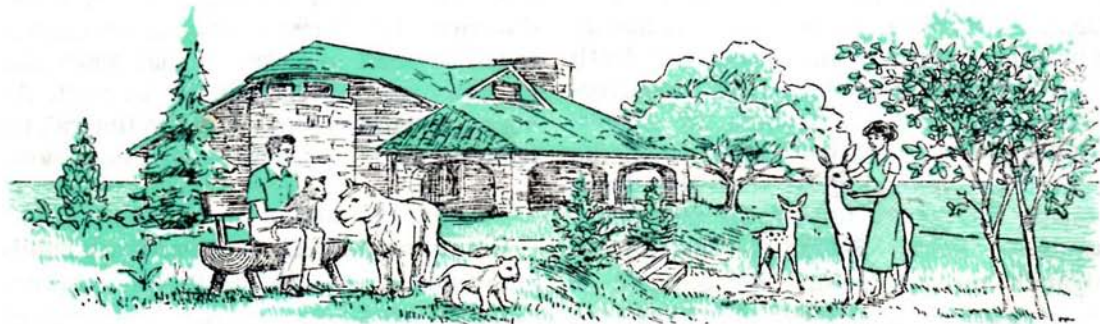
In that new world, with earth's inhabitants freed of the overlord Satan and properly organized under the Kingdom reign of

Christ Jesus, the death that has for so long ravaged mankind will have been defeated, swallowed up in victory. No more will war take a toll of human life. "They shall 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) No famine, for "then shall the earth yield her increase" so abundantly that "the plowman shall overtake the reaper", who because of heavy yields will still be gathering in produce when it is time for the plowman to prepare the ground for next season's crops. (Ps. 67:6; Amos 9:13) Disease then? Jehovah promises to heal all diseases, to bring in health and cure, and that no more will man say, I am sick. (Ps. 103:3; Isa. 33:24; Jer. 33:6) Old age? No, for Job 33:24, 25 says: "Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." In short, nothing shall hurt or destroy in that new world without end. —Isa. 11:9; Eph. 3:21.

Now you may be surprised to hear this, but it is true that when some persons are told about a new world of righteousness wherein joy and happiness reign to the exclusion of all adversity and suffering, they say that they would not care to live in such a world, that it would become bore-some and monotonous. Doubtless you have

heard persons say that they were so tired, so sick, so sad, or so miserable that they wished they were dead. But have you ever heard anyone say that he was so happy that he wished he were dead? Did any suicide ever leave a note stating that he was having such a good time that he could stand it no longer? Of course not. And none will ever tire of living in a new world where no sorrow nor sickness nor death will mar happy existence, but all will long enjoy the work given into their hands at that time by their Creator.—Isa. 65:22; Rev. 21:1-5.

To sum up, death has been having its day for nearly 6,000 years. Soon life will have its day forever. Death has won many battles, but in the end it will lose the war. It is not men who thrash it. It is not whipped by religious doctrines of immortal souls. Reincarnation can take no victory bows. Neither penicillin nor pills nor powdered lizards can pose with a foot on the corpse of the enemy death and give vent to a victory cry. Death is vanquished only by Jehovah God through the kingdom of Christ. The way to share in the fruits of that victory over death is to now follow the way of life. Would you care to share in the spoils of victory, namely, eternal life? Then heed the divine prescription for life: "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 17:3, NW.



Good News FROM GREECE



OUT of war-torn and clergy-ridden Greece come both good and bad reports about Jehovah's witnesses. The bad news tells about the terrible suffering that continues to be inflicted upon these humble Christians. The good news, on the other hand, relates how Almighty God is not only upholding and sustaining his witnesses in their affliction, but also how he is giving them marvelous opportunities in which to tell others about both Jehovah's loving-kindness and tender mercy toward the meek of the earth, and his fierce and terrible anger shortly to be unleashed upon all of mankind's wicked oppressors. This thrilling news report will cheer and comfort the hearts of all persons of all nations who love and fight for freedom and truth.

Last year on April 12, in Athens, nine of Jehovah's witnesses were cruelly arrested while celebrating a most solemn feast, the Memorial supper instituted by Christ the night in which he was betrayed. These brethren of Christ were sentenced to many months in prison. This year, notwithstanding the fact that there was neither martial law nor emergency measures in force as a pretense for such wicked action, God's enemies again swooped down on Jehovah's witnesses. This time the incident occurred at Serres in Macedonia, where 35 of the Lord's people and 4 interested persons of good will were assembled for the Memorial in obedience to Christ's command. All were arrested, tried by a prejudiced court, and sentenced to jail terms ranging from 3 to 7 months in prison, and fines from 100,000

to 300,000 drachmas, and one year police paroles to follow.

You will be interested to know upon what the judges in that tyrannical country based their decision. A translation of that portion of the infamous sentence, No. 233, reads:

" . . . that is to say, these, belonging to the heresy of Jehovah's witnesses, put in operation a prayer-meeting home, having used for the purpose a room in the house of John Duzulikopulos, located at 33 Megalou Alexandrou street, which was properly arranged for the occasion by placing seats, benches, one suitably laid table, whereon they had placed unleavened bread and other vessels of their mass and various books of the heresy of Jehovah's witnesses, such as *The Watchtower* and the like, seized by the authorities, and intended for their celebrating Christ's Memorial (Passover). . . ."

There is, however, another and a brighter side to this black inquisitional cloud of persecution. The trial lasted a whole day and was attended by about 500 persons who heard a tremendous witness about the work and faith of Jehovah's people. Even the court had to deliberate for 2½ hours in order to reach a decision. Comments on the trial were published by the newspapers at Serres, Salonica and Athens. So in the end, everything proved to the glory of Jehovah's name. As for the judgment handed down, an appeal was taken to a higher court at Salonica.

GOSPEL-PREACHING IN GREEK PRISONS

The assistant company servant in the Athens group of Jehovah's witnesses recently completed a 120-day sentence in prison, not because he had done wrong, but because he serves God. In a letter he recounts the wonderful experiences that were his during his imprisonment, and from this letter the remainder of this article is taken.

"At first I was put in a provisional prison together with 27 to 30 other prisoners, all of which were put in one cell intended for only 5 or 6 persons. But it was a relatively tolerable room in point of cleanness and type of prisoners. Most of the others were merchants, military officers, lawyers, physicians, professors, gendarmes and other professionals.

"I was kept there 14 days and during that time 84 different prisoners passed through the room. By the Lord's grace it was possible to hold two-hour public meetings every evening at which time talks were given about Jehovah's kingdom by Christ and about God's blessings of the future. All heard the witness that was given. Even the chief of department, his assistant, and all the jailers and gendarmes also heard. Thereafter, two of them manifested exceptional interest in the truth and today I started a home Bible study with one of them.

"Afterwards, I was taken to another prison in Athens, and because I did not want to disown Jehovah the God whom I worship, as demanded by the chief guardian, I was locked up with about 73 dangerous evil-doers and hashish-smokers. [Hashish is an intoxicating narcotic with the stupefying power of opium.] These people, in spite of their degenerate condition, were well aware of the Bible truth, having learned considerably from others of Jehovah's witnesses who in times past had also been caged there.

"By the way, I deem it my duty to tell you that so far as I have been able to ascertain, the conduct of Jehovah's witnesses who have served sentences in this and other prisons, and in the Makronesus and Yura prison islands, has contributed to a great advertising of the Lord's name. This it seems is because of the Christian conduct of the brethren, and their prudence and Theocratic tactfulness during their various discussions. Thus the ground was suitably prepared by the time I arrived, and hence my 'public speeches' were greatly appreciated.

"Several among this group, however, heard for the first time about the Bible, about a loving God and his Kingdom, about the coming battle of Armageddon, and the imperative need for them to take their stand now at the right hand of Christ the King. These supposedly 'evildoers and dope fiends' listened with enthusiasm, and requested that no day or evening pass without the giving of a Bible talk and discussion from God's Word. As time went on, several of them, full of joy, were heard crying out to the jailers that from now on they are Jehovah's witnesses! Indeed, they would try to cease their smoking, and two of them actually succeeded. They started to study the Bible, and before I left they took note of my home address so that upon their release from prison they can have a regular home Bible study started in their own home.

"My presence amidst these unfortunate people gave them a further opportunity to hear the good news of the Kingdom, and not only to hear but also to strengthen their hope for life under Jehovah's kingdom rule by Christ.

"At the end of those 17 days, I was called before the prison's director, who very civilly and politely recommended that I speak no more and make no more 'propaganda', as it was reported to him

by his secret agents who are usually found in each of the prison rooms. As part of the bargain, and an inducement for me to comply with his request, the director promised to transfer me to another wing in the prison, thus affording me more freedom and ease.

"In replying to this offer, the director allowed me to explain that the mere discussion of my faith is not 'propaganda', and since speech itself, the mere use of the tongue, is not prohibited, it is most pleasant for me to talk about the coming blessings of the Creator and his Kingdom, instead of gossiping and discussing other subjects and things. I added that Jehovah's witnesses do not meddle in matters and affairs of politics and business; that they are exclusively interested in knowing their Creator. So I availed myself of this opportunity to explain to him in brief our faith and God's will as stated in the Bible.

"'But why do you call God *Jehovah*?' he asked. In reply I said: 'The answer may be given to you by the religious inspector of the prisons himself, who is here present.' With that I turned to this gentleman, who replied without hesitating: 'God's name is Jehovah, whether we like it or not.' Well, my joy was very great, because the director heard from the mouth of an Orthodox clergyman that *Jehovah* is the name of God!

A MODERN "PAUL" AMONG PAGANS

"After learning that Jehovah is God, the director of the prison, who at first was so severe, ordered me to be taken to a better wing, to a room called *Colonaki* (meaning the 'aristocratic quarter'), perhaps because he reasoned that those in there would give no heed to the message, owing to their social station in life and because many of them were scientists and educated atheists. However, developments were altogether different.

"In my immediate cell a broad witness was given to the 12 inmates in the form of lectures and discussions. They recognized that Jehovah's witnesses are consistent in their practice with what they believe according to the Bible. They knew that orthodox religions have become the instruments of politics, that they are human institutions based on traditions, and that their teachings conflict with the Bible.

"This cell I was in was quite different from all the others I had been in until then, for not only did I have more ease and comfort, but I was also allowed free communication with the crowd of prisoners throughout the whole wing from 8:30 a.m. to 6 p.m. So the Lord permitted me to become acquainted with this multitude of about 600 persons, some of whom proved to be 'sheep'.

"One of these sheeplike persons was such a fanatical religionist prior to learning the truth that he had bought all the publications written by a professor in the Athens University against the witnesses. These he had donated to the prison's library in the hope that the other prisoners would not be deluded by what he called the 'heretic witnesses of Jehovah'. But because this man was honest of heart, like the Pharisee Saul who later became the apostle Paul, so now this person is a zealous witness for Jehovah.

"I must relate still another very interesting experience. A well-known professor in the Athens University published a sort of letter of criticism against Jehovah's witnesses in the Athens paper *Estia*, which contained this statement: 'They [Jehovah's witnesses] distort the Bible and explain the Revelation, which is a sealed and closed book for all and forever.' This publication caused quite a stir in our prison cell, and a fellow prisoner, who was a lawyer, after reading the professor's statement, asked whether I had any different

opinion. I told him: 'First I shall hear your own opinion, but before you speak, read Revelation 22:10.' So from a copy of the New Testament published by the Orthodox Brotherhood he read the Scripture: 'Seal not the sayings of the prophecy of this book.' Thereupon he exclaimed: 'It is very obvious that the professor is not right, and I am amazed at his boldness to publicly insult Jehovah's witnesses and distort the truth so bombastically.'

"The other listeners in the cell also hastened to read the paper's publication and the verse referred to in Revelation, and they too showed surprise at the professor's false statement. Giving them more information I said: 'If you now read Revelation 1:1 where it is written, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants," you will readily understand that this book is sealed and closed for the professor because he is not

a servant of Christ, but the book is not closed to the servants of God and Christ, Jehovah's witnesses. The very name of the book, *Revelation*, shows it would not be closed forever.'

"Now how many of those prisoners, who showed interest in this message of truth, will go ahead and progress in their knowledge of the Bible, only the Lord knows. Jehovah God knows His own, and will not permit any of His sheep to be lost. I thank the Lord with all my heart for the blessed experiences granted me during my detention. Out of season for me, but in season for those prisoners, I tried to avail myself of every opportunity to preach the Word. It is most evident from these experiences that all these hardships, persecutions and imprisonments heaped upon Jehovah's witnesses here in Greece only go to prove the glory and majesty and greatness of our God, whose name alone is Jehovah!"



Isolated Publishers in Hawaii

It was very joyful at Kawaihae last Friday to find at least three isolated publishers in this beach town. One family said they were immersed about ten years ago by an early brother in the territory. One of them had seen us at the Chinese store and later stopped us on the road to contact us. It seems that no one had called here for over three years, and the religionists had tried to get them to burn their books, but they refused and plainly told them why. One family lost their home in the tidal wave of April, 1946, and they lost everything except the *Salvation* book. Now they would like to get some of these older books again. They took copies of the publications which we had with us at the time and subscribed for the *Watchtower* and *Awake!* magazines. The *Awake!* magazine and *Equipped* book were entirely new to them, and they were overjoyed when we told them of the many things that had happened since someone called there last. They didn't know about the Gilead school and the conventions. We arranged to call there again in two weeks and hold a study in the book "*Let God Be True*" and help them to get organized for the Kingdom service. There are many isolated places on this large island of Hawaii, and, by the Lord's grace, we hope to be able to reach them soon.

—Special pioneer.

WRITING



Before the Flood

NOT so long ago people believed that Moses was the first to invent writing, doing so in order to carry out God's commandment: "The LORD said unto Moses, Write this for a memorial in a book." (Ex. 17:14) But even before this, in the days of Job, this man of affliction had cried out: "Oh that my defence were written, oh that my case could be preserved in writing, cut with an iron pen on lead, or lastingly engraved on stone!" He also spoke of "the scroll which my opponent has written". (Job 19:23, 24, *Mo*; 31:35, 36, *AT*) At times scoffers have sought to discredit the Bible statement that Moses wrote the first five books, by claiming that writing was unknown at his time.

However, in recent years archaeologists have unearthed proof not only that writing was known at the time of Moses and even Job, but that it was used many centuries before the existence of these two men, even before the flood of Noah's day, in 2370 B.C. The questions arise, How long before the flood did writing start? Where did it start? What was pre-flood writing like? How was it done? Why did Jehovah have a pre-flood written record kept? This article, backed by the authoritative sources shown in the footnotes, attempts to answer these questions.

"This is the book of the generations of Adam." The use of the word *book* implies writing. 'Adam's written history'¹ (Gen. 2:5 to 5:2) covers the period from man's creation to the time of Tubal-cain, "the

forerunner of those who forge vessels of bronze [copper] and iron." (Gen. 4:22, *Catholic Confraternity Version*) Since Tubal-cain was a great-great-great-grandson of Enoch, Cain's son, and Enoch was born near the time that Seth was born; Tubal-cain was probably a contemporary of Seth's great-great-great-grandson Enoch, the son of Jared.² Since Enoch, the son of Jared, was born in 3404 B.C., Tubal-cain's metal-working probably took place in the thirty-fourth century B.C. or a little later.³ And as it is the latest event mentioned in 'Adam's history book', that book was probably written in the thirty-fourth century B.C. or later; but not later than the end of the thirty-first century B.C., because Adam died in 3096 B.C. So 'Adam's history book' was written probably between about 3350 and 3096 B.C.⁴

But this book is not the first one mentioned in the Bible. Genesis 2:4 says: "This is the book of the generation of heaven and earth." (*Bagster's Septuagint*) While this book of the "story of the heavens and the earth" (*Confraternity*) was not necessarily written in Eden,⁵ it is probably older than 'Adam's history book'.

So writing has been done on earth since Adam's time. Since he died 726 years before the flood came, writing must have started not later than that many years be-

² However, Tubal-cain could have preceded Enoch, son of Jared, by about a century, for Lamech, Tubal-cain's father, was not necessarily as old when Tubal-cain was born as Jared was (162) when his son Enoch was born. Lamech could have been as young when Tubal-cain was born as Mahalalel was (65) when his son Jared was born.—Gen. 4:1, 17-22, 25; 5:3-18.

³ According to footnote² this could have taken place in the thirty-fifth century B.C.

⁴ According to footnote² it could have been as early as the thirty-fifth century B.C.

⁵ See the July 1, 1948, *Watchtower*, page 202, paragraph 20.

¹ The Hebrew word *toledoth*, often translated "generations", should be translated "history" at Genesis 2:4; 5:1 and 6:9, as proved in *The Watchtower* of July 1, 1948, pages 200 and 201, paragraphs 10 to 13.

fore the flood and possibly much earlier.

WHERE?

If Adam did not write the 'history of the heavens and the earth' in Eden, then we do not know exactly where writing started. Since two of the rivers which flowed out of the garden of Eden (the Euphrates and Hiddekel, or Tigris) rise in or near Armenia, the garden of Eden was probably somewhere in what is now known as Armenia. Genesis 3:24 indicates that Adam was driven eastward out of the garden of Eden, but the Scriptures do not reveal whether he remained there to the day of his death, or whether he moved about. His son Cain moved to the land of Nod, also east of Eden. (Gen. 4:16) While pre-flood human remains in various parts of the earth show that man had moved to various parts of the earth before the flood came, we know nothing of Adam's movements after his expulsion from Eden.

Remains of pre-flood writing have been found in Elam (at Shushan) and in Shinar, and possibly at Ghassul in the southern Jordan valley and at Gebal on the Phoenician coast. Of these remains the oldest are those found in Shinar, if what was found at Ghassul was not writing.

At Ghassul a large number of inscribed objects have been dug up, including stones, pebbles, seals, bricks, and broken pottery. About 150 pieces of broken pottery (potsherds) have only one sign, others have from two to six signs each, and about 170 stones have similar inscriptions. All these marks are scratched on the objects. Most of the lines are straight, while curved lines are very rare.⁶ This writing, if it really is writing, was done after Tubal-cain began to work in metals, for these marked objects appear sometime after copper objects do.⁷

Later than the inscriptions at Ghassul, inscriptions begin to show up in Shinar. Shinar was the flat plain built up by the mud, clay, etc., laid down by the Tigris and Euphrates rivers and was later called also "Babylonia".⁸ Apparently this flat plain was still under water, and hence uninhabited, when Tubal-cain was working in metals, for copper objects are found in the highlands to the north of it before any signs of human habitation appear in Shinar.⁹ The first to settle in Shinar were highlanders from the region east of Shinar.⁹ They began to go there during the time that the inscriptions were being made at Ghassul. If they could write, they must have done so on perishable materials, for no inscription of theirs has been found. Next, some mountaineers from the center of what is now Turkey came down into Shinar and settled in Erech and other cities.¹⁰ A while afterward their writing began to appear on clay tablets, the first writing to show up in Shinar. From this earliest period of pre-flood writing in Shinar several tablets have been found: 570 at Erech, one at Kish (just east of the place where the tower of Babel was later built), one at Umma and one from another Shinar site.¹¹ This period is known as the Uruk (Erech) period.¹² In the next period, known as the Jemdet Nasr period, people from the eastern highlands came down into Shinar.¹³ It was during this period that the flood came, probably toward the end. From the earlier part of the Jemdet Nasr period 34 inscribed tablets have been

⁸ *The Westminster Dictionary of the Bible* (1944), page 559, under "Shinar".

⁹ Seton Lloyd, *Twin Rivers* (1947), pages 7 and 12.

¹⁰ *Ibid.*, pages 7 and 13.

¹¹ G. R. Driver, *ibid.*, page 4.

¹² It was during the latter part of the Uruk period that the inscriptions found at Gebal were made. Concerning these inscriptions W. F. Albright (*ibid.*, page 135) says: "Some of these impressions contain a dozen or more separate 'pictographs' arranged in a regular order. . . . Only the future can tell us whether we are really dealing here with a kind of writing or not."

¹³ Seton Lloyd, *ibid.*, page 13.

⁶ G. R. Driver, *Semitic Writing* (1948), pages 90, 91.

⁷ W. F. Albright, *The Archaeology of Palestine* (1949), pages 45 and 66.

found at Erech and a few at other places in Shinar.¹¹ From the latter part of that period 194 inscribed tablets have been dug up at Jemdet Nasr itself,¹² a site in Shinar about 17 miles northeast of Kish.¹⁴ As will be shown later, the very form of the writing showed that it did not start in Shinar, but that it was brought there from the mountains. Why, then, do the inscriptions not begin to show up as soon as the mountaineers move into Shinar? Possibly because when they first settled there they wrote on perishable materials that have not been preserved to our day, and it was only later that they started to use clay as a material to write on.¹⁵

WHAT PREFLOOD WRITING WAS LIKE

In Shinar the writing on preflood tablets consists of numbers followed by depicted objects. Thus the tablets were economic rather than historical.¹⁶ If any historical writing was done there before the flood it must have been on perishable materials.

In the earliest Shinar texts found some of the signs are pictographs or pictures of the objects they are intended to represent, but many are used as ideographs too, that is, the sign is used to represent the underlying ideas associated with the things they represent as pictures; for example, a sign made up of three, four, or five intersecting lines, * * *, was evidently a pictograph representing a star, but it was used also as

an ideograph to represent the word *heaven, sky, or god*. However, signs appear in these inscriptions that do not resemble any object, signs that may represent words with abstract meanings.¹⁷ Did they resemble some object in their original forms, or had they never been used as pictographs? Some 900 different signs have been found in the 570 oldest tablets from Erech. Perhaps this is not half the number that were in use. The 194 tablets from Jemdet Nasr have about 400 different signs. Of the 900 signs from early Erech 31 mean "sheep", perhaps to distinguish their breed or quality. In the 34 tablets from Erech of the early Jemdet Nasr period, only three different signs are used which mean "sheep". The reason may be that instead of using a totally different sign to indicate sheep of different breeds

or qualities, the different breed or quality was indicated by another sign used with the same one for sheep.¹⁸

In the later Jemdet Nasr period a certain sign is sometimes used not to represent the word for which it stands but the sound of the syllable which

was added to a word to make it plural.¹⁹

Since one sign might stand for several different words, the way that the writer indicated which one of the words he meant was to write with it another sign to indicate the general class to which the word belonged. Such added signs are called determinatives. The sign for *god*, *, became one of such determinatives, and was used with the names of their demon gods.



¹⁴ It is from this time that the considerable collection of inscriptions from Shushan dates. (G. R. Driver, *ibid.*, page 4) The Shushan writing does not seem to be derived from the Shinar writing, but both seem to have a common source in some older writing.—G. R. Driver, *ibid.*, page 2; D. Dirlingir, *The Alphabet* (1948), page 54.

¹⁵ D. Dirlingir, *ibid.*, pages 45 and 46.

¹⁶ G. R. Driver, *ibid.*, pages 2, 6, 23.

¹⁷ D. Dirlingir, *ibid.*, page 34; G. R. Driver, *ibid.*, pages 46 and 47.

¹⁸ G. R. Driver, *ibid.*, pages 50 and 51.

¹⁹ G. R. Driver, *ibid.*, pages 6, 57, and 61.

One instance of such use of it may appear on a tablet from Erech of the Uruk period. Another determinative appears on the tablets from Jemdet Nasr.²⁰

One of the evidences that the Shinar writing did not originate there is that the symbol for *sun* was originally a picture of the sun rising between two mountain peaks, ☉.²¹ If the writing had originated in Shinar no doubt the sun would have been shown rising from the level horizon. Another evidence is the fact that the sign for *land* or *homeland*, which was used to designate the flat level plain of Shinar, was the picture of three mountain peaks, ⚡. This shows that these signs must have been used in the mountains before they were used in Shinar.²²

On the tablets of the Uruk period no attempt was made to break up the text into lines or columns or to arrange the words in logical order. The signs were more or less uniformly distributed over the tablet without regard to the sense. On the larger tablets occasionally horizontal lines divided the text into two or three compartments. During the Jemdet Nasr period the larger tablets often had vertical lines dividing the signs into groups or compartments, though within such bands or columns the signs were still distributed without regard to order. The signs in the right-hand band were to be read first, then the signs in the next band to the left, etc.²³

²⁰ D. Diringir, *ibid.*, page 43; G. R. Driver, *ibid.*, pages 6, 60, and 61.

²¹ G. R. Driver, *ibid.*, page 50: "Such signs prove the Sumerians to have been originally a people dwelling in mountainous country."

²² *Journal of the University of Bombay*, Vol. VII, Part 1, July, 1938, H. Heras, "The Origin of the Sumerian Writing," page 9: "This dual meaning [hill, country] of the word . . . evidently shows that the country, i.e., their country, originally was mountainous."

D. Diringir, *ibid.*, page 41: "We are also unable to decide whether the cuneiform system was invented in Mesopotamia or elsewhere, which seems more probable."

²³ G. R. Driver, *ibid.*, pages 39 and 40.

At Erech during the Uruk period the lines were drawn in the clay and were thin. During the early Jemdet Nasr period the sign was imprinted into the clay and with a coarser stylus; therefore the lines were thicker.²⁴ The curved lines were dropped and straight ones took their place.²⁵ It was not until after the flood that the lines took on the wedgelike appearance that has given the name *cuneiform* (wedge-shaped) to all the Shinar writing on clay, stone, etc., pre-flood and post-flood.²⁶

HOW AND WHY

The oldest tablets were mostly rectangular (square or oblong) one and a half to two inches long and one to one and a quarter inches broad. They were usually made of clay, though sometimes they were made of burnt gypsum mixed with sand. While the clay was still moist and soft, but not so soft that it stuck to the writer's hand, the signs were written on it with a stylus. Before the flood the tablets were not baked, but just allowed to dry in the sun.²⁷

From the foregoing it appears that writing started in Adam's time, centuries before the flood, in or near Eden, but not in Shinar, and became widespread at least in the Near East. Writing was pictographic, at least in part. It was scratched on clay or stone or was put on some perishable material.

And why did writing get such an early start? Evidently so that Jehovah could have a pre-flood written record of events kept as a safeguard against the lapses of memory of imperfect men, thus insuring an accurate uncorrupted transmission of the vital facts to future generations of God's people.²⁸

²⁴ G. R. Driver, *ibid.*, page 49.

²⁵ G. R. Driver, *ibid.*, page 50.

²⁶ D. Diringir, *ibid.*, page 43.

²⁷ G. R. Driver, *ibid.*, pages 8 and 9.

²⁸ *The Watchtower* of July 1, 1948, page 204, paragraph 34.

Joseph, the Foster Father of Jesus

JEHOVAH God, through his active force, the holy spirit, supervised the recording of the historical facts found in the Scriptures. No doubt for good reasons he did not see fit to have much written down regarding Joseph, the foster father of His human son Jesus. In striking contrast to apocryphal lore which is replete with details regarding Joseph's life, the Bible contains very little regarding the humble though vital role that Joseph played in the early life of Jesus.

Joseph was a descendant of David through the line of Solomon. He was the son of one Jacob, the son-in-law of one Heli. (Matt. 1:16; Luke 3:23, *margin*) He was a carpenter and lived in Nazareth of Galilee. (Matt. 13:55; Luke 2:4) Without doubt, Joseph was a meek and humble Jew, one who had faith in God and who desired to do what is right. The few incidents of his life that are recorded in the Scriptures show that he was ever obedient to God's commands, whether such were given to him directly by means of angels or were contained in the law of Moses.

Joseph was engaged to marry a maiden by the name of Mary. "During the time . . . Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united. However, Joseph her husband, because he was righteous and did not want to make her a public spectacle, intended to divorce her secretly. But after he had thought these things over, look! Jehovah's angel appeared to him in a dream, saying: 'Joseph, son of David, do not be afraid to take Mary your wife home, for that which has been begotten in her is by holy spirit. She will give birth to a son, and you must call his name "Jesus", for he will save his people from their sins.' Then Joseph woke up from his sleep and did as the angel of Jehovah had directed him, and he took his wife home. But he had no relations with her until she gave birth to a son; and he called his name 'Jesus'." —Matt. 1:18-21, 24, 25, NW.

In obedience to the law of God Joseph presented Jesus at Jerusalem with an offering, as was required for all male firstborns. There he and Mary wondered as they heard Simeon utter his prophecy of the great things that Jesus would do. "So when they had carried out all the things according to the law of Jehovah, they went back into Galilee to their own city Nazareth." —Luke 2:23-39, NW.

In the meantime three wise men, astrologers or *magi*, from the east were directed to Bethlehem to bring gifts to the child Jesus while there. "After they had withdrawn, look! Jehovah's angel appeared in a dream to Joseph, saying: 'Get up, take the young child and its mother and flee into Egypt, and stay there until I give you word; for Herod is about to hunt the young child to destroy it.' So he got up and took the young child and its mother by night and withdrew into Egypt, and he stayed there until the decease of Herod." —Matt. 2:1-15, NW.

Upon the death of Herod an angel of Jehovah again appeared in a dream to Joseph in Egypt, saying: "Get up, take the young child and its mother and be on your way into the land of Israel." However, hearing that Herod's son Archelaus was reigning in his father's stead, he feared to return to Judea, and "being given divine warning in a dream, he withdrew into the territory of Galilee, and came and settled in a city named Nazareth." —Matt. 2:19-23, NW.

In some things it seems that Joseph let his wife Mary take the initiative. Thus we find that when he and Mary returned to Jerusalem for the boy Jesus, whom they found in the temple, it is Mary and not Joseph who rebukes Jesus. Mary's reference to Joseph as "your father" is in striking contrast to the boy Jesus' own words: "Did you not know that I must be in the house of my Father?" (Luke 2:48, 49, NW) As Jesus grew up Joseph, no doubt, taught him the carpenter trade, for Jesus was known not only as the son of a carpenter but also as "the carpenter, the son of Mary." —Mark 6:3.

The Scriptures are silent as to the death of Joseph, but that statement at Mark 6:3 indicates he was then dead. Also it is not likely that he survived Jesus, for had he done so Jesus would not have commended his mother to his favorite disciple and apostle John, "whom he loved," as he hung on the torture stake. —John 19:26, 27.

Joseph will be among the countless dead that will hear the voice of the Son of man and come forth to a resurrection. (John 5:28, 29, NW) Hearing of God's provision for eternal life, doubtless he will gladly avail himself of it and will be an obedient subject of the great King, Christ Jesus, even as he was an obedient servant of God when he was the foster father of Jesus more than 1900 years ago.

"STICK TO YOUR WORK"

WORK that is worth while is very profitable. The expending of energy and time in doing things and accomplishing tasks, if they are of the right sort, in the end proves to be beneficial. But if you do not know what work is worth while and of the right sort, then pick out a noble example of a profitable workman and follow him. Look to the perfect example Christ Jesus! He became the slave-servant of his Father Jehovah God. "My Father has kept working until now, and I keep working," he said. (John 5:17, NW) Jesus' ministry was great and marvelous, his work was righteous and good and of enduring value. Profitable to him? Indeed so, for when it was completed he was exalted to the highest position in the universe next to the Most High God. In addition, his work was most beneficial to all others who will love and serve Jehovah God.

And how did the Model Workman go about his praiseworthy task? "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matt. 9:35) This noble Example showed his disciples how to put to work their faculties, talents and abilities in God's service work. On one occasion he sent them out on a preaching tour with instructions to cover the territory, town by town, place by place, and to stick to it until they had completed the circuit.—Luke 9: 1-6; Matthew 10.

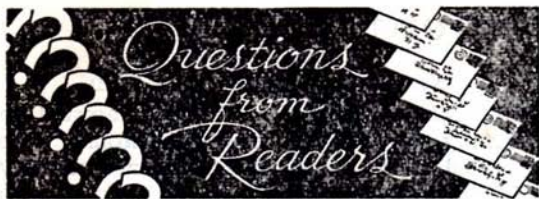
But that did not complete the work; more of the same thing must follow. Disciples of Christ as workers would have to go to "all nations" before this important work would be finished. (Matt. 28:19, 20; Acts 1:8) That meant there was still much work to be done. A lot of territory would have to be covered. Much time would be

required. Those privileged to engage in it would therefore have to stay with it and not walk off the job.

But how is one today able to stick to this work begun nearly two thousand years ago? An important question, especially in these "last days", when the Devil is furiously attacking the Lord's servants in an all-out effort to drive them from their Kingdom work. (1 Pet. 5: 8, 9) Make no mistake about it, Satan and his demons will use every trick in the bag in an effort to turn you away from serving Jehovah God. If persecution from the world fails, he may bring opposition from your close relatives. If these snares fail to catch you the wicked one may bait the trap with material things—money, position, glittering entertainment, worldly lusts and vanities. But if you want to get on with your Theocratic work never take time out to sample these attractions. Keep your hands on the plow. Look straight ahead. Never "look back".—Luke 9:62; 17:31, 32.

Answering the question directly: Stick to your work of gospel-preaching by following the wonderful patterns set by Christ and his disciples. Your time, strength and opportunities are limited. Use them as a true follower of Christ should. Be diligent in attending the instructive assemblies provided for you in the Kingdom Halls of Jehovah's witnesses. Be regular in your preaching work from house to house. Call back on people that are interested. Start Bible studies in the homes of these people of good will. "Watch yourself and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself."—1 Tim. 4:16, *Mo.*

How profitable is this work! Not only will you and your hearers have joys with contentment and peace of mind now, but you will gain life in God's new world.



● How many days was Jesus in the tomb? Some say three full days. Is that correct? —Vermont subscriber.

No. But some argue so from Jesus' words: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40) This would seem to mean a full 72 hours, but we must not ignore other similar expressions that show the actual intent of the words. In the Bible "three days" does not necessarily mean three full days, but may mean parts of three different days. Hence when Rehoboam told the people to return in "three days" they came back "the third day, as the king had appointed". (1 Ki. 12:5, 12) Jesus spoke of himself as being resurrected "the third day". (Luke 24:46) Repeatedly the Scriptures speak of Jesus as being raised the third day; but if he had remained in the grave three full days, or 72 hours, it would have been the fourth day. Jesus was put to death on a Friday afternoon, remained in the grave Saturday, and was raised Sunday morning. For detailed consideration of this matter see the March 15, 1944, *Watchtower*.

● What is meant by the words at 1 John 3:18: "Let us not love in word, neither in tongue; but in deed and in truth"?—Reader in Florida.

It means that one cannot be pleasing to the Lord by just being sanctimonious and speaking softly and following forms and ceremonies, but doing no real service to God. In addressing Jewish religionists Jesus quoted Isaiah 29:13, saying: "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.'" Again, "Not

everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father." (Matt. 15:7-9; 7:21, NW) Jehovah's will for Christians is that they now preach the Word, preach the gospel of the Kingdom throughout the nations of earth. (Matt. 24:14; 2 Tim. 4:2) Those who love God will prove it by obedience to his will. "If you love me, you will observe my commandments." "This is what the love of God means, that we observe his commandments."—John 14:15; 1 John 5:3, NW.

● Must consecrated women who participate in congregational meetings have their heads covered?—Reader in California.

After stating that the head of the woman is man, the head of man is Christ, and the head of Christ is God, Paul writes: "Every woman that prays or prophesies with her head unveiled shames the one who is her head." (1 Cor. 11:3-10, NW) Commenting on this, the book *"This Means Everlasting Life"* states: "In the apostle's day, and especially there in the scandalously immoral city of ancient Corinth, it was the custom for respectable women to go veiled in public. For a woman to go otherwise to public assemblies was to brand her a woman of low moral standards and easy virtue. . . . In these modern times or in lands where custom does not require women of the community to go veiled as a sign of respectability, Christian decency does not require the woman to comply with that ancient custom for the sake of the faith and organization. . . . But regardless of popular custom, if a woman today should rise in a congregation and pray or prophesy to the believing men and women present, she should veil her head or have a 'sign of authority upon her head because of the angels.'" (Pages 161, 162) Hence if a Theocratic assignment requires a woman to pray at or to conduct a Bible study meeting she should wear a sign of authority while so performing, to show recognition of the Theocratic headship of the man and "because of the angels". However, no head covering is necessary when she participates by merely answering questions put to the audience or relating experiences or serving in demonstrations.

Announcements

"IT IS NEARER THAN YOU THINK" TESTIMONY PERIOD

The month of October has been designated "It Is Nearer than You Think" Testimony Period. Do you believe, as do the majority of the readers of *The Watchtower*, that the final end of all wickedness is very near at hand, much nearer than the uninformed think? If you do, you will undoubtedly desire to join with us in the activity to which this October Testimony Period is to be devoted, namely, the taking of subscriptions for the *Awake!* magazine. *Awake!* the companion magazine to *The Watchtower*, is issued on the 8th and 22nd of every month. It plays a very important part in awakening the people to the nearness of the expression of God's wrath at Armageddon. You will want your friends and neighbors to have the timely information it presents, and you can aid them by offering a year's subscription for *Awake!* at the regular rate of one dollar. We shall be pleased to send you instructions and also helpful forms on which to report your activity as well as to secure the essential information so that the subscriptions you obtain will be correctly addressed.

WATCH TOWER BIBLE AND TRACT SOCIETY ANNUAL MEETING OF CORPORATE MEMBERSHIP

The annual meeting of the members of the Watch Tower Bible and Tract Society will be held on Sunday, October 1, 1950, at ten o'clock in the forenoon. The place of the meeting will be at the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. The Watch Tower Bible and Tract Society is a non-profit Pennsylvania corporation, and at this, the 1950 annual meeting, regular business of the corporation will be transacted. Those who are members of the corporation will receive the regular notice of the meeting together with proxy forms by mail in the usual way, and this announcement supplements the letters of notification. As soon as convenient 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. This should be done by every member whether attending the meeting in person or not, and we should like to have all of the proxies in not later than September 15, 1950.

NEW PUBLICATIONS RELEASED

Watchtower readers will be interested in learning that several new publications were released at the recent International Assembly of Jehovah's Witnesses in New York city. So that our friends not associated with a company of Jehovah's witnesses may obtain personal copies, these publications are here listed, together with a brief description and the contribution necessary to obtain each.

The New World Translation of the Christian Greek Scriptures is a completely new translation of the Greek Scriptures, accomplished entirely by consecrated hands. It is accurate to the latest Bible research and contains many splendid study helps. \$1.50 a copy.

"This Means Everlasting Life" is a new 320-page bound volume which clearly sets forth the prospects of everlasting life as based upon the promises of God. Publishers' edition 50c.

Can You Live Forever in Happiness on Earth? is a new 32-page self-covered booklet. It contains the text of the public talk delivered by the president of the Watchtower Society, N. H. Knorr, at the International Assembly of Jehovah's Witnesses. 5c a copy.

Evolution versus The New World. This is a 64-page, colored-cover booklet which presents the evidence for both evolution and the Bible's new world. 5c a copy.

Defending and Legally Establishing the Good News. This new 96-page booklet provides a review of the laws and helpful suggestions to those interested in the guarantees of freedom. 10c a copy.

Songs to Jehovah's Praise. This new 96-page songbook contains 91 songs, many of which are new. The music is beautiful and the words are in complete harmony with God's expressed purposes. 15c a copy.

Any of the above publications will be mailed to you postpaid. Send your order and contribution to Watchtower Society, 117 Adams Street, Brooklyn 1, N. Y.

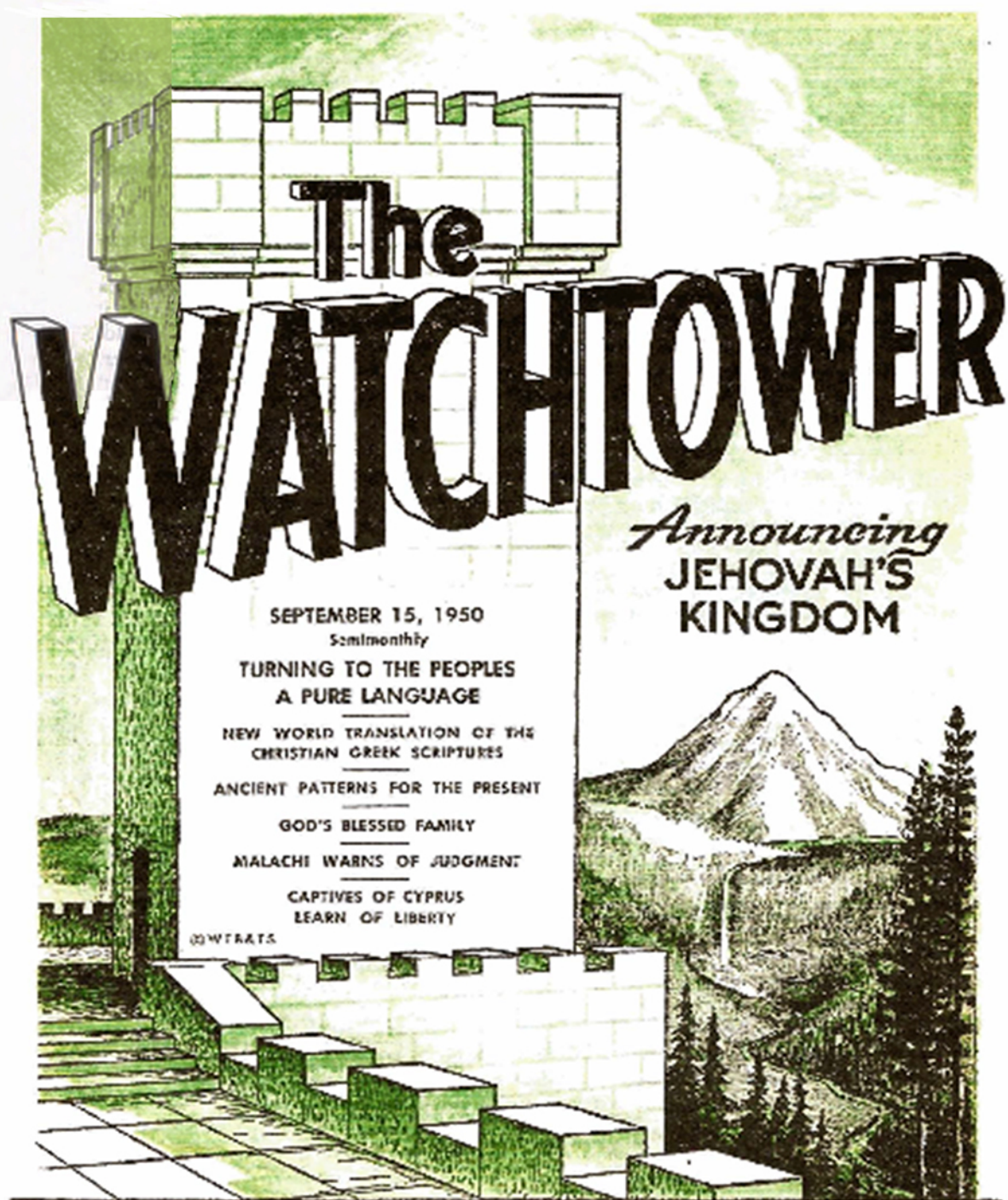
"WATCHTOWER" STUDIES

Week of October 8:

Taking in Life-giving Knowledge, ¶ 1-19.

Week of October 15:

Living According to Superior Knowledge, ¶ 1-20.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1950

Semi-monthly

**TURNING TO THE PEOPLES
A PURE LANGUAGE**

**NEW WORLD TRANSLATION OF THE
CHRISTIAN GREEK SCRIPTURES**

ANCIENT PATTERNS FOR THE PRESENT

GOD'S BLESSED FAMILY

MALACHI WARNS OF JUDGMENT

**CAPTIVES OF CYPRUS
LEARN OF LIBERTY**

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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*

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"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

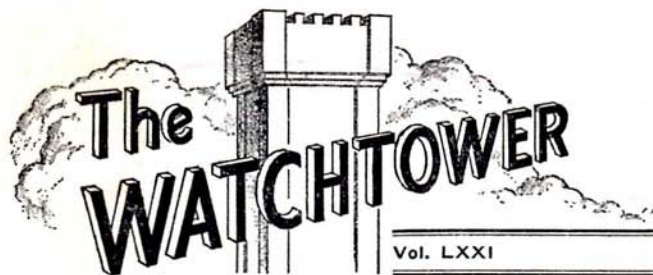
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KINGDOM

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TURNING TO THE PEOPLES A PURE LANGUAGE

"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, Da, Yg.

JEHOVAH God's language is as pure as truth. It is the only pure language. Now is the time to be speaking it. Mastered by the peoples of whatever nationality, his language is a mighty unifying force amid a divided, war-menaced world. It does away with religious error and false worship and unites all persons who speak the language in a pure worship of the living and true God. In an era when the 2,796 listed languages and dialects of the world act as a great barrier to people's understanding of one another and when hundreds of religious sects confuse and prejudice mankind on the vital matter of worship, Jehovah God is turning to the many peoples of today a "pure language". This is in fulfillment of his ancient prophecy by one of his witnesses, Zephaniah: "For then I will turn the speech of the peoples into a purified speech; so that all of them may call upon the name of the LORD [Jehovah, AS], and serve him with one accord."—Zeph. 3:9, AT.

² Many persons will ask: "Why should I learn this language in order to call upon the name of Jehovah and serve him?" The answer is, Because our rescue from destruction depends on our pure worship and

service of the Most High God. It is the prime requirement of our salvation. When we speak of *destruction*, we mean not merely a destruction of individual persons, but a destruction of nations, all the nations of this world. Are we meaning a *world* destruction? Yes! and this, not with the atomic and hydrogen bombs and chemical and germ warfare in mind, but with the execution of God's purpose in mind: "Therefore wait for me," is the oracle of the LORD [Jehovah], 'against the day when I arise as a witness. For it is my decision to gather nations, to assemble kingdoms, that I may pour out my wrath upon them, all the heat of my anger. For in the fire of my zeal, all the earth shall be consumed.'" —Zeph. 3:8, AT, Ro, LXX.

³ That oracle of Jehovah, though uttered twenty-six centuries in the past, was especially spoken for our crucial day. Ancient Jerusalem, to whom it was first spoken directly, was just the prototype of modern Christendom, which professes to hold to the sacred Bible. Our day, since A.D. 1914 and its first world war, is the day of the gathering of the nations and the assembling of the kingdoms. Not by all the means of communication man has invented, however.

1. What is Jehovah turning to the peoples? With what effect?

2. Why now learn this language, call on God's name and serve him?

3. How has God now gathered nations and kingdoms? Why is it a timely mercy that he now turns a pure language to the peoples?

No; but by the great witness which Jehovah has risen up to give, and by which he has brought them all together under his attention and has stirred them up to combine in united opposition to his purpose. In the very nick of time he mercifully turns the pure language to the peoples. With it all people seeking life in a new world may sound forth his name and may unite in serving him before ever this earthly international organization is consumed by the fiery expression of his wrath at the battle of Armageddon. In none of Christendom's wars, from the days of Roman Emperor Constantine onward, has Jehovah God ever fought or aided either of the warring sides. But in the battle of Armageddon, which he has foretold, he *will* fight, outclassing all the fission and fusion bombs of Christendom, and he will win! Happily for those persons who have taken up his language and called upon his name and united in worshipping him, Jehovah will protect them during the heat of that world disaster. In safety he will bring them into the new world where only the pure language will be on every lip.—Rev. 16:13-16; Zeph. 2:1-3.

LANGUAGE TEXTBOOK



⁴Today in more than a hundred nations, as far as we have record, this "pure language" is being spoken. Regardless of their national or mother tongue hundreds of thousands are now speaking this "purified speech" in unity as one people; and the nations are hearing them talk it. Of course, the nations, with their national and religious traditions, do not like it. But they cannot prevent it any more than they can prevent Almighty Jehovah from turning the "pure language" to the peoples now

4. Who now talk this language? Where is the textbook for it?

that his fixed time for it has come. By now you are asking "What is this language, and where is the textbook on it?" The answer to this is very evident. Since it is the Lord Jehovah that turns the pure language to the peoples, we must turn to his written Word, the Holy Bible, for that is what he wants us to talk.



⁵The Bible is the textbook which teaches this language of the righteous new world. By that we do not mean the Hebrew, A-ra-ma'ic and Greek in which the inspired Scriptures were originally written. Neither do we mean the mere written words of the Scriptures which a person may memorize and quote without knowing the right meaning of his quotation. We mean the pure message of God's written Word, which he as its Author alone can make clear by his spirit. That message reveals who He is, what his name is, what his unchangeable purposes are concerning his friends and his enemies, now and in the new world. It is the message of the New World government, his kingdom in the hands of his anointed King, Jesus Christ. People who declare Jehovah's purpose according to the revealed Scriptures and who announce his now established kingdom are speaking that pure language, declaring his name and serving him with one consent.

⁶Jehovah God gave us the one original Bible. But despite this the hundreds of religious sects of Christendom are not speaking the "pure language" or calling upon Jehovah's name and peacefully serving him in heart harmony. All together, these religionists have no harmonious message based



5. What is the language this textbook teaches?

6. Why, then, are Christendom's religionists not speaking it?

on the Bible. Why? Because they place religious traditions, worldly philosophy and party loyalties above the pure, simple Word of God. They scorn the name of Jehovah



God, they split over political and national issues and even fight violent wars of bloodshed and costly destruction, Catholic against Catholic and Protestant against Protestant. Their methods, purposes and hopes are all of the old world, and their language is of the old world. There is a fundamental need of purifying the language of sincere persons who want to worship God in spirit and in truth and to call upon his holy name and serve him in oneness.

⁷ When we consider the preceding words of the prophet Zephaniah, we see how well they find their final fulfillment in religious Christendom and we can appreciate the need for a "purified speech". Referring to unfaithful Jerusalem of old and her modern counterpart in Christendom, Zephaniah says: "Woe to her that is rebellious and polluted! to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in Jehovah; she drew not near to her God. Her princes in the midst of her are roaring lions; her judges are evening wolves; they leave nothing till the morrow. Her prophets are light and treacherous persons; her priests have profaned the sanctuary, they have done violence to the law. . . . they rose early and corrupted all their doings." (Zeph. 3:1-7, AS) Therefore Jehovah declared he would rise up against the hypocritical religionists as a witness and would deliver his testimony and execute his fiery judgment.



7. Against whom, and why, did Jehovah say he would rise as witness?

⁸ But in order that not all the people on earth may be consumed in the execution of his wrath against disobedience, hypocrisy and wickedness it is necessary for Jehovah to purify the speech or language of persons to be saved. When we hear him describe the religious leaders as they really are, the prophets or preachers as reckless, untrustworthy men and the priests as profaning really holy things and doing violence to God's law by wresting it out of its true meaning and application, we can see how the language of the people has been corrupted in respect to the most sacred and vital thing, their knowledge, understanding and worship of God. Little wonder that Jehovah finds grounds for wrath and has purposed to destroy the entire system of things.



INFILTRATION OF IMPURITIES

⁹ This twentieth century represents the culmination of this corruptive process. During the nineteen centuries since the days of Christ's apostles there has been a great departure from "the faith that was once for all time delivered to the holy ones". (Jude 3, NW) The faithful apostles, and the Hebrew prophets before them, and, in fact, the typical history of the nation of Israel, foretold unitedly that there would be a great "falling away" from the original pure faith and its practice. About the middle of the first century the apostle Paul declared that the "mystery of this lawlessness" was already at work in his day, and he gave repeated warnings against what to expect. (2 Thess. 2:3, 7, NW) The prophecies of these things have proved to be inspired, for they have come true, as all the facts of history show.

8. That not all may be consumed, what is it necessary to do?

9. What corruption has taken place for centuries, as foretold?

¹⁰ Men who accepted or seized the responsibility of teaching and leading the Christian congregation disregarded the apostolic warnings. They fell for the very things warned against, the philosophy of this world, particularly the Platonic philosophy of the Grecian culture which made a great show of worldly wisdom; and also the religious traditions of men which contradict, nullify and displace the Bible teachings. They slyly worked these religious traditions and worldly philosophy into the Christian congregations and infected their religious belief. Just as the apostle Paul had forewarned in his farewell letter: "Wicked men and impostors will advance from bad to worse, misleading and being misled." (2 Tim. 3:13, NW) Only a small minority followed the instruction to "put up a hard fight for the faith" that was originally delivered by Jesus Christ and by his apostles and disciples who wrote under inspiration of God's spirit of truth.

¹¹ Thus the perversion of Bible teaching reached up into the highest religious circles. It even made attempts upon the written text of the Holy Scriptures. The original writings of the Hebrew prophets and of the apostles and their associates were inspired, but till the fifteenth century A.D. their writings had to be copied by hand. Mistakes due to human imperfection crept into the making of these copies. As the original autographs of the inspired writers disappeared or were not at hand, it became impossible to compare the copies with the inspired originals so as to make perfect copies, to correct errors and to weed out all additions and interweavings of worldly philosophy and uninspired religious traditions. One such addition, which was worked into the original Greek text of the Scriptures to support the doctrine of

a trinity, was that at 1 John 5:7, 8, namely, the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth". This uninspired religious addition appeared first in a Latin translation of the fifth century. The Bible had threatened a punishment and had warned against thus adding to God's Word or taking away from it.—Deut. 4:2; Prov. 30:5, 6; Rev. 22:18, 19.

¹² Generally, however, there was a reverential regard for the text of the Scriptures itself, and hence an endeavor to keep it as free as possible from corruption. The writings of Christ's disciples, with the exception of the gospel account by the apostle Matthew, were at first written in the common Greek spoken then throughout the regions of the Mediterranean sea. Of more than 4,000 Greek manuscript copies which are at hand today there are no two exactly alike. Yet by means of a careful study and comparison of these, especially with the most ancient manuscript copies and papyri fragments which have been discovered and brought to light in the last several centuries, it has been possible to construct a text of the Christian Greek Scriptures which closely resembles the original inspired writings of Christ's disciples. Such a text makes for truth.

CORRUPTION THROUGH TRANSLATION

¹³ But it was in the field of translating the original Scriptures into foreign languages that the Devil's greater opportunity lay for perverting or coloring the sacred teachings of God's Word. It was not the divine purpose that the good news of God's Word should be held down to those who could read the original Hebrew, A-ra-ma'ic and Greek of the Holy Bible. Jehovah is a God of salvation for all humankind of

10. Who took the lead then in the corruptive work, and how?

11. How did corruption reach out for the Bible's original text even?

12. How has it been possible to reconstruct something close to that text?

13. In what field was coloring of the message more possible? Why there?

whatever race, color, nationality or language. In fulfillment of sacred prophecy, Christ Jesus was a Jew and all his apostles were Jews. Yet salvation by the sacrifice of his Jewish flesh was not for Jews only, but for all those of mankind who should believe on him. (John 3:14-17) So Jesus gave full width to the vision of our Christian work when he said to his disciples before parting, "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20, NW) This meant translating the message of salvation into as many languages and dialects as the people of all such nations spoke. If the message was not translated, they could not understand it and act upon it in faith and obedience.

¹⁴ The first translation of the message of salvation by Christ's disciples was inspired by God's spirit. This was on the first day of Pentecost at Jerusalem after Jesus had ascended to heaven, and he poured out the spirit upon his 120 disciples there. So they "started to speak with different tongues, just as the spirit was granting them to make utterance". The big crowd, representing fifteen or more lands, that assembled to witness this strange manifestation of God's spirit said: "We hear them speaking in our tongues about the magnificent things of God." (Acts 2:1-11, NW) There is historical testimony that the apostle Matthew first wrote his "book of the history of Jesus Christ" in the Hebrew for Jewish readers, but that later he made his own translation of this gospel account into the common Greek to reach a larger reading public. In that way he could transfer his inspiration to his translation into Greek, so that his written

translation was inspired. (Matt. 1:1, NW) But the other disciples wrote directly in the common Greek; so their writings needed translation into A-ra-ma'ic, Hebrew, Latin, etc.

¹⁵ Aside from Matthew's own translation into Greek, no written translation of the Scriptures down to this day is inspired. Moreover, being made from imperfect copies of the original Scriptures, the translation in a foreign language is often made more incapable of presenting perfectly the original thought or shade of meaning. So no recent translation of the Holy Scriptures should be venerated as inspired, not even the most popular Bible translation, the King James Version, nor the Latin Vulgate or Martin Luther's Version.

¹⁶ Up till the beginning of the year 1950 the Scriptures had been translated, in whole or in part, into 1,118 languages and dialects. New translations are being turned out on the average of about one a month. For the most part these are being made by religious clergymen and missionaries of Christendom's sects. Naturally the translations made by such religious men and women will be influenced, colored, worded and phrased according to the pagan philosophies and unscriptural traditions which their religious systems have inherited from the past. Their honesty, sincerity and religious zeal will fire them on to weaving these things into the translation as far as possible. And when they make their translation, not from the original Hebrew, A-ra-ma'ic and Greek, but from a mere translation that already contains this particular religious coloration, it tends all the more to corrupt the translation. This hinders the users of the translation from speaking the pure language of God's message of salvation.

14. Was the first translation by Christians inspired? How so?

15. Why should no written translation since be venerated as some are?
16. How may translators be hindered from speaking the pure language?

¹⁷ Just as the Bible students of ancient Beroea, Greece, searched the Scriptures daily to see whether the things preached by even such a person as the apostle Paul were Scriptural and thus true, so the reader of a modern translation can safeguard himself against religious coloration of a translation. How? By cutting through religious tradition and digging down to the original sources by means of all the modern helps that he has for this purpose, such as ancient language dictionaries, Bible concordances, the latest grammars on ancient tongues, etc. He can detect error by comparing Scripture verse with Scripture verse to note any inconsistencies in translation and then searching back to the original text, if possible.

¹⁸ So a Bible translator needs more than mere religious fervor and honesty. He needs freedom from the religious traditions of influential, popular systems and from generally accepted pagan philosophies of this world. He needs to take the original

writings of the inspired writers for what they say, in an effort to find, not the proof of modern religious teaching, but the "faith that was once for all time delivered to the holy ones". Especially must he remember that the original Scriptures were inspired by God's active force or spirit. He should therefore pray for that same spirit, not to *inspire* him, but to help and guide him in translating. For that spirit is "the spirit of the truth", and God is more willing to give it to his spiritual children than an earthly father is to give good gifts to his natural children. (John 16:13, NW; Luke 11:13) The translator should not have in mind making a name for himself by having his name attached to the translation. He should be swallowed up in the desire to present the "pure language" of God's truth in order that readers of his translation may call upon the name of God, whose name is Jehovah, and may join with people who speak other tongues and dialects in serving this one true God with one consent. In that way the translator serves God's purpose and he works for his own salvation and that of those using the translation.

17. How can a reader safeguard himself against a colored translation?

18. So what does a translator need to serve God for salvation?

*New World Translation
of the
Christian
Greek Scriptures*

THE first written translation of the Holy Scriptures was from the Hebrew canon into the common Greek and came to be

known as the Greek Septuagint Version (LXX).^{*} The disciples of Christ, who wrote in Greek, quoted from this version in their inspired writings. The Greek *Septuagint* began to be made in the beginning of the third century before Christ at Alexandria, Egypt, a large percentage of which was then Greek-speaking Jews. The Hebrews at Jerusalem had developed a prejudice against written translations of the sacred canon of the Scriptures, thinking them too holy to suffer from misinterpretation

1. How was the first written translation of Scripture accomplished?

^{*}The earlier "Samaritan Pentateuch" was mainly a transliteration of the Hebrew in Samaritan characters.

which was naturally to be expected in a foreign translation. However, despite such Hebrew prejudice, the translation was carried on during three centuries, evidently by Alexandrian, and not Palestinian, Jews and with the patronage of the Egyptian ruler, and from Hebrew rolls possibly imported from Palestine. Though one religious tradition maintains inspiration for the *Septuagint*, there is no inside or outside evidence to prove that claim. This translation formed what may be called the pre-Christian Greek Scriptures. It proved very valuable to the Greek-speaking Christians of the first-century congregation and to translators of the Hebrew Scriptures themselves. This Greek translation, and not the Hebrew Bible itself, was the Scripture collection that was used in the march of Christian missionary work westward through Europe.

² By the end of the first century A.D. the official catalogue or canon of the inspired writings of Christ's disciples was finished. As they were written in Greek, they form what may rightly be called the Christian Greek Scriptures. They are on an equality with the Hebrew (A-ra-ma'ic) Scriptures as to inspiration, and they fill out those ancient writings, to compose the complete Bible. Thus the canon or official collection of inspired books of the Holy Bible was completed by the end of the first century A.D.* Written translation of the Holy Scriptures followed in due course along with the missionary effort of the early

Christians in obedience to Christ's command to make disciples out of all nations. The books of the Hebrew canon had already been collected at Jerusalem prior to its destruction A.D. 70, and now during the second century the collecting of the books of the inspired Christian Greek Scriptures took place, and translations proceeded. Translations in the Old Latin appeared. Portions of the Scriptures, such as the four gospel accounts and the letters of the apostle Paul, were brought together in codex form like books of our day, for convenient handling and use. The casing-in of books between lids in this style proved to be a marked specialty of the Christian congregation in the bookmaking industry, in that early second century.

³ Toward the end of the fourth century Eu-se-bi-us Jer-ome', commonly known as "Saint Jer-ome", entered upon his work as a translator. In 383 he produced his new Latin version of the gospel accounts of Matthew, Mark, Luke and John, and in 405 he completed his entire translation of the Bible from the Hebrew and Greek into Latin. Despite widespread objection Jer-ome's Latin Version won out and became the Bible of Western Christendom for the next thousand years. It became known as the Latin Vulgate or "common Latin edition". The first Bible to be run off a printing press by Jo'hann Gu'ten-berg at Mainz, Germany, was this Latin Vulgate.

⁴ But in time Latin died out as the lan-

*The bishop of Alexandria wrote a letter each year to the congregations under his supervision to inform them about the date of "Easter". In his 39th such Paschal letter, written A.D. 367, A-tha-na'si-us gave a list of the books of the "Old and New Testament". That portion of his letter, translated from the Greek, reads: "The books of the New Testament there is no hesitation about saying again, for they are these: Four gospels according to Matthew, according to Mark, according to Luke and according to John; and next after these Acts of the Apostles and seven so-called general letters of the apostles as follows: One of James, two of Peter, then three of John and after these one of Jude. In addition to these there are fourteen letters of Paul

the apostle, written thus in order: The first one to the Romans, then two to the Corinthians, and next after these to the Galatians and thereafter to the Ephesians, then to the Philippians and to the Colossians and two to the Thessalonians and the one to the Hebrews; and then two to Timothy, but one to Titus. And one final one to Philemon; and again of John a Revelation."

This is the first example of the catalogue of the books of the Christian Greek Scriptures as we have them today. This published list, known as "The Canon of A-tha-na'si-us", preceded thus by 30 years the list published by the Council or Synod of Carthage, Africa, in 397 (A.D.).

2. When was the Bible canon completed? When and how were its books collected and published?

3. What was the first Bible printed? Who made that translation?

4. When Latin died out, what translations were needed? How was the need met?

guage of the common people, and popular languages of Latin extraction and also Teutonic languages developed. The need for Bible versions in the people's language became more insistent, and there were many handwritten or manuscript translations that were produced. Before printing was invented, about 1456, there were several German translations of the Bible or parts of it. The first Bible to be printed in a modern language was a German translation by an unknown author, and which was printed at Strassburg by Jo'hann Men'tel in 1466. But time fails to tell or even make mention of Bible production in all other languages.

UNSECTARIAN BIBLE SOCIETY

⁵ From the time of its organization the Watch Tower Bible & Tract Society has used the King James Version of 1611 as its basic version for Bible study. Our chief aim has been to make clear to the people the pure Bible teachings in the light of unfolding prophecy. We seek to advance with the brightening light of truth and to rid ourselves of all the bedarkening traditions of men and pagan philosophies of this world. When first formed in 1881 it was called the Watch Tower Tract Society, to indicate its purpose to spread the revealed truths of the Bible. (*The Watchtower*, April, 1881) In 1884 it became incorporated as Zion's Watch Tower Tract Society, but in 1896 it was called Watch Tower Bible & Tract Society. True to its name, it has engaged in distributing Bibles as well as publishing books, tracts, and other papers for disseminating Christian knowledge based on the rock-bottom teachings of God's Word. Its Bible education for the people has been unsectarian, and this type of education alone allows a Christian the freedom to cut through religious tradition and worldly philosophy and get back to the "faith that

was once for all time delivered to the holy ones". So from the time of publication of the magazine *The Watchtower* in 1879 the English publications of the Watch Tower Society have till now quoted, cited and referred to more than seventy different Bible translations in English and other languages. Thus the Society has recognized the value of them all and has made use of the good in them all as needed for setting forth God's true message and clearing away religious confusion.

⁶ In 1902 the Watch Tower Society came into possession of its first plates of a Scripture edition and could become a Bible-printing society. These were the plates of an emphasized translation of the Christian Greek Scriptures known as "The Emphatic Diaglott". This had first been published by its author, Benjamin Wilson, a newspaper editor of Geneva, Illinois, in 1864, and who was never associated with the Watch Tower Bible & Tract Society. This emphatic translation had some notable features that made for a better understanding of the truth. However, it was not until December 21, 1926, that *The Emphatic Diaglott* was printed on our Society's own presses and cased in at a printing plant of its own.

⁷ This led eventually to the desire of the Society to print the complete Bible on its presses. World War II made the need for independent publication of the Bible itself even greater. In the throes of that global conflict the Society succeeded in purchasing plates of the complete King James Version of the Bible. On September 18, 1942, the New World Theocratic Assembly of Jehovah's witnesses opened up, with its key convention-assembly at Cleveland, Ohio. There the Society's president spoke on the subject "Presenting 'The Sword of the Spirit'" and as a climax he released this

5. From its beginning, to what has the Watch Tower Society been devoted? How and why has it made use of Bible translations?

6. When did the Society first become a Bible-printing Society? How?

7. How did the Society come to print the whole Bible and release it?

the first complete Bible printed on our presses. In its appendix it had many helpful features added for use in Bible study. In America 35,000 copies were disposed of immediately, since which beginning 700,000 copies of this Watch Tower edition have been distributed in many lands.

⁸ An excellent Bible translation of the twentieth century is the *American Standard Version*. Besides being a great improvement over the King James Version it has the remarkable and commendable feature of rendering God's name "Jehovah" at the 6,823 places where it occurs in the Hebrew Scriptures. After long negotiations and by a financial arrangement the Watch Tower Society was able in 1944 to purchase the use of the plates of the complete American Standard Version of the Bible for printing this version on its presses with a specially prepared Appendix of Bible-study helps. On August 10, 1944, at Buffalo, New York, the key city of 17 simultaneous assemblies of Jehovah's witnesses linked together by private telephone lines, the Society's president delighted his vast audience by releasing the Watch Tower edition of the *American Standard Version*. Already 252,000 copies have been produced, and it has proved an additional instrument in sounding abroad God's holy name and publishing the grand news of his kingdom of the new world of life and peace.

PREPARING AND RELEASING THE NEW

⁹ We acknowledge our debt to all the Bible versions which we have used in attaining to what truth of God's Word we enjoy today. We do not discourage the use of any of these Bible versions, but shall ourselves go on making suitable use of them. However, during all our years of

using these versions down to the latest of them, we have found them defective. In one or another vital respect they are inconsistent or unsatisfactory, infected with religious traditions or worldly philosophy and hence not in harmony with the sacred truths which Jehovah God has restored to his devoted people who call upon his name and seek to serve him with one accord. Especially has this been true in the case of the Christian Greek Scriptures, which throw light and place proper interpretation upon the ancient Hebrew Scriptures. More and more the need has been felt for a translation in modern speech, in harmony with revealed truth, and yet furnishing us the basis for gaining further truth by faithfully presenting the sense of the original writings; a translation just as understandable to modern readers as the original writings of Christ's disciples were understandable to the simple, plain, common, lowly readers of their day. Jesus reminded us that our heavenly Father knows the needs of his children before they ever ask him. How has he made provision for us in this need which we now keenly feel?

¹⁰ Particularly since 1946 the president of the Watch Tower Bible & Tract Society has been in quest of such a translation of the Christian Greek Scriptures. On September 3, 1949, at 8 a.m., at the Brooklyn headquarters (Bethel) the Society's president convened a joint meeting of the boards of directors of the Pennsylvania and New York corporations, only one director being absent. After the meeting was opened with prayer the president announced to these eight fellow directors the existence of a "New World Bible Translation Committee" and that it had completed a translation of the Christian Greek Scriptures. This it had turned over to the possession and control of the Watch Tower Bible &

8. Of what other Bible version did the Society next print and release an edition, and how?

9. After use of all the various translations what need was felt? Why?

10. How was another translation committee announced at a directors' meeting, and what had it done?

Tract Society, Pennsylvania corporation, just the preceding day. He read the committee's document by which it assigned the translation manuscript to the Society in recognition of the Society's unsectarian work of spreading the sacred Word of God and of promoting the knowledge and understanding of its teaching among the people of every nation, kindred, people and language, and in order that the translation might be a new means toward the expanding of its Christian educational activities throughout the world.

¹¹ The president himself had read the manuscript of the entire translation, and on request he read to the meeting several entire chapters to let the directors see the nature of the translation. This reading was followed by favorable comments by all the directors present. One of the Pennsylvania corporation directors then moved the Society's acceptance of the gift. This was seconded. The motion was unanimously adopted by all the directors of the corporation, and thus the translation became legally the property of the Society's Pennsylvania corporation. But it had to be printed at the plant of the New York corporation here in Brooklyn, N. Y. On September 29, 1949, the president turned over the first of the manuscript to the Brooklyn factory force to start working on it.

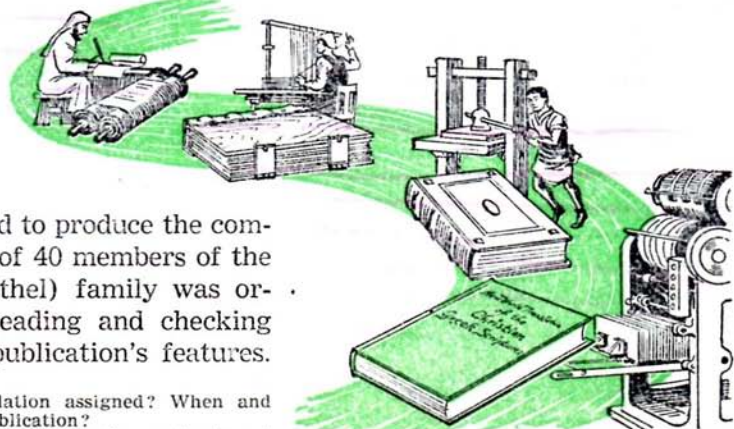
¹² With all the other work to be turned out by the factory and with all the features that the committee produced to accompany the translation, an immense amount of labor was involved to produce the completed publication. A group of 40 members of the Brooklyn headquarters (Bethel) family was organized to do extra proofreading and checking to insure accuracy of the publication's features.

On February 9, 1950, the New World Bible Translation Committee submitted to us its important Foreword of the translation. It long appeared a problem whether the work could be accomplished on schedule for the outstanding event in the summer of 1950. But Wednesday afternoon, August 2, 1950, when delivering his speech "Turning to the Peoples a Pure Language" at Yankee Stadium, New York city, the Society's president had the extreme pleasure of releasing to the international Theocracy's Increase Assembly of Jehovah's Witnesses the *New World Translation of the Christian Greek Scriptures*. The translation was received with the greatest of enthusiasm and appreciation by the vast throng of many thousands drawn from 72 lands of earth. Tens of thousands of copies were eagerly taken up by the conventioners that very afternoon and many thousands more by the close of the assembly on August 6.

DISTINCTIVE FEATURES

¹³ This new translation is a complete departure from the religious traditions of creed-bound Christendom. This is indicated even by its very name, as a translation of the "Christian Greek Scriptures", instead

13. What about its name, the Greek text used, the style of language?



11. What was done with the translation assigned? When and where was work on it begun for publication?

12. How did the translation progress to publication and release?

of a traditionally so-called "New Testament". It is unscriptural and misleading to call these 27 Christian books of the inspired Scriptures a "New Testament". The translation is not a revision of any previous work, but is a brand-new rendering from the original Greek text, using the standard text prepared by the two recognized British scholars, Westcott and Hort. But Greek texts by scholars of other lands have also been consulted by the translation committee, with a sincere endeavor to give a translation in agreement with the teachings of the Scriptures in the original Greek. A literal translation has been striven for as far as the modern English idiom has made this possible without awkwardness. All old-fashioned or out-of-date style of speaking has been eliminated, even as the original Scriptures were written in the people's natural way of talking to one another at the time. This makes for a better understanding and hence enjoyment of the translation.

¹⁴ One outstanding feature that is bound to stir up great controversy among modern translators and religious leaders of Christendom is the use of God's own given name in this English rendering of the Christian Greek Scriptures. The divine name is represented by a four-lettered Hebrew word, called a "tet-ra-gram'ma-ton" by the Latin translator Jer-ome'. The name occurs 6,823 times in the old Hebrew Scriptures, and, as far as the records show, this name has been read as "Jehovah" since the fourteenth century and has been popularized in that form in Christendom. Exactly how the name was pronounced is not now known. But, while recognizing the merits of the pronunciation "Yah-weh", the translation committee has used the form "Jehovah" because of its familiarity and because it preserves the four original letters of the

Hebrew name. In God's own time when He reveals the correct pronunciation of his holy name, we will gladly make the accurate correction.

¹⁵ The committee does not claim to be the first to render the sacred name in an English translation of the Christian Greek Scriptures. Almost a hundred years ago the author of *The Emphatic Diaglott* published his translation of Matthew's gospel account and in it he used "Jehovah" 5 times, and the completed *Diaglott* (1864) contains the name 18 times from Matthew to Acts, but without any explanation for its use. But, to our knowledge, the *New World Translation* is the first to render the divine name consistently from Matthew to Revelation, 237 times all together in the main reading text, not to speak of 72 additional times where it occurs only in the marginal readings at the bottom of the page.

¹⁶ "But you can't do that!" said one critic to whom the manuscript of the translation was read for his comments. The committee, in its Foreword of twenty-nine pages, shows how it can be done on valid grounds; and it *does* so. English Bible translators have assumed that the divine name never occurred in the inspired writings of Christ's disciples. But Jer-ome', for one, informs us: "Matthew, who is also Levi, and who from a publican came to be an apostle, first of all the Evangelists, composed a Gospel of Christ in Ju-dae'a in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. . . . wherever the Evangelist makes use of the testimonies of the old Scriptures he does not follow the authority of the seventy translators [the Greek Septuagint], but of the Hebrew." (*Catal. Script. Eccl.*) Hence where Matthew quoted

14. What outstanding feature should stir up great controversy? What pronunciation have we followed, and why?

15. In what way is the translation first to use the divine name thus?

16. How did Matthew put the divine name in the Christian Scriptures?

in Hebrew from the inspired Hebrew Scriptures, he must have faithfully quoted the divine name and thus have put it in his Gospel account. The apostle Matthew was one of the men concerning whom Jesus said in prayer to God: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17: 6, 26, NW) Matthew would therefore know the name from Jesus and would have no conscientious qualms about using it properly in his history of Jesus' life. If Matthew translated his own Gospel account from Hebrew into Greek, then he would follow the ancient practice of inserting the four Hebrew letters of God's name into his Greek text where it belonged, possibly 18 times as it occurs in the *New World Translation*.

¹⁷ Under inspiration Christ's disciples quoted copiously from the Greek Septuagint translation of the Hebrew Scriptures. In this translation the practice of old was to insert the Hebrew tet-ra-gram'ma-ton into the Greek text to correspond with where it occurred in the Hebrew Scriptures. Even in the fourth century Jerome tells us that in his day there were still copies of the Greek translation which contained the Hebrew tet-ra-gram'ma-ton where the divine name occurred in the text. What would the apostles writing in Greek do when they quoted from such a Greek translation of the Hebrew Scriptures? Jesus did not follow Jewish tradition and he taught his disciples not to do so. The tradition of the Jewish religious leaders who opposed Jesus to the death was to substitute the title "Lord" for the divine name, a name which they professed not to take in vain by not pronouncing it but which they did profane in practice. The inspired Christian writers were not bound by Jewish tradition to sub-

stitute the titles "God" and "Lord" for the divine name, and the holy spirit that inspired those writers was not under any fear that the divine name would be profaned by causing it to be written in Hebrew characters in the Christian Greek Scriptures. The disciples were free to follow the practice of inserting the Hebrew letters of the divine name in their Greek text. Their original autograph writings have disappeared.

¹⁸ Since the fourteenth century translations of the Christian Greek Scriptures have been made into the Hebrew tongue for the benefit of Jews. The committee in its Foreword lists 19 of such Hebrew translations, and all these together contain the divine name in 307 distinct instances. Where Jesus' disciples quoted from the Hebrew Scriptures in verses where the tet-ra-gram'ma-ton occurs, these Hebrew translations were simply obliged to enter the divine name exactly as it is in the inspired original Hebrew text, the same as the apostle Matthew was obliged to do. Thus all these Hebrew translations have entered the divine name Jehovah in the Christian writings from Matthew to Revelation; and all modern translators are powerless to object. The lower marginal references of the *New World Translation* show where it has backing from all these 19 Hebrew versions.

¹⁹ More than that, the divine name is found, not only in such Hebrew translations, but also in vernacular form in many translations made by missionaries during the past two centuries. The committee's Foreword lists 38 such translations of the Christian Greek Scriptures in which the name Jehovah occurs in twenty vernacular forms aside from the Hebrew and English translations. And as far as all these translations have the backing of the Hebrew Scriptures, they are correct in using the

17. How did the Greek *Septuagint* warrant the disciples' putting the divine name in their Greek writings? Why was tradition no deterrent?

18. What were recent Hebrew translators obliged to do about the name?

19. In what other recent translations does the divine name appear?

divine name Jehovah (Yah-weh') instead of the indefinite title "Lord", as is the practice of the *King James Version*.

²⁰ This is not making the Divine Being a tribal God of the Jews in whom the people of the Gentile nations have no part. One modern Bible translator, who favors eliminating the name "Jehovah" or "Yah-weh'" from translations of even the Hebrew Scriptures, is on record this year as saying: "Thus the tradition of the Jewish synagogue favors the practice of the *King James Version*, to which we are returning . . . There is an even stronger present reason. Neither Jews nor Christians worship merely a tribal deity, who has to have a proper name to distinguish him from other gods. We worship the one and only God of the universe." Now how do you relish having a man of such views for your Bible translator, even though he is a university professor? Under the seemingly broadminded idea of making the Supreme Person an international God he, like many others, would make him a nameless God.

²¹ But the Most High God has not chosen to remain nameless to the human family. He has given himself a name full of meaning to us. When asked by man what God's name is, he gave it, and said to his prophet Moses: "I am Jehovah." Through his prophet Isaiah he says: "I am Jehovah, this is My name." (Ex. 3:13-15; 6:2, 3 and Isa. 42:8, *Yg*) Jesus Christ is the Greater Prophet foreshadowed by both Moses and Isaiah, and his very name "Jesus" means "Jehovah is salvation". Jesus said: "I have come in the name of my Father." He taught his disciples to pray: "Our Father in the heavens, let your name be sanctified." (John 5:43 and Matt. 6:9, NW) No, this Jesus, who sent the spirit helper by means of which the Christian Greek Scriptures

were inspired, did not reduce his heavenly Father to a nameless God.

²² The divine name restored to the Christian Greek Scriptures gives the heavenly Father a personality that distinguishes him from his Son Jesus Christ. Instead of following the *King James Version*, for instance, at Acts 2:34, where that version reads, "The LORD said unto my Lord, Sit thou on my right hand," the *New World Translation* reads, in full harmony with the Hebrew Psalms: "Jehovah said to my Lord, 'Sit at my right hand'"; and at verse 21 it reads: "And then anyone that calls upon the name of Jehovah will be saved." Oh, how much this valid translation makes the Bible text clearer to our understanding and subject to correct explanation at once! What a revealing light it throws upon Christendom's traditional doctrine of the trinity! In like manner the *New World Translation* by its direct and consistent renderings exposes false religious traditions about the human soul, hell, earth's destiny, God's kingdom, and other doctrines of importance. But we must reserve it for articles in a later issue of this magazine to discuss the illuminating features of this translation of 1950.

SPREAD THE LANGUAGE

²³ What shall we do now? Or what shall we say? The beginning of world sorrows in 1914 and all the fulfillments of Bible prophecy since then testify that we are certainly in the world's "time of the end". God's approval and blessing are not upon this doomed world in any of its political, commercial and religious efforts for perpetuating this old system of things; but, instead, his righteous wrath and indigna-

20, 21. (a) Is this making the Divine Being a tribal God? (b) Why would modern translators reduce him to a nameless God? Why should not we?

22. What does restoring the name to the Christian Scriptures accomplish?

23. (a) What gathering now nears its final stage, and why? (b) What has Jehovah done in behalf of the language of the new world?

tion. The gathering of the nations and the assembling of the kingdoms, with their United Nations and political blocs and pacts within the framework of that U.N. organization, are nearing the final stage. The time for the entire earthly system of things to be consumed in the fire of Jehovah's zeal is drawing close. But not without warning from the God of love and mercy. In this time of the end he has kept his promise and turned a "pure language" to the peoples who long for truth and righteousness. He has not left himself nameless, but has revealed his identity in order that the peoples may know to whom to turn through Jesus Christ. Through the Theocratic organization of his anointed witnesses he has been clearing up the Bible truth more and more and thus purifying their speech. So now they talk and live in harmony with the language of the approaching new world. And here, in this year of 1950, his providence brings forth this *New World Translation of the Christian Greek Scriptures* as a further purification of the speech of his people. He has graciously provided it as a further powerful means for turning to the peoples a "pure language".

²⁴ Do not, then, let the prejudices, religious traditions and sectarian conceitedness of Christendom stumble you. Give this new English translation an openhearted welcome. It is issued to glorify or memorialize the names of no men. Therefore the men who compose the translation committee have indicated their desire to the Society's boards of directors to remain

anonymous, and specifically do not want their names to be published while they are in life or after death. The purpose of the translation is to exalt the name of the living, true God and spread the fragrant knowledge of his kingdom by Christ Jesus. Although published only in English, yet through publications of the Watch Tower Society which quote it and which are translated into upward of 90 languages, this translation will spread its spiritual help to millions of peoples of many tongues and nations. This translation, for its faithfulness, courage, and correctness, will commend itself to every honest searcher for the truth of the divine revelation.

²⁵ Take this translation. Read it through, a thing that will be done with enjoyment. Study it, for it will help you to better your understanding of God's Word. Put it in the hands of others. Help others to study it and the Scripture publications based upon it. By this course you will be perfecting your mastery of the "pure language", the speech which talks understandingly of the new world in which God's kingdom by Jesus Christ will rule supreme and without a rival. By this course, too, you will be having a part as a coworker with God in turning to the peoples this "pure language". This will enable them all to "call upon the name of Jehovah" and to "serve him with one consent", gathered unitedly in support of his kingdom. This is the only way they will be shielded during the outburst of the fire of his wrath and indignation at Armageddon and be spared for joyous living in the endless new world.

24. (a) Whose name is this new translation issued to honor? (b) How will this English translation benefit people of many other tongues?

25. What should those having this translation do with it, and in what work will they thus have a larger part?



ANCIENT

PATTERNS

for the PRESENT

MANY church-going people today regard three-fourths of the Bible, the Hebrew Scriptures which they call the "Old Testament", as a mere historical record of the dusty past. In this they greatly err. For many centuries God dealt with the Israelites in a special way and he caused their experiences, and the history of other ancient people before them, to be written down as patterns: "For whatever was written in former days was written for our instruction."—Rom. 15:4, RS.

A *type* is an image or representation of something that will come to pass at some future time. The *antitype* is the reality of the thing which the type represents. The type may properly be called a *shadow*; the antitype, the *reality*. Dramatic episodes and experiences serve as types, a study of which will give a person a reasonable facsimile or picture of the reality, and therefore they are called *prophetic pictures*. A type is also a *pattern* that serves as a guide in understanding the reality.

Having the proper view of this matter, Paul the apostle appreciated the importance of Israel's dramatic history. This is why in his letters he so often called up those past events and showed how they pictured, typified and cast a shadow of greater realities. For example, Paul says that the quenching of Israel's thirst by the water that issued out of the rock was merely a pattern or type of the "living

water" that issues forth out of the great Rock, Christ Jesus.—1 Cor. 10:1-4.

"Now these things," Paul

continues, "were our examples [figures, *margin*], to the intent we should not lust after evil things, as they [the ancient Israelites] also lusted. Neither be ye idolaters, as were some of them; as it is written [Ex. 32:6], The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. [Num. 21:5, 6] Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example ["by way of type," *Rotherham*]; and they were written for our admonition, upon whom the ends of the ages are come."—1 Cor. 10:6-11, AS.

TABERNACLE SHADOWS

Could it be that all those regulations, ordinances and commandments given Israel regarding their tabernacle services and sacrifices were pictorial of greater things to come? Most assuredly! And Paul makes this very clear by explaining the reality of many of those things. "For while the Law foreshadowed the blessings that were to come, it did not fully express them." (Heb. 10:1, *AT*) The priesthood under the old Law covenant was only a



shadow or pattern of the greater and heavenly and spiritual things, as it is written: "the service they engage in is only a shadow and imitation of that in heaven." (Heb. 8:5, 6, *AT*) Yes, the ceremonial ordinances involving the keeping of holy days, new moons, sabbath days, meat and drink offerings, etc., the apostle tells us, were "all only the shadow of something that was to follow; the reality is found in Christ."—Col. 2:16, 17, *AT*.

Not leaving the subject, Paul again refers to those tabernacle sacrifices as only "a figure for the time present", and continues: "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us."—Heb. 9:9, 11, 12, 22-24, *AS*, margin.

Now "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants". (Gal. 4:22-24) What could be plainer than this statement, that these historical happenings were prophetic pictures, allegories, of things to follow?

OTHER POWERFUL EXAMPLES CITED

Other writers of the Greek Scriptures, the so-called "New Testament", also recognized in the Hebrew Scriptures patterns and profitable examples for Christians to follow. Sarah, in her meekness and obedience to her husband Abraham, is a good model for wives in the Christian congregation to imitate, the apostle Peter tells us. (1 Pet. 3:1-6) The disciple James calls up Abraham and Rahab as good patterns for those to follow who would prove their faith by their works. (Jas. 2:20-26) Or if it is a question of enduring affliction and persecution at the hands of the Devil and his agents, then one finds some of the finest examples in the accounts of the old Hebrew prophets. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." That righteous man Job, James says, is an outstanding example of patient endurance and steadfastness in integrity under stress.—Jas. 5:10, 11.

On the other hand, Jude in his short but powerful letter, in which he exhorts Christians to earnestly contend for the faith, says that they should be on guard against wicked men who would sneak in among the Lord's people. Jude then tells us that Cain in his wickedness is an example of such ones. Also Balaam's error pictured the mischief of this wicked class. And yet a third example is cited by Jude, when he shows that Korah in his rebellion was a picture of those that endeavor to pollute Christian congregations.—Num. 16:1-35; 22:7; 1 John 3:12; Jude 3, 4, 11.

John the Baptist and his work were further proof that the lives and work of the Hebrew prophets were pictorial of events to come to pass in the future. Malachi had foretold that one would come of whom Elijah the prophet was a picture, and while John the Baptist gave assurance that he

was not Elijah, he freely admitted that he was doing the work pictured by the prophet. (Mal. 4:5; John 1:21-23) Jesus also testified that, if we are ready to accept the idea, John the Baptist was the one foreshadowed by Elijah.—Matt. 11:13, 14; 17:12, AT; Mark 9:12, 13.

CHRIST, REALITY OF MANY TYPES

Many men of old, in their special service to God, pictured in a typical way Christ Jesus and his ministry. The anointed Jesus, then, became the reality of those prophetic pictures. As the root of Jesse, the Lion of the tribe of Judah in whom good-will people of all nations must hope, Christ is the Greater David. (Rom. 15:8, 12; Rev. 5:5; 22:16) Pointing to himself as the Greater Solomon, Christ declared: "Behold, a greater than Solomon is here." (Luke 11:31; 1 Ki. 10:1-9; 2 Chron. 9:1-8) The apostle Peter and Stephen, a servant in the early church, recognized Christ as the Greater Moses, of whom Moses was a type.—Acts 3:20, 22; 7:37; Deut. 18:15.

When that generation asked for further proof that Jesus was Messiah, Christ cited the prophet Jonah as a fitting picture or type, in more ways than one, of himself, saying: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:39, 40, AS, margin; Jonah 1:17) "Behold, a greater than Jonah is here," declared Jesus. "For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation."—Luke 11:30, 32, AS; Matt. 12:41; Jonah 3:1-10.

Isaiah, in declaring that "the spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good

tidings unto the meek", etc., was really prefiguring Christ Jesus. Hence, Christ was fully justified in reading this passage from the book of Isaiah in the synagogue at Nazareth and applying it to himself. "This day is this scripture fulfilled in your ears."—Isa. 61:1, 2, AS; Luke 4:16-21.

The young male passover lamb, free of all blemishes, that was slain in Egypt was in truth a picture or type of the perfect young man Jesus, "a lamb without blemish and without spot." (Ex. 12:5; 1 Pet. 1:18, 19) It is the blood of Christ, the Lamb of God, that validates the new covenant. "For our Passover lamb is already sacrificed; it is Christ himself." (1 Cor. 5:7, AT) As the redeemer and purchaser of all that Adam lost, Christ takes the place of Adam as the father, "The everlasting Father," of the new world's population. Hence Adam, as Paul tells us, "foreshadowed the one who was to come," namely, Christ Jesus.—Isa. 9:6; Rom. 5:14, AT.

Paul in writing to the Hebrews is very explicit that Christ as the high priest of God, ordained to offer greater sacrifices than those offered by the Aaronic priesthood, was pictured by Melchizedek. Melchizedek's name and the name of his kingdom were significant, and the fact that there was no record of his beginning or ending made him "like no one but the Son of God" who continues as priest forever. "The point is still more clear in view of the fact that the appointment of the new priest [Christ Jesus] resembles that of Melchizedek, for he is appointed not for possessing any legal physical qualifications, but by virtue of a life that cannot end."—Heb. 5:1-10; 6:20; 7:1-3, 15, 16, AT.

PRACTICAL PICTURES FOR OUR DAY

It would be a great mistake to think that all the prophetic pictures that God had recorded in the holy Hebrew Scriptures had their fulfillment in the days of Christ and the apostles. Rather, one should

view such fulfilled pictures as tangible evidence that other prophetic pictures foretelling events in our day will likewise come to pass. In this world's crisis, thoughtful persons will therefore diligently consider the pictorial events of long ago.

In his great prophecies on the end of the present devilish system of things, Christ said this: "In the time of the Son of Man it will be just as it was in the time of Noah. People went on eating, drinking, marrying, and being married up to the very day that Noah got into the ark and the flood came and destroyed them all."

(Luke 17:26, 27, AT; Matt. 24:37, 38) Plainly, then, the events of Noah's time, the destruction of that wicked generation, and the preservation of righteous Noah and his household, were a graphic and dramatic picture of world events in this day.

"Or as it was in Lot's time; they went on eating, drinking, buying, selling, planting, and building, but the day Lot left Sodom, it rained fire and brimstone from heaven and destroyed them all. It will be like that on the day when the Son of Man appears." Thus spoke Christ in solemn warning! And calling forth this picture of Lot's escape and the failure of some to heed the warning, he added: "Remember Lot's wife!"—Luke 17:28-30, 32, AT.

Sodom and Gomorrah, wicked cities beyond reform! It was from such that Lot fled for safety. And it was such cities that the Lord used to picture the present wicked world under Satan's rule, which is likewise beyond repentance or reform. No, this is not some private assertion. God's own Word makes this interpretation. It was in the thoroughfares and concourses of this world, of which Christendom is very much a part, that the work of God's witnesses

was killed in 1918. As lifeless as dead bodies they lay "in the street of the great city which is allegorically ["figuratively," AT] called Sodom and Egypt, where their Lord was crucified". (Rev. 11:8, RS) Isaiah's prophecy, in its greater and final fulfillment, is addressed to Christendom, that "sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters" and whose rulers are as the "rulers of Sodom" and whose people are as the "people of Gomorrah". (Isa. 1:4, 10) Jude

warns that those wicked individuals who try to sneak into God's organization are like those of Sodom and Gomorrah, "filthy dreamers" who "defile the flesh". —Jude 7, 8.

Nor should the truth-seeker in this time of the end mistakenly think that the prophecies foretelling Babylon's doom were completely fulfilled in the year 539 B.C. Especially in view of the fact that more than 600 years later a vivid description of "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH", was given in Revelation, chapters 17 and 18. The judgment of doom entered against antitypical Babylon, 'the great whore with whom the kings of the earth have committed fornication and who has made the inhabitants of the earth drunk on the wine of her fornication,' will shortly be carried out.—Rev. 18:9, 10.

From the foregoing it is clear that the Hebrew Scriptures are not mere ancient history, but contain types and shadows of things now coming to pass upon this twentieth-century generation. The entire Bible is profitable for our study, and none have authority to chop off as useless three-fourths of its instruction.—2 Tim. 3: 16, 17; Rev. 22: 19; Deut. 4: 2.



God's Blessed Family

THE sacredness of the human family is being violated, flouted and mocked as never before. Parents are unfaithful to children. Children are disobedient to parents. Marital relations are insecure. Homes are broken up because of separations and divorces. As a result hopes for peace and security are dashed to the ground and the happy condition of love, joy and prosperity is shattered. Sorrow, disappointment and despondency overshadow many a household today. In view of such dreadful conditions it is well to consider the blessed lot of God's big, happy family over which Jehovah himself presides as Head and Father. Though assailed from all sides by the enemy from without, the Lord's blessed family holds together in the perfect bond of peace and unity.

Not in all the universe, in millenniums past or in endless ages to come, is there anyone to compare with the heavenly Father. His name alone is Jehovah. A God of purpose is he. From everlasting to everlasting, without beginning and without ending, this great First Cause is the Creator of heaven and earth and all things therein, both visible and invisible, animate and inanimate. The very lives of his children depend on this Fountain of Life. They are the clay; he is the Potter. His glory and majesty are unmeasurable; his qualities, supremely perfect; his personality, altogether lovely. In wisdom he is unsurpassed, in justice he is unequaled, in love he is infinite, in power he is unlimited. Now with attributes like these what human father, please tell, can compare with Jehovah?—Ex. 3:14, 15; Ps. 90:2; Isa. 40:12-18, 21-26; Ps. 36:9; Rom. 9:21; Deut. 32:4.

And yet, notwithstanding the lofty position of the heavenly

Father, he is very near to his children. He hears the faintest cry of his little ones. His ears are constantly open to the prayers and petitions of those that may properly address him as "Our Father". (Ps. 34:15; Matt. 6:9) "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" "Most truly I say to you, If you ask the Father for anything he will give it to you in my name," is the assurance from God's Anointed Son Jesus. (Matt. 7:11; John 16:23, NW) Every good and perfect gift is from the great Father, Jehovah.—Jas. 1:17.

Jehovah God is the Great Teacher to his devoted children, and to such he gives his law for their guidance and instruction. (Isa. 54:13; John 6:45) As the head of his household this righteous Lawgiver lays down the rules governing the entire family, and if any need correcting the Lord takes care of that too, as it is written: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son." Furthermore, 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. 12:5, 6, 9, 10, NW.

Blessed too in other ways, members of this happy family find in their Father one who is fully capable of defending them against all their enemies.



Like the protective shadow of a hen over her chicks, so also is the shadow of Jehovah's mighty hand over his little ones. (Ps. 17:8; 36:7; 57:1; 63:7; 91:1; Isa. 51:16) His everlasting arms uphold them. (Deut. 33:26, 27) A never-failing help in every time of need, so is the ever-watchful Jehovah to his children. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear."—Ps. 46:1, 2; 54:4; 121:2; Isa. 50:7-9, AS.

A faithful Father, a truthful Father who cannot lie, a covenant-keeping Father unto a thousand generations—such a one is the heavenly Father. (Dan. 9:4; 2 Thess. 3:3; Heb. 6:18) Moreover, Jehovah is merciful beyond measure, full of compassion and forgiveness toward his children that are weak, gentle and tender-hearted toward the downtrodden, the oppressed, the weary and sorrowful of heart. Truly the "Father of mercies, and the God of all comfort" is Jehovah toward those of his household.—2 Cor. 1:3, 4.

Having such a wonderful Father as this his household are admonished to honor and obey him, give heed to his counsel and instructions, and fear to do anything in violation of his commandments. "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." (Ex. 20:12, AS) "My son, hear the instruction of thy father, and forsake not the law of thy mother."—Prov. 1:8.

THE MOTHER ORGANIZATION

The Scriptures identify God's "woman" as his universal organization; and as in the human family, so also in God's household, the mother serves an important function. "But the Jerusalem above is free, and she is our mother. For it is written: 'Be glad, you barren woman who does not bear children; break out and cry aloud, you woman who does not have childbirth pains; because

the children of the desolate woman number more than those of her who has the husband.'"—Gal. 4:26, 27, NW.

The apostle Paul was here quoting from Isaiah's prophecy which tells how God's organization was without children for a long time. Then in her old age she produces not only the promised "seed" Christ Jesus, as Sarah brought forth Isaac, but also has so many other children she has to enlarge her dwelling-place on all sides. This is because the great Father has made his organization very fruitful. "For 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. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God."—Isa. 54:1-6, AS; Ps. 113:9.

This prophecy tells of the blessed expansion and prosperity now enjoyed by the entire Theocratic family. Other scriptures speak of the bountiful provisions made for the household. The Father is the great Provider of spiritual food, and he delegates to his organization the duty of preparing and serving this life-sustaining "meat in due season". The table is the Lord's, he sits at the head, and the children seated at the table are waited on and served and helped by the mother organization.—Matt. 24:45; Ps. 23:5; Isa. 25:6.

God's children on earth live in a delinquent world, though no part of it. (John 17:11, 14) They therefore need maternal guidance and direction in order to avoid entanglement with this sex-maddened generation now living in these perilous "last days". (2 Tim. 3:1-5, 14-17) As a consequence, God's children are commanded to honor and respect their spiritual parents and give heed and obey the Lord's instructions coming to them by and through the mother organization.—Deut. 5:16.

DUTIES AND OBLIGATIONS OF CHILDREN

No one will ever get life from the eternal Father Jehovah unless he has the meek and teachable disposition of a child. Christ Jesus, the "elder brother" in God's family, illustrated this in his discourses. "So, calling a young child to him, he set it in their midst and said: 'Truly I say to you, unless you turn around and become as young children you will by no means enter into the kingdom of the heavens.'"—Matt. 18:2-4; 19:14, NW.

This childlike willingness to learn is required of all children in Jehovah's household, and there are many. Some of the children are destined to be members of the 'body of Christ, the church', and live as spirit creatures in the heavens. (Col. 1:18; 1 Cor. 12:27) To those destined for heavenly glory the apostles write: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (1 John 3:1, 2; Rom. 8:15-17) Upon the "remnant" of such sons and daughters God's holy spirit is poured out in a special way.—Joel 2:28; Acts 2:17.

Besides these spiritual sons that "shall be priests of God and of Christ, and shall reign with him a thousand years" there are many other children in this household arrangement. (Rev. 20:6; John 10:16) These, as earthly sons of Christ Jesus the Everlasting Father, will live eternally on the paradise earth. (Isa. 9:6) They also are being fed from the Lord's bountiful and overflowing table. They too are being nurtured and cared for by the mother organization. They too have the meek and teachable disposition so necessary to escape destruction and get life.—Zeph. 2:3.

In this gloomy and dark day it is very easy to distinguish from others of the

world those who are children of the "Father of lights". "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:5, 6; Eph. 5:8, 9) These children of God are awake, on the elevated watchtower, sounding the warning of Armageddon's approaching storm. All Christendom recognizes these favored people are Jehovah's witnesses, for they take their Father's name, and as his ambassadors publish and declare his purposes throughout the earth. In a very real sense they are "for signs and for wonders" to this perverse generation.—Isa. 8:18.

There is no question as to whether an individual is or is not a child of God and a member of his beloved family, for John says: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:10, 11, 18; 4:20, 21) Such implicit love and devotion, love for God and love for each brother and sister, is the distinguishing quality that sets the family of God off as separate and distinct from the organizations of this hateful old world.

CARING FOR THE FAMILY'S BABIES

Not all children in this great family of God are of the same age. Some are quite old, some much younger, and others are mere babes who must be looked after and cared for by the more mature brothers and sisters. When one of these young ones is found seeking after the truth, a publisher of the Kingdom message calls back and studies the Bible with that one. As "new-

born babes" in the truth, these young ones at first must be nursed along on the simple "sincere milk of the word". (1 Pet. 2:2; 1 Cor. 3:2) Care must be exercised to see that they do not choke on some doctrine too advanced, heavy and involved. Growing stronger, they are able to feed on the Lord's meatier matters.

After playing in sectarian mud puddles these young ones have to be bathed with the pure water of truth to remove the soils of demon religion. (John 3:5; 15:3; Eph. 5:26; Heb. 10:22) Then they must be clothed in garments that identify such ones as belonging to God's clean organization.

These young ones in the truth must not always remain undeveloped and helpless babies, needing constant attention by the mature members of the family. They must grow up, and show progress in learning new world methods. Paul, in condemning some in his day for failing to show spiritual growth, wrote: "Although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." They should have put away the "traits of a babe" and grown up.—Heb. 5:12-14; 1 Cor. 13:11, NW.

It is therefore the blessed privilege of the older members of God's family to aid these young ones to develop and grow in knowledge, wisdom and understanding. Much training and instruction in the righteous ways of Jehovah is needed. At the Lord's table these young children must learn how to dig the truths out of God's precious Word by attending studies. They must learn to walk by going from house to house in the witness work. Learning to talk is easy when they begin to tell others about God's glorious kingdom. Their new world education is greatly improved by attending the Theocratic ministry school held each week in the Kingdom Halls of Jehovah's witnesses. Their reading they should improve. (1 Tim. 4:13) Writing clearly they will find useful.—Deut. 6:9; 11:20.

Truly the expansion of God's great family is taking place on all sides! By the thousands lovers of righteousness are coming under the parental care of Jehovah God and his Theocratic organization, as shown by the actual figures. No housing shortage faces this family. No shortage of food plagues the Lord's household. And what a blessed and happy atmosphere prevails! No family troubles. No parental neglect of the children. No juvenile delinquency. But instead, peace and unity, prosperity and contentment, joy and gladness, dwell here continually, all to the praise and honor and glory of the eternal God and Father whose name alone is Jehovah.



Child Remembers Her Creator

Each day in a large west coast city a medical doctor picks up five school children, gives them a little party and then interviews them over a national radio network for about eight or nine minutes. On this day a group of about seven or eight years of age were being interviewed, and among the questions he asked them was, "What do you want to do when you grow up?" One little girl was heard to answer: "Be a missionary with Jehovah's witnesses." The doctor replied, "I am sure you will be a fine missionary."—B. S., New York.



MALACHI

Warns of Coming Judgment



IN THE early part of 1950 a Christian missionary was going from house

to house in one of the poorer sections of Brooklyn, New York. Through the open window of a basement apartment he engaged in conversation a young woman, evidently of Italian extraction. She related how her priest had accused her of living in sin because her marriage had not been performed by a Catholic priest. And what was her reason? Was it because her fiancé was a Protestant? No, he too was a Catholic. Then why were they not married by the priest? Because they could not afford the fee that the priest charged for performing the ceremony.

Some 2,300 years ago similar conditions existed in Jerusalem. Then and there, too, selfish gain was the primary consideration of those who stood before the people and posed as the servants of God. At Jehovah's command Malachi exposed those selfish, hypocritical religious leaders and warned them of coming judgment. Additionally Malachi foretold a cleansing work that would take place among those who served God in spirit and in truth.

Malachi's prophecy appropriately closes the Hebrew Scriptures in the generally accepted Gentile versions, as doubtless it was the last of the Hebrew writings given under divine inspiration. The name "Malachi" (or Malachiah) means "messenger of Jah", and the opinion is held by some that it was merely the name of the office rather than the personal name of the prophet. However, in the absence of any direct statement in

the Scriptures to that effect, we will let it rest with the way it appears in the

opening verse of his prophecy: "The burden of the word of the LORD to Israel by the hand of Malachi."—Mal. 1:1, *margin*.

There is not a single fact recorded regarding Malachi, his ancestry or personal history. The fact that Jehovah used him to give this message would indicate that he was devoted to God; and from the tenor of his prophecy it is quite evident that he was zealous for the name and pure worship of Jehovah and that he felt strong righteous indignation toward those who professed to serve God but who served only themselves.

Neither is there any direct statement as to the time of Malachi's prophesying. But there are a number of clues in his prophecy that help us to at least approximate the time it was given. He speaks of the Jews as being under the civil administration of a governor. This would fix his prophecy as postcaptivity, as it was only after the seventy-year captivity and their return to Jerusalem that the Jews were under such governors. The fact that the temple service is mentioned but without any reference to the building of the temple would indicate that Malachi prophesied after the temple was completed and therefore also after the time of Governor Zerubbabel.

Nehemiah is the only other such governor mentioned in the Scriptures. And since nothing is stated in Malachi's prophecy regarding the building of the wall around Jerusalem, it is not likely that this prophecy was given in the early part of Nehe-

miah's rule. On the other hand, the conditions that Nehemiah found after his second return to Jerusalem (Nehemiah 13), which was sometime after 443 B.C., bear a striking resemblance to those against which Malachi prophesied. The circumstantial evidence, therefore, all seems to point to the latter part of Nehemiah's governorship as the time when Malachi prophesied.

Malachi's manner is direct and forceful. Rather than soaring to heights of eloquence we find him using an abrupt, strongly argumentative style. He reasons, makes comparisons, and gives animation to his prophecy, by continual questionings, much of which he puts into the mouths of his hearers as their objections, and then proceeds to answer them. His manner indicates that these were guilty of gross negligence and most blameworthy, and that they were ready to justify themselves.

His prophetic message opens: "I have loved you, saith Jehovah. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith Jehovah: yet I loved Jacob; but Esau I hated, and made his mountains a desolation."—Mal. 1:2, 3, AS.

Reproving the self-serving temple servants, he continues: "A son honoreth his father, and a servant his master: if then I am a father, where is mine honor? and if I am a master, where is my fear? saith Jehovah of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 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 . . . ye offer the blind . . . the lame and sick . . . Present it now unto thy governor; will he be pleased with thee?"—Mal. 1:6-8, AS.

No wonder Jehovah says: "I have no pleasure in you . . . neither will I accept an offering at your hand." But regardless of what *they* may do, "from the rising of

the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering."—Mal. 1:10, 11.

Malachi sounds Jehovah's warning: "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith Jehovah of hosts, then will I send the curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." And why should not Jehovah be angry with them? "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts," but Jehovah tells them that, instead of doing that, they have turned aside from the right way themselves and caused others to stumble. (Mal. 2:1-8, AS) Similar conditions prevail today, even as they did in Jesus' time.—Matt. 23:13.

Malachi next pleads: "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother? . . . let none deal treacherously against the wife of his youth." And further reproving them he says: "Ye have wearied Jehovah with your words. Yet ye say, Wherein have we wearied him? In that ye say, Every one that doeth evil is good in the sight of Jehovah." (Mal. 2:10-17, AS) Yes, how ready the clergy are to whitewash the wicked; be it a Franco, a Hitler, a Mussolini, a Stepinac, or just a common, ordinary political gangster!

Malachi next describes the coming judgment and its results: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple." It will be a time of great testing: "Who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire . . . he will purify the sons of Levi, and refine them as gold and silver; and they

shall offer unto Jehovah offerings in righteousness." But those who by their course of action show that they do not fear Jehovah will receive swift judgment. "For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed." The evidence has been presented in the columns of *The Watchtower* time and again showing that in 1918 this messenger, Christ Jesus, came to his temple for judgment and that as a result of his cleansing work there is a clean priesthood today that is presenting offerings to Jehovah in righteousness.—Mal. 3:1-6, AS.

Malachi next shows that those who withhold their offerings from Jehovah are impoverishing themselves. "Ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:7-10, AS.

Today, as in Malachi's time, many who profess to serve God are prone to think it time and money wasted and, comparing their lot with that of others, complain: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." But not so those who fear the Lord. Instead, such continue to encourage one another at the frequent gatherings of the Lord's people. Jehovah will take note of these and, when he executes his vengeance on the wicked, will spare them as a man spares his own son that serves him. Then all will

see who really serves God and who only claims to do so.—Mal. 3:14-18.

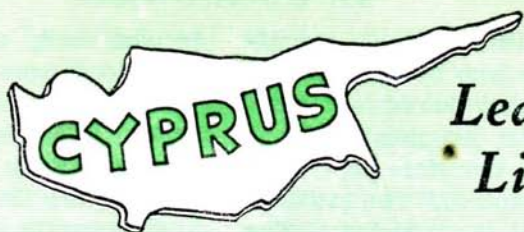
These judgments are sure, Malachi warns: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up . . . it shall leave them neither root nor branch." But upon those who fear God will the sun of righteousness rise with healing in his wings and they shall go forth in strength and with joy and they shall tread the wicked underfoot.—Mal. 4:1-3.

Malachi closes his prophecy with counsel to heed the law of Moses and with the warning announcement: "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."—Mal. 4:4-6, AS.

Christ Jesus applied this prophecy to John the Baptist, in whom it had a miniature fulfillment. (Matt. 11:14) However, its greater fulfillment has awaited our day, and the facts show that for the past seventy-five years a similar work has been done: to convert the hearts of the fathers or leaders of Christendom to that of being children of God, and the hearts of the children, all people, to their fathers, Jehovah and Christ. Since few are heeding this message, it follows that God will smite the earth with the curse of Armageddon.

Malachi's prophecy exalts the name of Jehovah of hosts by warning of coming judgment. Let each servant of God examine himself in the light of this prophecy and make sure that his service to God is done unselfishly and in the fear of Jehovah. Doing so he may rest assured that he will receive the blessings that Malachi foretold. Those who continue in the way of hypocrisy and selfishness will receive Jehovah's curse. Now is the time of judgment!

*Captives
of*



*Learn of
Liberty*

IN THE first century of Christianity, and on the apostle Paul's first missionary journey abroad, he and his companions stopped at the island of Cyprus in the eastern Mediterranean. There, on the western coast of the island, they visited the important town of Paphos, where the worship of the sexy Greek goddess Aph-ro-di'te, called Venus by the Romans, was centered. Immediately the proclamation of the gospel message encountered opposition from a fanatical religious sorcerer named Elymas. But by the power of God the apostle Paul denounced this fellow as a "child of the devil", smote him with temporary blindness, and put him to open shame. As a result, honest-hearted people, including the deputy ruler of the island, were liberated from their pagan bondage and began to praise and worship the true God Jehovah and his beloved Son in the sweet liberty and freedom of Christianity. How their hearts must have rejoiced on that occasion! —Acts 13:1-13.

Today multitudes of sincere people in the vicinity of ancient Paphos are likewise rejoicing because of a similar deliverance from the snare of demon religion in the middle of this twentieth century. Last April hundreds of Jehovah's witnesses moved into the captive town of Paphos for their semiannual circuit assembly, and for three days these modern-day Christians beat down all opposition hurled at them by the Devil's agents, and, by God's grace, they too were able to open the religious prison-houses and free many captives of good will.

Special laws in Cyprus, presumably set up to curb the communists, prohibit the holding of any public meeting without first obtaining permission from the town council, who also charges a fee of 3 to 24 pounds tax. The place itself where the meeting is to be held must also be approved by the council. Because of such police-state regulations, Jehovah's witnesses obtained permission to use the largest cinema in town only at the last minute. Their other sessions were held in a hall run by a coffee shop.

Though permission was granted, the council tried to force the witnesses to call off the assembly by limiting the number of people in the building to 150, and by slapping a heavy 15-pound tax on the witnesses. Both of these barriers failed. A large yard attached to the assembly hall provided plenty of room for the overflow, and the political racketeers were quickly paid their exorbitant fee.

PAPHOS HAS ITS MODERN "ELYMAS"

Like the ancient sorcerer of this town, the Orthodox bishop of Paphos, Kleopas, became excited over the presence of the Lord's witnesses in his territory. So with all of his wonder-working ecclesiastical magic he sent out a leaflet "excommunicating" the two pioneer witnesses living in Paphos. This was quickly followed by another leaflet by the bishop, denouncing Jehovah's witnesses as the "heresy known as Chiliasm", which he said was "a Satanic invention of the unhealthy imagination of the last century".

All of this shouting by the bishop only helped to awaken the sleepy people of Paphos. They began talking. The topic of the day was Jehovah's witnesses. Then the situation became more exciting as transportation vehicles one after another halted in the main street to discharge happy-faced witnesses brought from other towns and villages on the island for this assembly. To the populace it seemed that something very strange had hit their normally quiet town.

Long before the opening session on Friday, April 28, the coffee shop was packed out, and both sides of the narrow street outside were filled with curious onlookers. This set the pace in attendance for all the other talks. The people of Paphos are noted for their curiosity, and this was particularly noticeable Saturday night. When a witness would give a comment all the strangers present would stand up to get a good look at the person commenting. It was indeed surprising how many strangers stayed to hear all the talks delivered.

But other things were happening at the coffee shop besides the scheduled program. Prominent people of the town were visiting the keeper and offering him large sums of money if he would but turn the witnesses out. However, he was an honest man, a freedom-loving individual, a believer in liberty for all, and he therefore refused to break his contract.

Paphos has a large Turkish population; hence the public talk was to be given in both Greek and Turkish. So Saturday morning the witnesses of Jehovah lined every street in the town, supplied with handbills and placards printed in both languages. Never had the people of this town seen such a spectacle! The ecclesiastics were frantic. Their two leaflets "exposing" the witnesses had proved a complete failure. The situation for them was desperate. Quickly they organized the young people's association of the Orthodox Church and

sent them out to do "street work" with still another leaflet.

There they were Saturday afternoon, standing side by side, a witness for Jehovah and a young child of Orthodoxy, the latter holding out a leaflet stating that Jehovah's witnesses do not believe in the trinity, etc. Naturally, passers-by were intensely interested; so it was a common sight to see a group of 10 or 15 gathered around a Kingdom publisher asking questions and getting answers from the Book of Freedom, the Bible. Thus another attack of the enemy only resulted in a greater witness to the honor of Jehovah God!

PRESS EXPOSES ORTHODOX CHURCH

The big guns of the newspapers lined up with the Orthodox prison-keepers and hurled heavy salvos against Jehovah's proclaimers of liberty. Bemoaning the fact that the activity of the Orthodox youth "looked wretched" compared with that of Jehovah's witnesses, and urging that something "should be done today and not tomorrow" to stop this prison-breaking work, the *New Political Review* newspaper of Paphos declared:

"The followers of Jehovah already number hundreds in our district, though even yesterday they could be counted on the fingers of the hand. They will grow to thousands by tomorrow and will endanger the very existence of our Church. For these reasons it is necessary for our Holy Synod and our bishops to get on the move and to investigate immediately and without postponement or delay this terrible matter."

Another newspaper, *Paphos*, in the confusion and darkness, endeavored to expose the reason why



so many captives were fleeing to the ranks of Jehovah's witnesses, but their volley backfired and uncovered the miserable condition of the religious prison-houses and the ones responsible for it. Notice how the truth in the following excerpt exploded in their own face.

"The condition of poverty and misery that holds sway in some villages, as well as the extensive property owned by the monasteries and the Church, all these things have created the right climate for the growth of the Chiliastic religious belief [meaning the belief of Jehovah's witnesses]. We mention for example one village, namely Episkopi, where almost all the land belongs to the Church and its inhabitants work as slaves renting land or entering into partnership. It so happens that for years they have not been gathering a single seed from the land which they rented of the Church, due to heavy losses which they sustain from wheat disease existing in this locality. And yet, in spite of this, they are forced to pay their rents to the full, without any discount. No wonder then, if half of the population of this village became Jehovah's witnesses. . . .

"From the above the Cyprus Church should understand that it will not prevail with a paper fight. The Chiliasts have found the Achille's heel of clericaldom . . . It is not sufficient to fight them with leaflets."

CAPTIVES LEARN WAY OF ESCAPE

Sunday was the big day. Early in the morning 200 assembled and heard a discourse on the meaning and purpose of

baptism. Then a busload went down to the sea at Lower Paphos, the ancient town where Paul preached salvation and liberty, and there 19 persons symbolized their consecration by total immersion. "Liberty to the Captives" was the title of the advertised public lecture. Now the hour for its delivery drew near. There was much concern over how many would attend. Would the poor captives of Paphos obey their prison-keepers and remain away? Or would they come and learn the way of escape? The public themselves gave the answer when a total of more than 500 filled the cinema and listened with intense interest to the explanation on how they might find everlasting freedom from the oppression of their religious captors, as well as life in a new world.

The three-day assembly came to a close, and the witnesses left Paphos with hearts filled with gratitude to Jehovah for all his wonderful blessings and for the privileges they had had in proclaiming liberty to the downtrodden people of this district. They must have thought of Paul and his companions, and observed that in these "last days" Jehovah God has multiplied his gospel-preachers many times in number and sent them back on this return visit to Paphos for the purpose of proclaiming liberty to the modern-day captives, the opening of the prison to them that are bound, and the exposing to the sight of all the fact that their clerical sorcerers today are as blind as ancient Elymas. Surely Jehovah's power and spirit in behalf of his witnesses on this occasion was as mighty as it was nineteen hundred years ago!

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 does Revelation 20:5 mean by the words, "The rest of the dead lived not again until the thousand years were finished"?—J. S., Kentucky.

This does not mean that "the rest of the dead", those aside from the body-members of Christ who reign with him in heaven for a thousand years, have no resurrection till the end of the millennium. The word "again" is not in the ancient reliable manuscripts, as shown by the modern translations based upon the latest studies in this field. The *New World Translation* renders this part of the text, "The rest of the dead did not come to life until the thousand years were ended." In the past centuries mankind generally have been counted "dead in trespasses and sins", under death sentence inherited from Adam, without right to life, and hence not having fullness of life in God's sight. It is not until the end of the thousand-year reign, after the test brought about by the return of Satan for a short while, that the benefits of Christ's ransom to those who will inhabit the earth reach their climax. Then it is that Jehovah God declares them righteous and registers their names permanently in the "book of life", and they enter fully into everlasting life. Then, with Adamic death abolished, earth's inhabitants for the first time "come to life" in the fullest meaning of life as Jehovah God views it.—Eph. 2:1; Rev. 20:7-9, 12, 15; 22:19.

● How could Jesus justly condemn and cause to wither the fig tree that had no fruit on it, in view of the fact that it was not the season for figs?—P. S., Oklahoma.

The account reads: "From a distance he caught sight of a fig tree that had leaves, and he went to see whether he would perhaps find something on it. But, on coming to it, he found nothing but leaves, for it was not the season of figs. So, in response, he said to it: 'May no one eat fruit from you any more forever.'" Soon

thereafter the tree withered and died. (Mark 11:12-14, 20, NW) Different Bible scholars seek to show that under certain conditions figs were on trees at that time of year, but their arguments do not seem too strong, and fail to offset the Scriptural explanation that "it was not the season of figs". Why, then, condemn the tree? Because the appearance of the tree led observers to expect fruit on it. In the case of fig trees the fruit appears before the leaves, and when leaves are out one can expect to find fruit. This tree had leaves. Jesus saw this from a distance. He had a right to expect fruit on it, in view of the tree's leafy appearance, so he went to get some figs to satisfy his hunger. When he found none, he condemned the tree. Granted that it was not the season for figs, but apparently this tree was exceptional, unusually early for some reason, and its leaves promised fruit. It reminds of the Jewish nation, in covenant with God, having his law, going through the forms of worship, giving outward appearances of bearing fruit to God; yet when Christ Jesus came to earth and inspected that nation he found its pretensions to fruit-bearing false, and he condemned that nation, saying, "Your house is left unto you desolate." It withered and died as God's holy nation, for he cast it off and thereafter the Romans came and desolated Jerusalem.—Matt. 23:38.

● Can it be said that Armageddon started in 1914 with the casting of Satan out of heaven and down to earth?—Connecticut reader.

When the Gentile Times ended and Jesus Christ was enthroned in 1914, Satan did not accept the new King, and war in heaven resulted, which ended with the ousting of Satan therefrom. That war was the beginning of "the time of the end" for Satan's world, but it was not pushed to Satan's destruction. The trouble was cut short to allow for the preaching of the Kingdom gospel and the gathering of the Lord's other sheep on earth. When the witness has been given and sheep and goats separated, then will come the final end upon Satan's world. That will be Armageddon, the battle of the great day of God Almighty, and it will rid the universe of Satan and his demons and his visible agents on earth.—Matt. 24:14; Rev. 12:7-12; 16:14-16; 19:11-20:3.

Experiences in Announcing Jehovah's Kingdom

Priest vs. Christ

In a discussion at the door by a minister of the gospel with the householder, the mention of Jehovah's name called forth a priest who had been within listening. "I see your Jehovah has you pretty well posted, but those names like Moses, Isaiah, and others you continually quote mean nothing to me. If I want to know anything I can write to the pope or even telephone him for information." After a few more of such observations the minister of the gospel replied, "You talk like the men Jesus spoke of in the 23rd chapter of Matthew." "God damn the 23rd chapter of Matthew," was the priest's reply.—M. E., Illinois.

All Preaching Except "Preacher"

In working over our territory we found a group known as the "Church of God and

Christ". The first one we contacted was the clergyman. He received the message very favorably and invited us to return. In the meantime he told his congregation that he was going to take lessons so that he could the better preach to them and asked for them to pay for these lessons. They readily agreed. Seems that this preacher could not conceive of anything being free. As our work progressed in the territory we got to visit each of his members. They too received the message favorably and were glad to take part in a regular study. As a result the church has closed its doors and all its one-time members are now taking part in proclaiming Jehovah's kingdom. The preacher is still studying but has not taken an active part as yet.—A. H., Alabama.

"IT IS NEARER THAN THEY THINK" TESTIMONY PERIOD

The month of October has been designated "It Is Nearer than You Think" Testimony Period. Do you believe, as do the majority of the readers of *The Watchtower*, that the final end of all wickedness is very near at hand, much nearer than the uninformed think? If you do, you will undoubtedly desire to join with us in the activity to which this October Testimony Period is to be devoted, namely, the taking of subscriptions for the *Awake!* magazine. *Awake!* the companion magazine to *The Watchtower*, is issued on the 8th and 22nd of every month. It plays a very important part in awakening the people to the nearness of the expression of God's wrath at Armageddon. You will want your friends and neighbors to have the timely information it presents, and you can aid them by offering a year's subscription for *Awake!* at the regular rate of one dollar. We shall be pleased to send you instructions and also helpful forms on which to report your activity as well as to secure the essential information so that the subscriptions you obtain will be correctly addressed.

WATCH TOWER BIBLE AND TRACT SOCIETY ANNUAL MEETING OF CORPORATE MEMBERSHIP

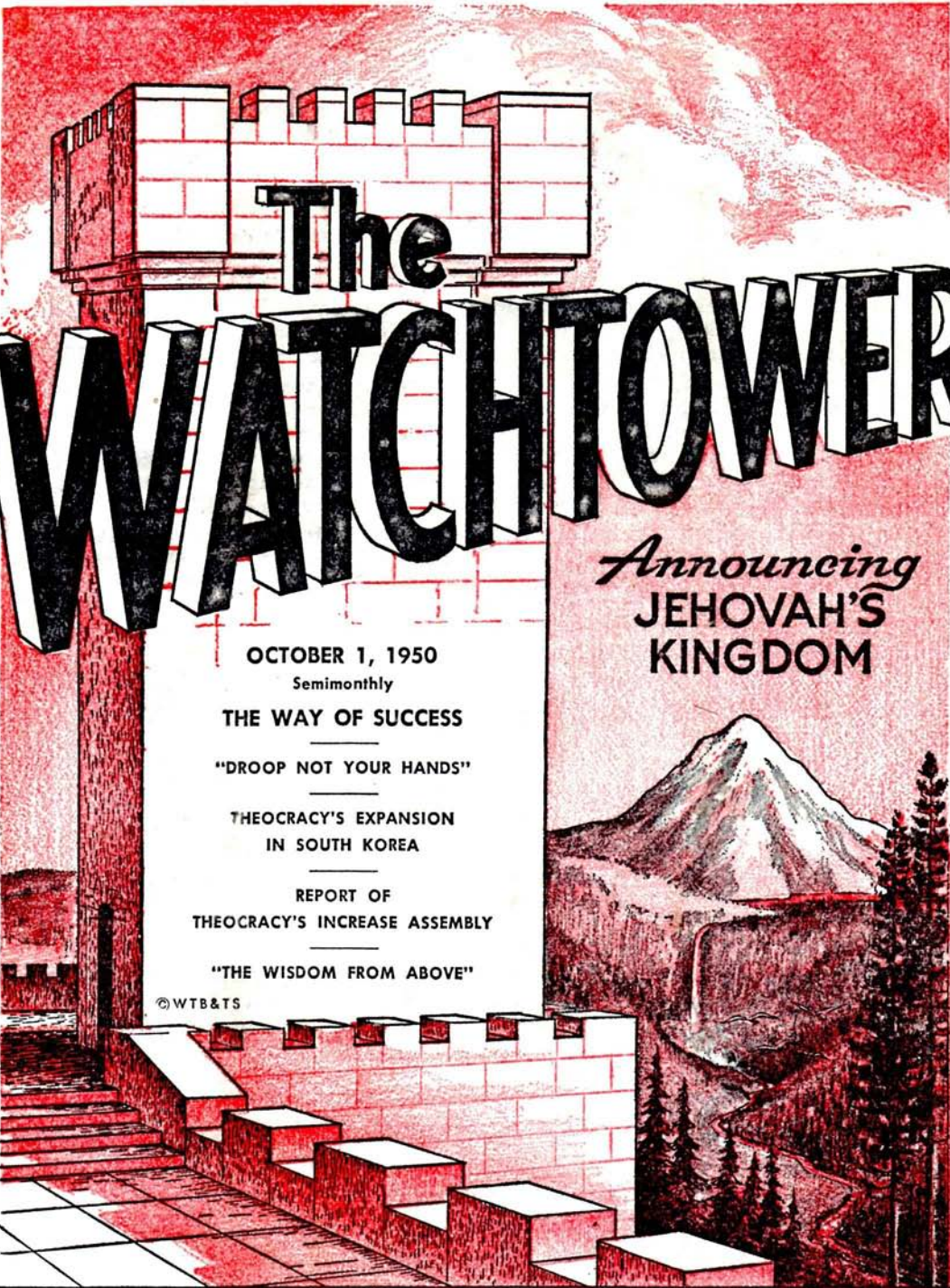
The annual meeting of the members of the Watch Tower Bible and Tract Society will be

held on Sunday, October 1, 1950, at ten o'clock in the forenoon. The place of the meeting will be at the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. The Watch Tower Bible and Tract Society is a non-profit Pennsylvania corporation, and at this, the 1950 annual meeting, regular business of the corporation will be transacted. Those who are members of the corporation will receive the regular notice of the meeting together with proxy forms by mail in the usual way, and this announcement supplements the letters of notification. As soon as convenient 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. This should be done by every member whether attending the meeting in person or not, and we should like to have all of the proxies in not later than September 15, 1950.

"WATCHTOWER" STUDIES

Week of October 22: Turning to the Peoples a Pure Language, ¶ 1-18; New World Translation of the Christian Greek Scriptures, ¶ 1-4.

Week of October 29: New World Translation of the Christian Greek Scriptures, ¶ 5-25.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 1, 1950

Semimonthly

THE WAY OF SUCCESS

"DROOP NOT YOUR HANDS"

THEOCRACY'S EXPANSION
IN SOUTH KOREA

REPORT OF
THEOCRACY'S INCREASE ASSEMBLY

"THE WISDOM FROM ABOVE"

© 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 2:1-8.

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".



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"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
Lo — Isaac Leeser's version	Yg — Robert Young's version

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

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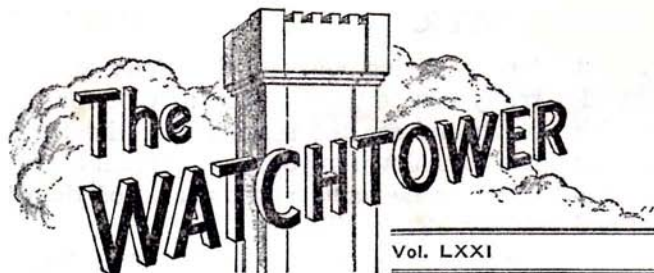
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"THE WISDOM FROM ABOVE"

GRASSHOPPERS are not very smart. Their thoughts are not men's thoughts. If a man could give just a small part of his mental power to a grasshopper, that favored grasshopper would be far wiser than all the other grasshoppers combined. How high above grasshoppers are men!

But before any swell with pride, read what Isaiah says about Jehovah God: "He sits over the round earth, so high that its inhabitants look like grasshoppers." (Isa. 40:22, *Mo*) How high above men is God! "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9) If a man could get some of God's wisdom in him, that favored man would be wiser than all other men that lack divine wisdom.

While it is not possible for feeble man to project any of his mental power to a grasshopper, it is possible for Jehovah to impart his wisdom to men. Through his Word the Bible "the LORD giveth wisdom", "he layeth up sound wisdom for the righteous." (Prov. 2:6, 7) For those who gain proper understanding along with the wisdom from the Scriptures, the eyes of their understanding are enlightened. They discern more than other men.—Prov. 4:7; Eph. 1:18.

For instance, many men note the wars, famines, pestilences and other numerous

woes that have afflicted and still afflict this generation, since 1914. But they blindly say it is only history repeating itself. Whereas the eyes of understanding enlightened by God's Word see in these things not repeating history, but the foretold signs of Messiah's presence. By studying the Bible such persons have the mind of the Lord on these momentous happenings, and hence they draw on a wisdom far superior to the pooled wisdom of all the finest human brains in the world, a wisdom higher above man's than man's is above a grasshopper's. Note things written centuries ago that mark the time of the end of this present wicked system of things.

Jesus said: "Nation will rise against nation, and kingdom against kingdom, and there will be great earthquakes and in one place after another pestilences and food shortages . . . and on the earth 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."—Luke 21:10, 11, 25, 26, NW.

The apostle Paul said: "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. . . . Wicked men and impostors will advance from bad to worse, misleading and being misled." —2 Tim. 3:1-5, 13, NW.

The apostle Peter said: "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: '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.

Men who shut eyes and stop ears and close minds to such wisdom from above that enlightens us concerning these "critical times hard to deal with" will remain as stupid as grasshoppers in God's sight. If they ridicule the divine wisdom that informs that present events and woes are signs of the last days, if they brush off such happenings as history repeating itself, as cycles "continuing exactly as from creation's beginning", then their very presence as ridiculers is but an added sign.

But relative to these woes now afflicting mankind, some men do worse than merely ridicule. Some blaspheme God, and cause others to blaspheme. The clergy, who claim to serve God, often say He brings these woes upon men to punish them for evil, and frequently say punishment comes because men today do not support the organized churches of Christendom. Typical is this from a leaflet circulated by Catholics in Timmins, Ontario: "Did you know that the 2nd World War was a punishment from heaven for sins?" Such falsehoods turn men away from God. It is of such wisdom that Jehovah says: "The wisdom of their wise men shall perish." It perishes, when we lis-

ten to divine wisdom that tells who is really behind present woes: "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.

"The wisdom of this world is foolishness with God." (1 Cor. 3:19) Do not be dazzled by foolishness. True, some men are smarter than others, viewed in a worldly way. Isn't it also true some grasshoppers may have more instinctive wisdom than others? Even so, to a man all grasshoppers are so low down mentally that it makes little difference. Similarly, to God all men are so far below him in wisdom that none are of consequence mentally. In fact, he generally favors those of less worldly wisdom. "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." —1 Cor. 1:26-29, NW; Matt. 11:25; Acts 4:13.

Hence men who would be truly wise will seek "the wisdom that comes down from above", which is peaceable, reasonable, merciful, fruitful, impartial, and not hypocritical. That wisdom is a defense in these critical times; fools will die for lack of it. Search the Bible for it, as for something more valuable than gold and silver. Studiously dig for it, as you would seek out hidden treasures. "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously." —Prov. 2:1-5; 10:21; Eccl. 7:12; Jas. 1:5; 3:15-18, NW.

The Way of Success

Delivered by the president of the Watch Tower Bible & Tract Society at the graduation exercises of the Watchtower Bible School of Gilead at 3 p.m. Sunday, July 30, 1950, at the Yankee Stadium, New York city, as the opening feature of the 8-day international assembly of Jehovah's witnesses

"Then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh. 1: 8.

JEHOVAH is conducting a Government school of success. There is nothing else on earth like it. Since it graduated a Master Instructor it has been in operation for nineteen hundred years. The wonderful course that it offers through him is an education and training for life through all eternity to come. You will not graduate from this school until you have proved yourself worthy of the right to everlasting life. Gaining this right is the measure of a person's real success, and it is a credit to the School Instructors and a lasting joy and blessing to the successful graduate. Success is really to be measured in terms of living, and not in the fleeting superficial things of this world. The One who gained the highest type of life, immortality in the heavens, said: "What benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" (Matt. 16:26, NW) To what greater success could any man or woman attain than to gain endless life in happiness, that with it he might serve the God who bestows this prize? Next to that, what sweeter privilege could we have than to help someone else to gain such life with us? None. Then how to make such a success is the question, and Jehovah's theocratic school of success supplies the answer.

² To enter this school we have to turn ourselves over fully to the great Conductor

of the school, Jehovah God. We have to submit ourselves fully to his course of instruction and be willing to learn according to his way. That means we have to choose to serve God and to enter into an agreement with him to do his will, desiring his will to be done in everything. We want him to make out of us what he wants, and not what this world thinks we ought to be. After more than four thousand years of existence this world has proved itself a dismal failure, showing that it has no life of freedom, of tranquillity and of joy to offer. All the schools it has established till now have failed to teach its students how to gain such a life. And so the glowing plans that this world wants to map out for us according to its idea of success are doomed to end up in bitter disillusionment for us, in this modern electronic age the same as in all previous ages. The days of this world are numbered, and all those who are studying and aiming for success in this world will pass out with it in destruction.

³ But Jehovah God wants his students to find a permanent place in the free new world which he creates and which will never pass away. That is his desire for us who enter his school. His beloved Son Jesus said: "Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish." (Matt. 18:14, NW) He wants to have us attain to eternal life in the world to come, and he knows

1. What has Jehovah been conducting? And how is success measured?

2. How do we enter this school? How have worldly schools failed?

3. What is Jehovah's desire for those entering his school?

just the course of study, training and activity that we need for us to succeed. It is, therefore, essential that we obey his will as Teacher.

⁴ This rule for success he emphasized long ago. The prophet Moses was soon to climb Mount Nebo for a look at the Promised Land of milk and honey and die and, before parting, he led the Israelites into a covenant of faithfulness toward Jehovah God and said: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do." (Deut. 29:1-9) Through Moses Jehovah God gave the Book of the Law to the Israelites. He appointed Moses' faithful servant Joshua to be his successor to lead the nation of Israel into the Promised Land. Joshua's success as the one taking Moses' place would be measured by his leading the people of God's covenant triumphantly across the Jordan river and subduing and clearing out the enemies that then occupied the land. When Joshua comes back in the resurrection from the dead and you ask him what worked for his success, he will tell you it was obedience to these words of Jehovah God to him: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 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. 1:7, 8.

⁵ That settles it for us: The way to good success lies in loyal obedience to our divine Teacher, Jehovah. But to obey we have to

familiarize ourselves with his will. He has given us his written Word, but we have to meditate on it day and night that we may make out what his will is for us, what work he wants us to do. That Word must not depart from our mouths, but we must keep it on our tongue and discuss it with others and must declare it to others for their guidance to success. Our loving Teacher is ever ready to help us to learn his will and know the truth. He watches our line of action in trying to do his will and is always there to guide us. Assuringly he says to us: "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. Be ye not as the horse, or as the mule, which have no understanding; whose trappings must be bit and bridle to hold them in, else they will not come near unto thee." (Ps. 32:8, 9, AS) If we have better sense than a horse and a mule we will come willingly to our great Master Jehovah God and will look to him for instruction and teaching, and will always try to carry these out, knowing that his eye is upon us to watch how we do and correct us when we make mistakes. So he keeps us from going the wrong way, which ends up in failure. We could not have a more devoted teacher than he is, one who is sincerely and lovingly interested in the lasting welfare of his pupils and concerned for their ultimate success.

⁶ Jehovah's beloved Son Jesus Christ was his greatest pupil, and if we copy his example we shall be certain to succeed as he did. Jesus was completely resigned to doing what his Father and Teacher showed to be his will and speaking what He taught him to say in this world. For doing his Father's will to the limit, he was lifted up with his hands and feet nailed to a torture stake. Not a success in this world's eyes, of course. But it proved the Devil a liar in saying no

4. How was this rule of success emphasized in Joshua's case?

5. According to those words to Joshua, in what does the way to success lie?

6. Copying what pupil's example leads to sure success? Why so?

man could be completely faithful to God in this world, and it showed Jesus' perfect integrity and obedience to God as Sovereign Ruler over all. Therefore Jesus said to the Jews: "When once you have lifted up the Son of man, then you will know that I am he, and that I do nothing of my own initiative, but just as the Father taught me I speak these things." (John 8:28, NW) Jesus admitted to being taught by his God and Father, and for us to follow in his footsteps we must have the same Teacher as he had. Persons of this world pride themselves on having gone to a certain school or college and having had certain renowned ones as instructors. But we could not have a teacher grander and more competent than Jehovah God, nor any schooling higher than what he gives, for this leads to sure success.

⁷ Because of Jesus' faithfulness Jehovah sent him forth into this world to teach us. Hence we must become Jesus' disciples or learners. We cannot gain entrance into Jehovah's school of success unless through Jesus, for he said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6, NW) And so Jehovah's entire school system has been organized with Jesus Christ as the main Teacher under Jehovah God himself. And as Jehovah taught Jesus that he might teach others, so we too, after ourselves being taught, must teach others. God's bringing us into his school is for an unselfish purpose. It is not a school where mere theory is taught, but it is a most practical school. The purpose of our attending there is that we might learn to do what is in harmony with our Creator and may teach others for them also to win life from God through Jesus Christ.

7. Through whom must we enter this school, and why? After being taught, what must we do?

STAYING BY THESE THINGS

⁸ This world and its invisible ruler the Devil are opposed to God's will. It is in the midst of this world that we must live just now, but, thank God, it is now only a "short period of time" before the Devil and his world-rulers of this darkness are bound and put out of the way. But during this remaining "short period of time" in which this world stands we have to live in it, and for this special reason we must pursue our studies and learning in the divine school. We cannot afford to drop out or play hooky. We cannot afford to be dismissed from it for improper conduct, rebelliousness against our Teachers, and unfaithfulness. In order to be crowned with success we must keep on with our studies of God's Word and with our efforts to teach others also. Some of us may have been privileged as full-time ministers of God to attend the Watchtower Bible School of Gilead and graduate from it and receive a diploma of merit. That has been a great blessing to all such graduates, and it has put them far ahead in understanding God's will and in being able to study his Word and to teach others. But that is not the end of study and schooling for even such graduates. No; it is the beginning of living under a greater responsibility before God. Graduates of Gilead as well as all the rest of us must continue on in the greater school of Jehovah God by Christ Jesus, which is open to all of us. In this divine institution we must all carry on our studies as long as we are in this wicked enemy world, that we may not be destroyed with it.

⁹ Success, which leads to everlasting life in the new world, will never be attributed to us until we have finished our career in this old world and have kept the divine approval upon us down to the finish. It was

8. Why do we all, including graduates of Gilead, have to stay in this school now and carry on our studies?
9. When will success be attributed to us, as Paul showed?

only at the finish that the apostle Paul could say for himself: "The due time for my releasing is imminent. I have fought the right fight, I have run the course to the finish, I have observed the faith. As for the rest, there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day."—2 Tim. 4:6-8, NW.

¹⁰ Hence Gilead graduates must press on with their studies, and thus put to practical use the training they so graciously received through Jehovah's organization. They must now push their personal studies, no longer under the pressure of the Gilead School schedule or because of facing examinations or for the sake of winning passing grades; no, but for the sake of meeting the demands made on them by the great teaching work which they have to carry on after leaving school. Graduating from such a school and being able to exhibit a diploma is not the final goal. Your succeeding in finally saving your own soul and helping in the salvation of others is the great objective of all the schooling Jehovah gives through Jesus Christ. All this plays its part in vindicating Jehovah as a Father who gives life to obedient

children who are devotedly attached to him and who are a credit to him. To such he says: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27:11) It is not only by our personal study of the Bible and the publications of the Watch Tower Bible & Tract Society at our abodes that we carry forward our study in the heavenly Father's Word, but by "not forsaking the

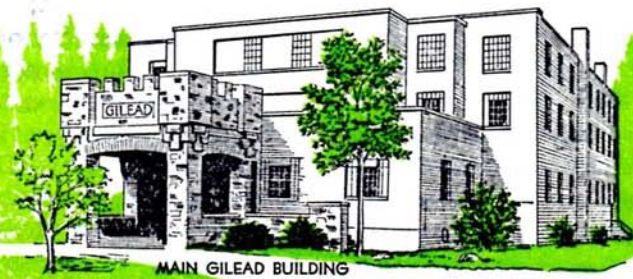
gathering of ourselves together" but "encouraging one another, and all the more so as you behold the day drawing near". (Heb. 10:25, NW) Our attending a public or private school with other pupils has its instructive benefits. So our gathering together with fellow Christians for study, prayer and field-service instruction has its invaluable benefits. If we get the large-hearted spirit of our great Teachers, we just love to be together with persons who are studying and training with us in the same divine school.

¹¹ But as with Gilead graduates, we cannot just drop our studies as soon as we leave school or classroom. When we close our Bibles and our Bible-study books after a personal study, or when we leave a meeting-place and part from fellow Christians, we cannot forget the things we have learned. That would be a waste of time, money and mental effort. We must meditate on those things and apply them as we meet life's daily problems and also tell these things out to others. We must put our acquired knowledge to work; as it is written: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning." (Jas.

1:22, NW) Keep always in view the sublime purpose of your schooling under the tutelage of Jehovah God and Jesus Christ. That purpose is that, after our study hours, we may do God's work to his glory and for the salvation of ourselves and of others. And this we are obliged to do in the midst of an unfriendly world. Remember, a great part of our own schooling comes through trying to teach others.

10. Why, too, must diplomaed Gilead graduates press on with their studies afterward? Besides in personal study, how must we study?

11. What is it necessary for us to do after our study hours?



MAIN GILEAD BUILDING

NOT FORSAKING MOTHER'S LAW

¹² When Joshua marched across the Jordan river into hostile territory he needed great courage and unswerving devotion to Jehovah's purpose. So with us now. We today march forward to the work for which our great Teacher has schooled us under Jesus Christ, and we do so in a world filled with foes. We know what we have been instructed to do, but we cannot successfully do it in our own strength and according to our natural understanding of things. We need the guidance, help and backing of the One who sends us out from his Theocratic school. He does not send us out and forget about us. He is keenly interested in how his pupils use the precious knowledge he has given them through his Theocratic organization under Christ. He has promised to be with them, but only if they carry out his commandments and act according to the way they have been taught. Naturally he would not be with those who prove disobedient and are not doers of his Word. The enemy world tries to compel us to act and live contrary to divine teaching, so that all our schooling may go for nothing, wasting God's goodness. For that reason we need all the more to be fearless and to adhere strictly to what God has commanded and taught us. He does not guarantee us prosperity and good success in his service if we do otherwise.

¹³ But be sure of this one thing: He has not sent us forth on a vain mission, but he will grant us prosperity and good success if we carry out his Word; for his word

never returns void and unfulfilled to him. —Isa. 55:11.

¹⁴ To be successful for life eternal we have to listen to God's instruction through his Theocratic organization and to abide by it even under circumstances of great stress. Speaking to his pupils as children, God says: "My son, hear the instruction of

thy father, and forsake not the law [or, teaching] of thy mother." The heavenly Father here likens his organization for teach-

ing his children to a woman, a mother who is very devoted to her husband and to their children. (Prov. 1:8, AS, margin) The heavenly Father wants us to have respect for his educational organization, and so he says: "My son, keep thy father's commandment, and forsake not the law of thy mother: for the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. 6:20, 23) If we keep our Father's instruction and commandment, not only will he be with us, but his "woman", our "mother", will also be with us. Every normal woman is attached to her children. Jehovah, who made woman, asks: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." (Isa. 49:15) God's woman, or Theocratic organization, is like him. She never forgets her children, those whom she teaches and brings forth as witnesses and representatives of her husband, the Most High God.



GILEAD LIBRARY

12, 13. Why do we need to be courageous, like Joshua? Whose backing is promised us, and under what conditions?

14. Through what does God give us instruction? Like him, why will it be with us as we go forth, and on what conditions?

We should show our love for her by not forsaking the law of our mother. It would be foolish to give up her law and treat it with contempt. "A wise son maketh a glad father: but a foolish man despiseth his mother."—Prov. 15:20.

¹⁵ A person who thinks he can get along without God's organization and can study the Bible on his own and can do God's work independently as he thinks best apart from all organization is very foolish. He lacks all understanding of how God has dealt with his servants in times past. We must not forget that God instructs us through his organization, his woman, our mother. He respects his woman and appreciates the work that she does in behalf of His sons and daughters. So he does not like it when any professed Christian disrespects the "mother" organization. To disrespect her means to disrespect Jesus Christ, for God has made this beloved Son the head of the Theocratic organization. He who robs the organization of the respect due this symbolic mother is working to destroy the organization, not build it up. He is guilty of transgressing against her divine husband, Jehovah our heavenly Father. What you do against her you do against him. "Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer." And the great destroyer is Satan the Devil. (Prov. 28:24) Let us, then, not rob and destroy, but show love and respect for our mother by never forsaking her law and teaching as the Devil did. Let us ever be obedient to her, doing so as to Jehovah, her Husband and Head.

¹⁶ She is a worthy woman. She is no adulteress or fornicator with the Devil, and we are not illegitimate children when we

confess her motherhood. She is Theocratically subject to her Husband, the Most High God. We can therefore trust her to lead us in ways pleasing to Jehovah the Giver of everlasting life. Her loving concern is for His children, and she looks well to that, using all her organizational means and powers for their welfare. The thirty-first chapter of Proverbs likens her to a virtuous woman. The description it gives of such a woman inspires confidence in the organization and helps us to love and appreciate it.

¹⁷ The description was given to King Lemuel, whose name means "belonging to God" or "sacred to God". The virtuous woman was described to him by his own mother. As mother to a king, she occupies the relation of a queen to her great Husband, Jehovah the King of eternity, the Father of the "kings of the earth". So she can rear and instruct kings sacred to God. By her description she shows what we ought to look for in His Theocratic woman or organization. "A prudent wife is from Jehovah," and the Theocratic woman or organization is His creation and was made for our motherhood.—Prov. 19:14, AS.

¹⁸ Showing loyalty to her Husband, she warns her children against overindulging in intoxicants or drinks which stupefy and benumb our powers and senses. Why? Lest her children be overcome and deprived of a sound mind and forget the law of God. (Lev. 10:8-11) She builds up the stature and strength of her sons and daughters by feeding them with food. It does not matter that she at times has to import the food from afar, like merchants' ships coming from distant ports. So, to feed her children in outlying territories or distant lands, the Watch Tower Society imitates her by bringing workers from distant points to the Bible School of Gilead and sends these

15. Why is one who thinks he can get along without the organization foolish? Of what disrespect and transgression is he guilty?

16. In what way is she a woman worthy to be our mother?

17. To whom was the description of her given? In general what does it show?

18. Against what does she warn them? And how does she feed them?

missionaries back or sends them to other distant points that by these she may feed spiritual nourishment to all her children. All those who serve her, whether they be directly her children or not, she feeds and strengthens for service, for, it is written, she gives "a portion to her maidens". (Prov. 31:15) She rises early while it is yet dark in order to have food ready on time for all her household.

¹⁹ Besides feeding, she also sees to the clothing of her children. She works up materials with which to clothe them, that they may be presentable with a godly, Christian identification of which they need never be ashamed. She clothes them with the identity of witnesses of her Husband, Jehovah. So "she is not afraid of the snow for her household", for she knows God's children by her are well clothed to bear the cold hatred of this world. She is always providing for their well-being in the future, looking ahead to what they will need in time to come, that she may "rejoice in time to come" at having met the needs.

²⁰ She "looketh well to the ways of her household". Hence it is an orderly, well-conducted, industrious and godly household, of which it is a blessing to be a member. In this behalf it may be necessary sometimes for her to use the rod and administer a reproof to one or all her children. But by letting us go our own way it would never work to our eventual success or bring honor to her organizational methods. She knows that "the rod and reproof give wisdom: but a child left to himself bringeth his mother to shame". (Prov. 29:15) She does not want to be ashamed of how she brought up God's children and she does not want us to be a grief and reproach to him. At the same time "she openeth her mouth with wisdom; and in her tongue is the law of kindness". (Prov. 31:26) Thus by re-

proof and by kindly counsel she gives wise teaching and maintains God's law.

²¹ In organizational operation and structure the world may not think she is beautiful of feature or graceful and it makes fun of her primitive simplicity characteristic of apostolic days. Ah, but she fears Jehovah, and that is what makes her wise and virtuous and wins her lasting praise from Him. She has a big love, stretching out her hand to the poor and reaching forth her hand to the needy; and so she instills in her children generosity and neighbor love. She wants them to share with others the spiritual blessings from their heavenly Father, imparting to the poor and needy the food of his Kingdom truth and clothing them with garments to identify them with his King.—Prov. 31:30, 20.

VISIBLE REPRESENTATIVES LIKE HER

²² In this world it is customary to speak of a high school, college or university from which a person graduates by the heathen expression "alma mater" (fostering mother). But the Watchtower Bible School of Gilead is not the great mother organization of the Gilead graduates. The Watch Tower Bible & Tract Society is not the great mother organization of Jehovah's witnesses who have received the Kingdom truth through it and who cooperate with it world-wide, using it as their legal and business servant and advisory governing body. No; as Jehovah's witnesses we represent something greater than these minor visible organizations. The great "mother" is Jehovah's universal organization, which he created and of which he is the faithful Husband. (Isa. 54:5; Gal. 4:26) By her he brings forth his beloved children for his purpose. By her he gives us law and instruc-

19. How does she clothe them?

20. How does she look to the ways of her household?

21. What makes her wise and praiseworthy? How does she teach love?

22. Who is our spiritual mother, Gilead, the Watch Tower Society? Why? And in what children is she interested?

tion, provides for us, guides us and looks out for our welfare with a view to our everlasting life. In her we find fulfilled all the traits of a virtuous woman so lovelily described to King Lemuel. Just now, when God's kingdom is the paramount issue, his "woman" is chiefly concerned with bringing forth successfully to kingship with Jesus Christ in heaven the remnant of his royal "little flock". Yet she is interested also in the many, many "other sheep" who will eventually become her earthly children in God's image and likeness. Her heart is big enough to hold a love now for them all and to gather all these "other sheep" to her warm, loving bosom.—Luke 12:32; John 10:16.

²³ However, what we see exemplified in God's woman, his heavenly universal organization, we should look to see in his visible organization. Why? Because his higher, greater universal organization uses it as her earthly instrument. That is why we do see those motherly traits, those traits and acts of a virtuous woman, in the Watchtower Bible School of Gilead and in the Watch Tower Bible & Tract Society, because these profess to represent and serve God's woman. We thank God for providing and using them. So we stand up respectfully and bless his faithful organization, his queenly "woman" in heaven which makes all these loving provisions for us as children of God.—Prov. 31:28.

²⁴ If we have an appreciation of all these truths, what shall we say is the way of success? All the examples and the teachings of the Word of God agree that it is the way marked by faithful, loving obedience to God and to the commandments he issues through his Theocratic organization. Hence keep in touch with the central organization, God's Theocratic "woman".

23. Yet what organizations on earth manifest her traits? Why?

24. Hence what is the way of success? So keep in touch with what?

Keep in tune with it by accepting the Theocratic organization rules and instructions which God issues to us through it. Never forsake these, but be teachable, as trustful children. Hold fast to the Bible.

²⁵ Serve God where he places you. Remember that the great Director of the organization knows his tools or instruments. He knows which to use and where and how to use it. So lend yourself to his use when he chooses you. His choice of you is never accidental and unpremeditated. Go to the territory or position to which he designates you. Show your fitness for the place to which you are thus assigned. Work in unity with the organization as a whole. Draw all the good out of whatever reproofs are administered to you for your proper conduct. Carry out instructions with all respect for the great "mother" organization. And never quit your assigned work of your own accord. Build up your ability and competence for the work by staying with it and familiarizing yourself with it more and more. Take to heart the apostle's organizational instruction to the young overseer 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.

²⁶ In this way you will prove yourself a worthy child of God by his "woman". You will show what he can make of you by his instruction through his "woman". Thus you will have a part with Jesus Christ in vindicating Jehovah's rightful sovereignty over all intelligent creatures who live in the universe. That is what spells the highest success for you for all life to come.

25. Where should we serve God? For what length of time, and how?

26. What will you thus prove yourself, and in what will you have a part?



"DROOP NOT YOUR HANDS"

Delivered by the president of the Watch Tower Bible & Tract Society at 5:45 p.m., Sunday, August 6, 1950, as the closing feature of the 8-day Theocracy's Increase Assembly of Jehovah's witnesses at the Yankee Stadium, New York city.

THROUGH years of world-wide publicity efforts since A.D. 1914, through years of hard work pushed to the ends of the earth, through years of international reproach and persecution, and through years of divine protection, preservation and increase, it has been definitely established before all mankind that Jehovah God has a people in the earth who are called by his name. This has startled and alarmed all Christendom. For sixteen centuries she has professed to be the favored organization of God. Yet it has not been Christendom that has brought God's name to the fore. She has not made plain what his marvelous works in this critical time are nor what his blessed purpose for the immediate future of mankind is. She has not stood up for his side of the controversy that must now be settled: The rule of the universe by Jehovah God or world domination by Satan, which? It has been a despised and persecuted people that has been used by divine providence to do these things, Jehovah's witnesses! And their work is not yet done. It takes on greater importance as the world situation grows more critical, and it will be blessed with yet larger results by God's favor.

² Who can deny that the invincible spirit

1. How has it been demonstrated God has a people on earth called by his name? Who do they prove to be?
2. What active force is today at work on earth? and how? Whence does it spring?

of Jehovah God is now at work in the earth as it was in ancient times? It has enveloped the people who bear his name and clothed them like a garment to identify them before all the world. That spirit is the active force issuing forth from the Kingdom which the Most High God established in the heavens in 1914 in the hands of Jesus Christ his Son, and that spirit must now be reckoned with by all the nations. The activity and onward-sweeping movement of the witnesses who exalt the name of Jehovah God spring from him. It is according to his will and therefore has his blessing. It could not have come about otherwise. By establishing his kingdom in the hands of Jesus Christ in 1914 he raised the Signal of hope for all peoples. All of these can now turn to it, just as the faces of all the Israelites in the wilderness who had been bitten by deadly serpents turned to the brazen serpent which Moses raised on a pole that they might be healed from the venom of death.—Num. 21:4-9; John 3:14, 15; 8:28.

³ In opposition to God's newly established kingdom Satan the Devil stirred up the wrath of the nations of earth in the first total war for world domination. Taking advantage of that war of 1914-1918 he subjected God's witnesses to oppressive measures. Yet from 1919 forward Jehovah delivered, revived and regathered his consecrated people that they might publish the Kingdom message to all nations before the world's destruction at Armageddon. In

3. To oppose the Kingdom what did Satan stir up, and yet how did God turn a message of hope to the peoples?

this way he has turned to the peoples of all nations the new message of hope. As the prophecy of Zephaniah 3:9 foretold, he has 'turned to the peoples a pure language'.

⁴ Our heavenly Father has answered the age-long prayer for his kingdom. He has set up the Kingdom separate and distinct from religious Christendom and higher than all earthly governments, yes, higher than the "tower of Babel" skyscrapers of the United Nations capital in New York city. This potent fact has influenced the speech of God's people and acted as a corrective. It has been the basis of the purifying of their language as his witnesses. It has drawn them to the heavenly Signal, the Kingdom, and has unified them all over the earth, in utter contempt of the racial, color, social, language, political, national, and religious differences and divisions of this world.

⁵ No matter how far off they have been dispersed over the earth, the pure language of the Kingdom message has sounded out like a trumpet blast at a king's coronation and has reached their ears and turned these dispersed ones to the Kingdom. So from all places they have assembled to it as one people by uniting their hearts to the Kingdom. They have come as "suppliants", making supplication for the favor of Jehovah God and his reigning King Jesus Christ, and their supplications have risen like an incense that is sweet-smelling to God. Speaking of this very time in which the worldly nations and kingdoms have been gathered together to be consumed by God's fury and indignation, he gave the prophecy that has now come to pass: "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. From

beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed [ones], shall bring mine offering."—Zeph. 3:9, 10, AS.

⁶ In proof of this we could speak of the united activities of Jehovah's witnesses today in 106 nations under 64 Branch offices of the Watch Tower Society, and with 357,889 active Kingdom publishers reporting in the month of April, 1950, not including those uncounted ones in Russia and Yugoslavia. However, no more stupendous demonstration of this united coming of God's dispersed ones could have been given, all concentrated in one small locality, than the Theocracy's Increase Assembly of Jehovah's witnesses at Yankee Stadium, New York city, for the eight days of July 30 to August 6, 1950. For among the 89,451 delegates attending it there were representatives not only from "beyond the rivers of Ethiopia" but also from seventy other nations. The offerings of praise and of devotion to God's kingdom which they brought were only a token of the larger offerings made by their fellow witnesses in all the lands they represented.

THEIR REFUGE AND THEIR KIND OF SPEECH

⁷ It was to be expected that Christendom and the rest of the world would look down upon them. But Jehovah's witnesses never did claim to be religiously prominent or socially high or politically powerful in this world. The Most High God of glory does not need such kind of persons to contribute any glory, money or influence to him. What is more, he did not promise to gather such kind of persons and blend them into one people by means of his "pure language". Jehovah's witnesses are persons who were once transgressors like the rest of the world, but their transgressions have now

4. What age-long prayer has God answered? Whom has he thus drawn together?

5. To what have the dispersed ones come? How as suppliants?

6. What do we have that demonstrates such coming of His dispersed ones?

7. What kind of people are Jehovah's witnesses, just as foretold by the prophecy?

had divine forgiveness through Christ. Comparatively, they are a "little people", an afflicted, poor and humble people in the midst of an alien world. But that just fits the description of those whom the God of glory promised to assemble round his Kingdom Signal on the heavenly Mount Zion. Pointing to this "day of Jehovah", he said: "In that day shalt thou not be put to shame for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee thy proudly exulting ones, and thou shalt no more be haughty in my holy mountain. But I will leave in the midst of thee an afflicted and poor people, and they shall take refuge in the name of Jehovah."—Zeph. 3:11, 12, AS.

⁸ Their refuge is an outstanding feature about them. The name of Jehovah has been practically a lost name in this world, even in Christendom. Today the tendency of religious clergy who seek worldly recognition and respect is to get away from that name as being the cognomen of a tribal god of a despised people. No other name has borne more reproach and vilification, from Christendom in particular, than the name of Jehovah since his witnesses publicly chose in 1931 to be marked by it. But his witnesses know from the Holy Bible what that name stands for. They know all the glorious history connected with it. They know all the divine promises, covenants and prophecies that have been given and fulfilled over that name. They know, too, that every last one of the nations of this world will yet be *made* to know that name as belonging to the Supreme and Omnipotent God of the universe. Therefore they have enough faith, enough Christian respect, and enough childlike confidence to "take refuge in the name of Jehovah". To them it stands for the only Rightful Government, for God's Fatherhood of Jesus Christ the King, for our eternal deliverance from Satan's

world, and for our everlasting life in the unbroken peace, health and happiness of an enduring new world. Therefore we consider it a privilege to bear the reproaches which the Devil casts upon that name. We count it an honor to call upon that name, sounding it forth in praiseworthy language to all who long for knowledge of the true God.

⁹ At this time there is only a small remnant of spiritual Israelites. (Gal. 6:16) These anointed followers of Jesus Christ form the core of the visible Theocratic organization of Jehovah God on earth today. To show the results which prove that this remnant had the pure language turned to them from 1919 onward, the prophecy says: "The remnant of Israel shall not work unrighteousness, nor speak lies; neither shall a deceitful tongue be found in their mouth: but they shall feed and lie down, and none shall make them afraid." (Zeph. 3:13, *Da*) Unrighteousness, lies, deceit, and molestation and disturbance of peace and security will be no part of the coming new world. They have no place *now* in the Theocratic organization which has had its speech purified and which is the only visible organization that will survive this world's end into the clean new world. The remnant of spiritual Israelites can no longer follow the lawlessness, nor the self-willed irregularity, such as marked the time when there was no king in Israel and when everyone did what seemed right in his own eyes. We now recognize that the Kingdom has been set up and that now we have a reigning King. This certainly makes a difference, and so we take orders from our King. We are Theocratic.—Judg. 18:1; 19:1; 21:25.

¹⁰ Our speech has been cleansed of the traditional religious lies which we picked

9. Why do the remnant of Israel no longer work unrighteousness?

10. Why is no deceitful tongue found in their mouths, and how do they feed and lie down?

8. Why do they take refuge in Jehovah's name?

up and became tainted with during our captivity in Babylonish Christendom, and we have chosen to "let God be true", though it makes every religious instructor in Christendom a liar. The remnant of spiritual Israel are now out to preach the truth which is in God's Word. And so we are proclaiming the good news of his Government, and we have renounced a deceitful tongue. We are not peddlers of God's Word who misrepresent their product in order to deceive their customers and make sales for self-enrichment at the people's expense. We boldly declare the truth and let its simple purity recommend the truth to every honest seeker of truth and right. We fear God, to whom we are responsible, and hence we trust in his protection and, like sheep under his Right Shepherd Jesus Christ, we feed in green spiritual pastures and lie down without fear of being molested by disturbers within the organization. The spiritual Israelites today may be only a remnant, but now the Right Shepherd of Jehovah gathers to our side a great flock of "other sheep" to enjoy the blessings of Theocratic organization with us.—John 10:11, 14, 16, NW.

THE ROYAL PRESENCE BARS EVIL

¹¹ What if the world does not love us, but oppresses and persecutes us? With conditions so marvelously changed to a flourishing Paradise state among God's devoted people this is no time to be sad and mourn and lose all ambition. From millenniums past the inspired prophecy comes booming down to us: "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.

¹² Yes, from the capital city on down to the lowest limits of the Theocratic organization; from the heavenly Mount Zion, where Jesus thrones as King, on down to the remnant of spiritual Israel and all the international "strangers" who have been gathered to us, it is a time to sing, aye, shout and be glad and rejoice with the whole heart. Just think of it: Jehovah God is in our midst. He, the Supreme Ruler of the universe, is our King! In 1914 he took his great power and began ruling as King toward our earth, where we spiritual Israelites and persons of good will are located. The kingdom of God, prayed for so many centuries, has at last been established; and in convincing demonstration of that fact Jehovah God has seated his anointed Son Jesus Christ on the royal throne to rule now and until the battle of Armageddon in the midst of his enemies. And in overwhelming proof that Jehovah now reigns on the heavens which are his throne, he has by his King Jesus Christ routed our great enemy from the heavens and cast Satan the Devil and all his demons down to his footstool the earth, to await destruction after a short period of time. (Rev. 12:1-13) So sing, rejoice!

¹³ We belong to Jehovah God by individually dedicating ourselves to him. His Son the Right Shepherd surrendered his human soul for us that he might purchase us; and we have acknowledged his rightful ownership of us. God has therefore every right to be our King and to establish himself as our King. With joy unspeakable we rejoice that to us he has revealed his Kingship since 1914. Him we will obey as Ruler rather than man, and his enthroned Son Jesus Christ we will have as our Leader

11, 12. Who should sing, shout, be glad and rejoice, and why?

13, 14. (a) Who is our King, and why? (b) How has he taken away our judgments, cast out our enemy, and freed us from fear?

rather than any totalitarian dictator.—Acts 5:29 and Matt. 23:10, NW.

¹⁴ Jehovah has accepted us as his worthy subjects. To that end he has taken away all his judgments which he held against us because of our having once been soiled, misguided and mistaught by the Babylonish world to which we had fallen captive. He has cleansed us from these worldly soils. He has put a pure speech in our mouths. He has clothed us with the garments of identification as his subjects and witnesses. He has rid the organization of his people of all untheocratic features and individuals. He has therefore lifted his curse from us; for we read: "And no more will there be any curse. But the throne of God and of the Lamb will be in it, and his slaves will render him sacred service, and they will see his face, and his name will be on their foreheads." (Rev. 22:3, 4, NW) And so he says: "Thou shalt not fear [or, see] evil any more." (Zeph. 3:15, AS, margin) That means that Jehovah will manage his Theocratic organization from the top down, as he has been managing it from 1919 onward; and he will direct it in the ways of right-doing, so that never again will his displeasure be upon his organized people. Never again will evil and trouble be allowed to come upon them as a rebuke and punishment from him.

¹⁵ What a comfort this is, to know that Jehovah's adverse judgment will no more be upon his organized people, now that he has turned them Theocratic! Oh, individuals from among us may become insubordinate and unruly and may stray away and come under His adverse judgment, resulting in their personal destruction. Jehovah has promised to clear out those who become haughty in their self-assumed importance and in their self-willed independent spirit: "for then I will take away out

of the midst of thee thy proudly exulting ones, and thou shalt no more be haughty in my holy mountain." (Zeph. 3:11, AS) Let those who think they can get along without the organization go their way. Let those who feel they have direct personal connections with God and are not bound by any Theocratic regulations pursue their course, thereby being gathered out of the organization by God's angels, even though they do not appreciate that fact. On the other hand, let us show mature understanding of our relationship with our Creator in this time of the Kingdom. Let us be that poor humble people which the prophecy speaks about, and so may we stay in harmony and unity with the Theocratic organization Jehovah has built up. Let us loyally work with it and enjoy its blessings, help, protection and guidance in common with all those who faithfully stick to it. We want Jehovah to be our King, for he is the All-highest of the universe. We want God-rule, Theocracy, and we pray for its increase. And in accord with His rule we gladly follow the Leader he has anointed for us. "The King of kings and Lord of lords," Jesus Christ. We invite others to follow with us.

FEARLESS ACTION!

¹⁶ Now at this late period of the world's "time of the end" the united cry of all the Bible prophecies is for ACTION, fearless action, on the part of Jehovah's Theocratic organization. "On that day," says the prophecy, "shall Jerusalem be told, 'Fear not, droop not your hands, O Sion.'" (Zeph. 3:16, Mo) Our Leader, Jesus Christ, who rules in heavenly Jerusalem, is not afraid of the Devil's entire organization. He is a Lion for boldness and fearlessness. On the heavenly Mount Zion, where he has stood up in his authority, he does not droop his

15. (a) Does that mean individuals will not come under adverse judgment? (b) So why should we stick to the organization, and how?

16. What does the prophecy next call on us to do? Why should we obey?

hands. He wields the royal scepter, the rod of his strength, the iron rod, and makes its significance felt out from Zion. It is for us, his subjects, to be willing in this day which we recognize to be that of his regal power. With Jehovah at last as Supreme King in our midst, and with such an undaunted Leader as He has given us in his Son Jesus Christ, why should we be afraid even faced with a world turning totalitarian? Let us not, then, be paralyzed with fear so that our hands droop helplessly in inaction. "Droop not your hands," is the divine command in this day to Jehovah's anointed remnant and their companions of good will. And why not?

¹⁷ The prophecy inspires us to fearlessness and activity with our hands, by the words: "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." (Zeph. 3:17, AS) Since we have our God in our midst as *for* us, who can be against us and succeed? No one! By our faithfulness to him we can foil the malicious purpose of the persecution directed against us. The enemy may forcibly take us into his power and hold us bound or restricted physically, but if we fearlessly continue to speak the pure language to all with whom we come in touch under even the most unfavorable circumstances, then God's word or message of the Kingdom will not be bound. (2 Tim. 2:8, 9, NW) But our God is mighty to come to our rescue and to deliver us in his own time and manner. He now has great joy, and "the joy of Jehovah is your strength".—Neh. 8:10, AS.

¹⁸ Remember that he will save his Theocratic organization whom he here addresses, and so let our desire for safety and

deliverance spur us to adhere tightly to the organization. With all the loving joy of a devoted Husband Jehovah is rejoicing over his beloved "woman", his Theocratic organization, because of its godly submission and obedience to him in the midst of an enemy world. And in loving his organized people he finds rest. He is not excited, disturbed, irritable, and suspicious, for joyfully he observes the unmistakable proofs of our love for him. There is more joy in heaven over one sinner that repents than over ninety-nine self-righteous ones of Christendom who feel no need of repenting and returning to Jehovah God. (Luke 15:7, NW) He has restored his organized people to his love and has renewed her in his love. He is so happy that he is singing over them, shouting joyfully over them.

¹⁹ What an evidence of this there was in the blessed Theocracy's Increase Assembly of Jehovah's witnesses at Yankee Stadium, New York, in 1950! There he imparted to his witnesses a song, not merely in their singing from a new songbook, but in filling their mouths more fully than ever before with the sublime "new song" of the Kingdom. One printed release followed after another: the *New World Translation of the Christian Greek Scriptures*; the enlarged *Watchtower* magazine, the new bound book "*This Means Everlasting Life*" both in English and in Spanish; the new booklets in English *Can You Live Forever in Happiness on Earth? Evolution versus the New World*, and *Defending and Legally Establishing the Good News*, besides the 25 other printed releases in 16 different languages. This rapid succession of spiritual gifts raised repeated shouts among his assembled people, and they are shouting forth the Kingdom message since then as at no time in the past. So, seeing that he rejoices thus over his organization, and since he

17. Why should we not fear? How can we foil the purpose of persecution?

18. Why does he rejoice over his people? How does he rest in his love?

19. What big evidence did he give of this recently? How should we respond?

rests in his love for it, let us individually give him no cause for uneasiness about us, but let us keep ourselves in God's love.—Jude 21.

²⁰ Time was, not only during the captive period of His witnesses during World War I, but also in the individual experiences of each one of us before we got the truth, when we longed sorrowfully for the one true God to gather us to his people, about whom there could be no mistake that they were His. And now in this "time of the end", when we are at the threshold of the new world, he has gathered us to his organization in fulfillment of his promise: "I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach. Behold, at that time I will deal with all them that afflict thee; and I will save that which was lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth."—Zeph. 3:18, 19, AS.

²¹ Our past sins under God's disfavor held us from his organization. Also for our sins we were handed over to the enemy's power. The enemy's action held us captive and tried to prevent us from assembling to Jehovah's exalted Signal on Mount Zion, where we could associate together and serve the Most High God at his temple in company with all his consecrated servants and subjects. But now Jehovah has proved himself our King and Savior by delivering us from the enemies' power and bringing us together in solemn assembly, a most serious and high occasion indeed. The reproach of being a scattered and disorganized people, subject to the bossism and whims of this world, he has removed from us who represent his Theocratic organization. We can no longer be reproached as a man-made organization, following a human

leader. Now we are Theocratically assembled and organized and have a Rightful Ruler over us, the King of eternity.

²² So, let the enemy, now robbed of his prey, continue to persecute. Our King gives us his word that in due time he will deal with those who smite us, reproach us and oppress us. For his own name's sake he will do this. Never mind, then. The enemy will never again be able to break up our world-wide unity. Spread though we may be over all the earth among the many yet-existing nations, Jehovah is King over all the earth and he can be our common Supreme Ruler no matter where we are on this globe. His Kingship over us is what unites us. By turning to us his one "pure language", and by his setting our hands to work in his united service, and by assembling us together in conventions and other gatherings, the God of peace and unity has welded us together more tightly. Through the common worship and faith which he has given us out of his One Book, the Bible, and through his one Theocratic organization, he has cemented us together in the unity of a new world people. He has deepened in us beyond erasure the consciousness that we are a people separate from this world and are Jehovah's indivisible people. The love which he has instilled into us acts as a "perfect bond of union", which the enemy can never break.—Col. 3:14, NW.

MADE TO BE A NAME AND A PRAISE

²³ You are engaged in a constructive work for the new world, which is now at the portals. This upbuilding work is the service to which the new world's Creator has assigned us. You are pioneers of the New World! Always let ring in your ears the divine encouragement, "Fear not!" and, "Drop not your hands!" And oh! what

20, 21. For what did we once sorrow? In what respect can we no longer be reproached?

22. What holds us together as an indivisible people?
23. What reasons have we now for putting our hands to work?

constructive implements the heavenly Father has put into our hands, especially since the 1950 Theocratic assembly at New York! These implements were meant for work, for our use to the full. The field of action to which we go forth, and the future stretching ahead of us till Armageddon, are not the place and time for us to slack our hands, either through laziness or through fear. Know for certain: the time is short! Lift up your hands and put them to work with a will. Only if we fulfill the work for which God has gathered us will he grant us a share in the fulfillment of his precious promise: "At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah."—Zeph. 3:20, AS.

²⁴ Because we have not cowardly drooped our hands since he turned us from a captive state in 1919, he has vindicated this promise to us in a wondrous way. For the shame that we once bore, he has made Jehovah's witnesses a name and a praise among all the peoples of the earth. Not among the hardened worldlings who ridicule and who goatishly refuse the Kingdom message; but among the godly inclined peoples of all lands who sigh and cry for the religious, political, commercial and social abominations carried on in the land and who long for a heart-satisfying relationship with the one true God. To these Jehovah has sent

24. How has he made us a name and praise among all the peoples?

his witnesses, speaking a pure language, a message which the sighing peoples have recognized as not from this unclean old world but from the God of Christianity, the Creator of the new heavens and the new earth. Eagerly and appreciatively they take up the message, the pure language, and they give praise to the name which his witnesses bear. They do good to these who represent Jehovah's King Jesus. They seek meekness and righteousness and Jehovah's favor, that they may be safely hid in the day of his expression of anger.—Zeph. 2:3.

²⁵ With hundreds of thousands this has already occurred. Who knows how many other hundreds of thousands are yet to have this occur with them before the battle of Armageddon? So never let the name of Jehovah suffer reproach because of anything vile that you personally do. Never let his praise be lessened or silenced because of laziness, fear or treachery on your part. Let your lives as well as your purged lips speak the pure language. The name of the wicked enemies who belong to this world will rot, but the name and praise of Jehovah's witnesses will live forever on the luminous pages of eternity to God's vindication. To the final work, then! "Let us not give up in doing what is right, for in due season we shall reap by not giving out." (Gal. 6:9, NW) Till 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 always in praise to him and his King.

25. So what course shall we pursue henceforth?



Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion:

rule thou in the midst of thine enemies. Thy people offer themselves willingly in the day of thy power, in holy array.

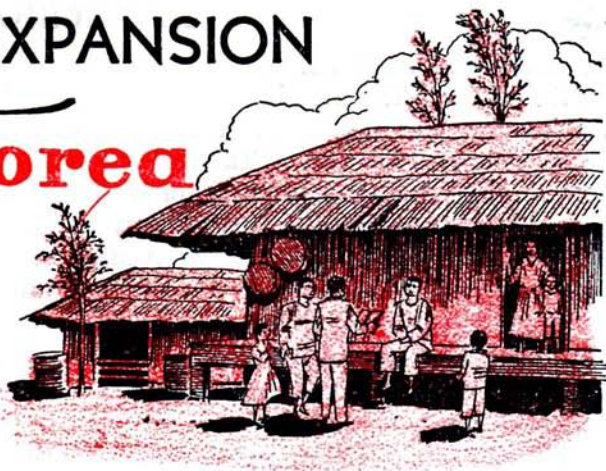
—Ps. 110:1-3, AS.

THEOCRACY'S EXPANSION *in* **South Korea**

THE first of Jehovah's Christian missionaries, graduates of the Watchtower Bible School of Gilead, located at South Lansing, New York, arrived in Seoul in August, 1949. Others were sent later. In the few months they were there they greatly helped those poverty-stricken people to gain a knowledge of man's only hope, God's righteous kingdom, and as a result there has been a tremendous expansion in the number of those in that country who are singing the praises of Jehovah God and Christ Jesus. The report on these results which follows was made by the Watchtower representative, Don L. Steele, and was written and mailed at Seoul on May 23, 1950, one month before the Communist armies invaded South Korea on June 25.

"Since liberation by the allies in 1945 the Korean people have tasted only bitterness, and much of this extends from the Yalta agreement between Roosevelt and Stalin that divided the country in two. The North has been sponsored by Russia; the South by the United States. Now, of course, the big political issue is the 38th parallel that separates the two. The struggling South Korean Republic is seemingly kept going only by United States aid. Fighting occurs daily over the border and tension is great. When will full-scale war begin? [This is interesting, for it shows that even though the rest of the world was shocked by the outbreak of war, it came as no surprise to Koreans.]

"To really appreciate the expansion here in the ranks of Jehovah's witnesses you should know something about the religious, social and economic conditions of the Ko-



reans. Religiously, about 800,000 profess to be Christians, out of the 22,000,000 population. Ten million others are Buddhists, Confucianists, etc. This leaves at least half the people professing no faith, which is a good way to describe their general outlook of hopelessness.

"In many ways Koreans are primitive. They are great followers of tradition and worshipers of creatures. Many business and professional men realize that Korea is far behind in education and economic advancement and they are trying to catch up with the times. But it seems the working class of people would rather wash clothes by beating them with a paddle, plow with oxen, and haul great loads on their heads and backs, rather than graduate to anything as modern as a washboard. They are set in their traditional ways and do not want to change, no matter how much time and energy they could save.

"Economic conditions, as poor as they were, are now made much worse by the division of Korea on the 38th parallel. South Korea has the agricultural area, while in the northern sector are located the natural resources and what little industry there is. The high cost of maintaining defense, the south against the

north and vice versa, has almost bankrupted the country. The average wage is about 6,000 won a month which, at the legal exchange rate, is about \$3.33. The water system here in Seoul, the capital of South Korea, is inadequate, and electricity is turned on one or two hours in the evening—sometimes!

"Seoul is now swelled to twice its normal population by the flood of refugees from the Communist-controlled northern part and living conditions here are very bad. Many of these refugees are children whose parents were killed by the Communists. In downtown Seoul it is a common sight to see these poor children huddled up against the buildings trying to sleep on the sidewalks. They wear pieces of old sacks, paper or anything they find for clothing and their skin is crusty with dirt. They 'live' on what they get from begging.

"Food is scarce. Rice is the principal diet and usually there is no meat to go with it. Many families even have difficulty getting enough rice. Clothing is very hard to obtain. For shoes they often wear little upturned rubber slippers. Housing is wholly inadequate. Only the rich own or rent an entire house for themselves. All families are large families and it is the general practice for four or five families to live in one small house. Usually the entire family sleeps in a room about ten feet square.

"Despite their economic poverty and their slavery to tradition, the people of Korea have a great deal of respect for knowledge and an educated man is very highly regarded. Often a family of many members will all work to support one of the family while he spends his life studying. The most astounding thing is, the individual who is studying usually has no objective in life and never puts to use what he learns.

THRILLS AND JOYS OF GOSPEL-PREACHING

"Because of these frightful conditions many honest-hearted Koreans are now looking for the answer to their many problems. It is indeed a real joy to engage in preaching the good news of the Kingdom here and to show these meek ones that their only hope lies in Jehovah's righteous new world. To see their wonderful response to the Kingdom message is a real thrill. In August, 1949, when the first two missionaries came, there were only eight persons here who were active in the Kingdom service. In April of this year, there were forty-one company publishers for the Kingdom, averaging 33.5 hours of service per publisher, seven full-time pioneer publishers and eight Gilead missionaries. At the *Watchtower* study the peak attendance during April was 107.

"Our first public meeting, held May 14, intended as an experiment, turned out to be an experience! No handbills or placards were used to advertise it. Only announcements at the regular company meetings and a single poster put up near the house several days before the lecture was to be given. But when time came for the lecture eager people began crowding in, filling all the rooms of the house, the hallway, the sun-porch and the stairs leading to the second floor, until the count showed there were 167 in attendance!

"One month ago we started our Theocratic ministry school. Because the textbooks are not in Korean we have the instruction talk from *'Equipped for Every Good Work'* given in English and interpreted in Korean. If someone did not understand he asked his neighbor, and if he did not know the interpreter was asked to repeat or explain. Our hearts were full of joy as we watched their eager faces as each point new to them was brought out. They nodded to each other and marveled.

'Moses began to write the Bible in 1513 B.C.! It has only one Author but over thirty writers! There are about 15,000 ancient manuscripts to the Bible in existence today!' The questions on the oral review were well answered from the notes they had taken. Attendance increased from 60 at first to 96, and an hour for the school seemed too short.

"The Bible-study work here is our greatest joy. We study with doctors, lawyers, teachers, professors, soldiers, housewives, businessmen, college students (including seminary students), and many others. They are not the people to believe everything you tell them until you prove it to them. Daily we must call upon various translations, concordances, Bible dictionaries and other reference books, and we find ourselves often referring to notes made at the Watchtower Bible School of Gilead, as we discuss their many questions. But what a blessed privilege! And what a wonderful thrill to see many of these people in turn teaching others what they learn in these Bible studies.

"An example of their rapid progress is in the case of a young college girl. A Korean publisher called on her mother and told her about the New World. The next day the girl called on the publisher and asked many questions. Satisfied with the answers, she arranged to have a regular Bible study. She had been interested in going to school and learning languages (she speaks very good English), and other subjects, but now she came to the conclusion that all of that was a waste of time. If she was going to learn the Bible, she saw that much time would be needed and so she quit college the day after her first Bible study. Studying now for about a month, she will probably make pioneer hours in field service, going with us and helping at any studies she can. She has a

keen mind and learns very rapidly and her willingness in Kingdom service will bring her many blessed privileges in the future from the hand of Jehovah.

"A professor of music in a women's college here has been studying now with us for six months. In addition to his teaching he does concert work and has a radio program, but in spite of his busy life he finds time to translate for us, to act as interpreter at our public lectures and in the Theocratic ministry school, to engage in field service, as well as find the time for his regular Bible study. He is another of the many in Korea who are seizing hold of Theocratic privileges given them.

"Among our unique experiences are our Bible studies conducted in the public schools. All together we have eight studies each week at several high schools and in each group there are from 60 to 70 students as well as the teachers. We study an English booklet with them and have them bring Bibles and look up scriptures. Many of the students are of heathen parents and have never before come in contact with the Bible. The teachers express their appreciation for our efforts to teach them the Bible. They are impressed that we do not ride around in automobiles like other missionaries. They recognize that we really want to help the Korean people. So perhaps good seed is being sown here that some day will bring forth much fruit."

Five weeks after making the above report Mr. Steele sent another, postmarked Kobe, Japan, in which he says:

"As I finished my public lecture in a school auditorium in Seoul, June 25, the police notified us that South Korea had been attacked and a curfew was imposed. Incidentally, interest in the Theocracy had so increased there were 336 attending this last public lecture! The following night (Monday) the South Korean defenses col-

lapsed and Seoul was brought under siege. Tuesday morning, with Communist troops entering the city, all Americans were ordered to evacuate. In the emergency we called a hurried meeting and, after asking Jehovah's guidance, we prayerfully discussed the situation. To remain meant capture, imprisonment and the stopping of our preaching. All missionaries, including Methodist and Catholic, are imprisoned in North Korea. Developments that followed

proved it was the Lord's will that we move.

"We had only 30 minutes to catch the last convoy leaving the city. Personal and household belongings were turned over to the local company servant, Lee Shi Chong. The city at the moment was under bombardment, and in the wild dash to the airport at Kimpo our busses were strafed. Flown to Japan, all eight of us, including six women, are at present working with Jehovah's witnesses here in Kobe."

Joseph of Arimathea

IT IS early in the spring of the year A.D. 33 (Nisan 14 according to the Jewish calendar) as we look in on the home of the high priest Caiaphas in Jerusalem. What a gathering of distinguished men we see! Some threescore and ten, consisting of the older men of influence of the nation, the chief priests and the scribes, are present there, many of whom belong to the sect of the Pharisees. And how excited they are! Why? Because they have a prisoner before them who is none other than the miracle-worker, Jesus of Nazareth.

As we note the proceedings one thing becomes very obvious: the lofty principles of this Sanhedrin court, that every man is presumed innocent until proved guilty and that its purpose "is to save, not to destroy life", have been pushed aside. It seems as though the entire body (with one or two exceptions) is actuated by malice and the one presiding seems determined to prove the accused one guilty and so worthy of death. Evidently a conspiracy is afoot, for many false witnesses have testified.

The high priest is losing control of himself, the trial is not at all going the way he would like to have it go. So, addressing the prisoner, he shouts: "I charge you, on your oath, by the living God, tell us whether you are the Christ, the son of God." The defendant, Jesus, answers: "It is true. Why, I tell you you will soon see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the sky!" Feigning extreme righteous indignation, the high priest tears his clothing and exclaims: "He has uttered blasphemy! What do we want of witnesses now? Here you have heard his blasphemy! What is your de-

cision?" The council, with a pompous sanctimoniousness to cover up its malice, answers: "He deserves death."—Matt. 26:63-66, AT.

But the verdict was not altogether unanimous. No, a few, but very few, did not give their consent nor approve of the action taken. Among these was a rich man, Joseph of Arimathea. In fact, he was a disciple of the accused, of Jesus. A disciple of Jesus? Yes, according to the three Gospel-writers Matthew, Mark and Luke, he was a disciple of Jesus, a rich man, a highly respected member of the council, who was himself living in expectation of the reign of God.—Matt. 27:57, 58; Mark 15:43; Luke 23:50, 51, AT.

Why should Joseph of Arimathea, a disciple of Jesus, be associated with that great religious body, the Sanhedrin, which was so violently opposed to Christ Jesus? The apostle John gives us the answer. He describes Joseph of Arimathea as "being a disciple of Jesus, but secretly for fear of the Jews".—John 19:38.

But with the conviction and execution of Jesus, Joseph of Arimathea gained courage. He boldly went to Pilate and asked for the body of Jesus. "Accordingly he bought fine linen and took him down, wrapped him in the fine linen and laid him in a tomb which was quarried out of a rock-mass."—Mark 15:43-46, NW.

Whether or not Joseph of Arimathea followed through and became a fearless footstep follower of Christ Jesus the Scriptures do not reveal. However, from what is recorded regarding him we can appreciate why the Scriptures state "how difficult a thing it will be for those with money to make their way into the kingdom of God!"—Luke 18:24, NW.

Report of THEOCRACY'S INCREASE ASSEMBLY



THE 1950 international convention of Jehovah's witnesses in New York city, July 30 to August 6, was beyond all question of doubt the largest and most important assembly of Christians ever held until now. Record-shattering crowds packed out and overflowed the mammoth Yankee Stadium. Hotels, taxed to the limit, could accommodate only about a third; multitudes slept in private homes; more than 13,000 others were provided for in a 90-acre trailer and tent city 40 miles from the stadium. Reasons enough why the newspapers, radio, television and newsreel cameras gave this epoch-making convention a good deal of free publicity.

Tens of thousands of delegates, at great personal expense, came thousands of miles, from 67 countries, to attend the meetings held in 20 different languages. The attendance figure of 79,247 the first day swelled until it reached the staggering total of 123,707 on the great and final day. From start to finish this vast multitude were made happy by a deluge of spiritual blessings in the form of 40 new publications released, in 17 different languages. All history now, yet it will long be remembered and talked about as a never-to-be-forgotten milestone marking "the increase of his government and peace" which shall have no end. (Isa. 9:6, 7) And how significant that this great Theocratic convention of new world supporters should convene near the very capital of the doomed old world's United Nations!

The convention's theme, imbedded in its name, "Theocracy's Increase Assembly

of Jehovah's Witnesses," repeatedly emphasized the increase and expansion of Jehovah's new world society. To start off with, the first release, *Songs to Jehovah's Praise*, struck a delightful note in harmony with this theme.

Anyone sharing in Theocracy's expansion must have faith in Jehovah and his Word and purposes, and faith in his organization, for 'without faith it is impossible to please God'. It was on this vital subject that A. H. Macmillan counseled his brethren at the morning session of the first day.

GILEAD GRADUATION DAY

Following Macmillan on the program, Grant Suiter, as secretary and treasurer of the Watch Tower Society and serving as the convention's chairman, officially opened the assembly with an address of welcome. To speak of the tremendous expansion in the ranks of Jehovah's witnesses is boasting in the Lord, not in ourselves, Suiter declared, because "the new strength of numbers is dedicated to Jehovah's honor". The same is true of the material equipment with which the Lord has blessed his organization. So, when the chairman released 500,000 post cards, color photographs of the Society's institutions, conventioners quickly began mailing them off to show others how the Lord God has blessed and improved the publishing facilities of his people.

Since the Watchtower Bible School of Gilead was opened in 1943 it has played a great part in the 300-percent expansion in the number of Kingdom publishers

throughout the world. The graduating of 120 more of its missionary students in Yankee Stadium Sunday afternoon was therefore a thrilling event. The president of Gilead, N. H. Knorr, looked to the future and further increases as he addressed these graduates and their friends and relatives on the subject "The Way of Success". (Josh. 1:8) That evening the graduates themselves had the opportunity to express their thanks and gratitude for their special privileges.

It was all wonderful, that first day of the convention, and everyone thanked Jehovah for this 15th class of Gilead who have now joined the ever-increasing missionary family now numbering over 800 with hundreds of others assigned to other fields, and who will work for the expansion of pure worship in distant parts of the earth.

JEHOVAH'S UNDESERVED KINDNESS DAY

Monday afternoon field reports from North, Central and South America, Africa and the Philippines, told how people in those countries, as starved sheep, are flocking to the green pastures of Jehovah's Theocracy. T. J. Sullivan then spoke on Psalm 107:23-31, the substance of his talk being that if one really appreciates God's goodness he will break away from Satan's old world organization and will not put his hope and trust in the Devil's ships or instruments that ply the commercial and political "seas". And since the call continues to be sounded, "Come out of her, my people," thousands more will yet respond, will come out of Satan's world, show their appreciation for God's undeserved kindness, and will thus share in the new world's increased blessings.

Monday evening provided conventioners with a full program of admonition and counsel. In the first talk, "Blessed Are the

Merciful," L. A. Swingle cited past and present examples showing that only those who extend loving-kindness toward others will in turn enjoy the happiness that comes through God's mercy. L. E. Reusch then fervently spoke on the subject "Laying Aside Every Weight". Every religious, political and commercial weight must be avoided in order to move ahead with Theocracy's advance. "Strip down to bare necessities and run the race," Reusch urged, and "run as though your life depended upon it. It does!"

Defending and Legally Establishing the Good News was the surprise release that climaxed Monday's program, and in this connection H. C. Covington gave a very vivid description of the world-wide fight Christians have had during the past decade. Under their Leader and Commander, Christ Jesus, the enemy has been driven back and Theocracy has moved ahead. But beware! Covington warned, "Eternal vigilance is the price of liberty. Make no mistake about it—our fights in the courts are not over."

THEOCRATIC DEVOTION DAY

In this crucial hour of open warfare between the East and the West, August 1 was a very eventful and memorable day, one on which a positive, uncompromising stand was taken by Jehovah's witnesses. The afternoon session began with firsthand reports on the wonderful expansion of The Theocracy in postwar Germany and in countries behind the Iron Curtain of Eastern Europe. This was followed by a very important and fiery talk delivered by N. H. Knorr, entitled "The Increase of His Government".

Time and again the audience of nearly 85,000 demonstrated their approval of what was said, and at the conclusion they unanimously adopted a resolution and declaration against communism, disavowing

"all connection with or support of communism or any other political element of this old world". Fearlessly and boldly Jehovah's witnesses thus declared that their allegiance and devotion is to God's Theocratic kingdom under the administration and rule of Christ the King. Never in the history of Christianity has such a vast multitude made their position so clear before God Almighty and the "Caesars" of this world.

Thunderous applause shook Yankee Stadium when Knorr released the first issue of the new, enlarged 32-page *Watchtower* magazine containing this talk and resolution. From now on *The Watchtower* is to be dressed in its new cover design, and its new size and shape will allow for greater variety in contents sparkling with colorful illustrations. Published in 32 languages with a circulation of over 1,200,000 copies of each issue, this improved instrument will serve a vital part in Theocracy's forward surge to the glory of God.

All of this, it seems, was plenty of excitement for one day; yet more was in store. The two-hour evening program was loaded with other information that will also increase the number of those praising Jehovah. The Service Meeting was built around the convention's theme, *increase*. Then followed four practical demonstrations in overcoming objections at the door through refutation. Climaxing the evening, C. D. Quackenbush attacked the "educated" myth of evolution with a hard-hitting argument, consisting of scientific data, factual logic, intelligent ridicule, and divine truth.

"Evolution versus The New World" was the title of Quackenbush's masterful talk, and at the conclusion he released a new 64-page colored-cover booklet by the same title. Though higher critics belonging to the evolution cult may scoff at this scientific piece of work, the booklet will un-

doubtedly be the means of helping many honest though deceived persons to get a knowledge of Jehovah God and his provisions for life.

"PREACH THE WORD" DAY

Not since the inspired apostles and disciples originally wrote the Christian Greek Scriptures has anything happened in the Biblical field to equal the *New World Translation of the Christian Greek Scriptures*, released August 2 at Yankee Stadium. Not since the days of the early church have the common people been able to read the words of Jesus in language that so accurately expresses the original thought and meaning. Without doubt this new version is destined to have a tremendous impact on society as its compelling weight of authority turns multitudes of people out of the way of darkness and death into the way of light and life.

Wednesday afternoon, after reports from the British Isles and from Cuba had been received, N. H. Knorr introduced this new Bible translation with a talk entitled "Turning to the Peoples a Pure Language". If the people are to understand what Christ and the disciples said, they must have a faithful and pure translation of the Christian Greek Scriptures. Consequently, great excitement and enthusiasm hailed Knorr's announcement that the Watch Tower Society had secured and published a literal version in modern speech which is so pure and accurate it puts the name of Jehovah in the text 237 times (and "Jah" 4 times), where it properly belongs.

For the rest of Wednesday this history-making release was the convention's general conversation. That evening F. W. Franz, vice-president of the Watch Tower Society, in a scholarly discussion of the ancient Greek language, showed by many practical examples this new version's superiority in accuracy and language.

MISSIONARY DAY

One's first obligation in serving God is to make a consecration and symbolize it by baptism in water. Hence the number of those immersed is a good measuring scale of Theocracy's increase. Thursday at this assembly there were 3,381 baptized in an outdoor pool, notwithstanding a heavy downpour of rain at the time.

Though the afternoon and evening were physically wet and soggy, the hearts and minds of the conventioners were made very bright and happy by the 95 missionaries from around the world who related many thrilling experiences they have had in reaching and feeding lost and isolated "sheep" of the Lord. These missionaries had gone through Gilead, had gone to their foreign fields, had stuck to their assignments, and had returned, not to retire and quit preaching, but to attend this great international convention. They were anxious to get back to their assignments and help multitudes of others in those countries to learn the way to life.

BRANCH DAY

Friday's program—morning, afternoon and evening—was packed full of reports from the Branch servants, 67 of them, who had come in from every corner of the globe. As they told of the great expansion in the number of prospective Armageddon survivors in their respective territories, it was plainly to be seen that this is indeed a true Theocratic organization with its world-wide work directed by Christ Jesus. Adding to the joys of the day the program was frequently punctuated with new releases, 25 all together, in 16 languages other than English which will be used to spread a knowledge of the pure language in fifty different countries.

Breaking into the afternoon session N.H. Knorr delivered a blazing denunciation entitled "Regret and Protest by American

Convention Hosts over Religious Discrimination Against Visiting Witnesses of Jehovah". Aimed at certain blundering bigoted bosses in the United States Immigration and Naturalization Service of the Department of Justice, this militant, fiery protest flatly denied the false charge that Jehovah's witnesses are "extreme pacifists". As one of Jehovah's Christian warriors, Knorr was in the best fighting form, and he minced no words in denouncing the nasty piece of religious discrimination and mistreatment of 10,000 devout Christians upon their arrival at the borders of this country. Cheering and shouting, more than 70,000 American witnesses of Jehovah at Yankee Stadium unanimously approved this Regret and Protest, grabbed up a million copies of it that were fresh off the printing press, and soon distributed them throughout New York city.

KNOWLEDGE OF GOD DAY

The institutions of the Watchtower Society, together with their equipment and facilities, are maintained and used as servants of the Lord's people to spread knowledge of Jehovah's Word and purpose. Saturday afternoon and evening conventioners had the opportunity of hearing how radio station WBBR, the printing plant and office, the Brooklyn Bethel, and the Bible School of Gilead are being used for the preaching work that is spreading knowledge of The Theocracy to the ends of the earth.

"Taking In Life-giving Knowledge" was also listed on the Saturday program. Delivered by N. H. Knorr, it proved to be another occasion when a bountiful meal of rich spiritual food was served the Lord's people. And for dessert a double surprise was prepared—the new bound book "*This Means Everlasting Life*"—in both English and Spanish!

After receiving such generous gifts as

these from the hand of the Lord in the afternoon no one expected what was in store for those attending the evening session when F. W. Franz spoke about "New Systems of Things". What Franz said in his introduction certainly proved true before the session was over, that Jehovah has arranged matters so that one set of good things leads to better and grander things, which in the end reaches a height of goodness that leaves nothing more to be desired.

Before the hour was finished Yankee Stadium was quaking with the loudest and most prolonged applause of the whole eight days. The due time had arrived for the Lord to reveal that some of the "children" whom he will "make princes in all the earth" after Armageddon are of the "other sheep". 'Here, tonight, in our midst, there are a number of prospective *princes of the new earth!*' Franz announced, and with that a sustained ovation went up, followed by profound silence as Franz brought forth the proof from the Bible.

NEW WORLD LIVING DAY

Like the first Christian pioneer Jesus, and like his disciples who followed the same pioneer trail, there are today thousands of faithful pioneers the world over engaged in the same full-time work. Ten brethren from as many parts of the earth, during the last day's morning session, told how these pioneers are living and working for the new world and are sharing in its increase. But this great increase, R. L. Anderson pointed out, calls for more pioneers. The harvest is great. The full-time reapers are comparatively few. It was therefore very gratifying to see 1,730 answer the call by requesting pioneer application forms, and 281 of these were filled out and enrolled as pioneers during the assembly.

The climax of the whole assembly was approaching. Soon now the highly adver-

tised question "Can You Live Forever in Happiness on Earth?" would be answered. Would the people of New York come to hear this vital lecture? Threatening rain clouds darkened the sky. Three o'clock came, not a seat was empty. Outside this largest stadium in New York, in the cafeteria tents, on the surrounding sidewalks and streets, more than 25,000 additional persons were waiting to hear the answer over the loudspeakers. An additional 11,000 were at the trailer camp. All together, by actual count, 123,707 were present, in addition to WBBR's vast radio audience! All were thrilled to hear N. H. Knorr prove his answer, "You *can* live forever in happiness on earth!" It is up to you. Abandon your course that leads to death. Choose life, that you may live! To add to their joy at the conclusion, all present were given a free booklet containing this all-important talk, a quarter of a million copies!

A short intermission, then J. O. Groh, the convention servant, and his assistant, Clarence Newcomb, gave behind-the-scene reports on the working organization of this, the greatest convention of Christians ever held on earth. Then the finale, a heart-to-heart talk by Knorr in which he urged his brethren, "Droop Not Your Hands." Now is no time to slow down, grow lazy or quit. Return to your home territories, oh faithful servants of the Lord, for there are yet many thousands more you must help to become members of Jehovah's growing new world society.

For many, the leaving of Yankee Stadium Sunday evening, August 6, was not the end of their happy visit in New York. For several days thereafter conventioners by the thousands streamed through the Brooklyn Bethel and printing plant. On Monday, Tuesday and Wednesday 29,460 visited Bethel and 35,081 went through the factory, and what they saw on every hand was evidence of Theocracy's increase.

It Is Nearer than They Think

WHAT is this that is so near? Why, if you have not heard, it is the day of Jehovah's vindication. The day when mankind's enemies and oppressors will be destroyed at Armageddon. The day when all of God's howling foes will bite the dust in bitter anguish in the battle of God Almighty. A triumphant day indeed! The time when lovers of righteousness will see not only the day of doom come upon the wicked workers of iniquity, but also God's majestic Kingdom rule extended over the entire earth in all its glory.

Today every effort is being made by the Devil's organization to bolster its forces and hold on to its domination of the earth. Under the banner of the United Nations the powers of this old world are engaged in a strenuous propaganda and military struggle in an effort to strengthen its entrenched position. Political, commercial and religious leaders boast of this array of strength and in haughty self-confidence they put their trust in human schemes and institutions as if such were impregnable fortresses. But just as the ancient city of Babylon came tumbling down from its lofty height in one fateful night in 539 B.C., so modern Babylon will collapse, suddenly.

Look at this modern counterpart of ancient Babylon. She is an immoral mistress committing fornication with earth's rulers. Her beauty and splendor are so artificial and thin, a veneer on the surface, beneath which is found gross corruption and all uncleanness. (Rev. 17:1-6, 15, 18; 1 John 2:16, 17) No wonder, then, Jehovah determines to pour out upon her his pitiless wrath and blazing anger in this great and terrible day which is so near. Hence, the alarm and warning to all the inhabitants of the earth: "Behold, the day of Jehovah

cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."—Isa. 13:9, 11, 4S.

Like Isaiah, the prophet of old who sounded this warning, so today Jehovah's faithful witnesses hasten throughout the world declaring that the "day of vengeance of our God" is near at hand. (Isa. 61:2) To be sure, this proclamation raises a great howl among the Devil's crowd. "Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come." (Isa. 13:6, 4S; Jas. 5:1) Nevertheless, the warning must be sounded for the benefit of good-will people who receive this message of doom as good news. From house to house Jehovah's messengers hasten in order that none be overlooked. Interested persons, once located, are called back on and further Bible proof is given them that Babylon's destruction "is near" and "her days shall not be prolonged".—Isa. 13:22.

Now is no time for one to be captivated by this world's glitter or be fooled by its "all is well" gush of propaganda. Now is no time to scramble for all that one can seize of this world's possessions for protection. Neither is it a time to postpone Armageddon in one's mind. (1 Thess. 5:2-4) Now, as never before, is the time to bestir oneself and take life-saving action while there is yet time. "Now it is high time to awake!" the apostle Paul says. (Rom. 13:11) Destruction of modern Babylon will clear the ground for the extension of God's blessed Theocratic rule to the limits of the earth. Praise be to God that such momentous events are nearer than most people think!

* For a more complete consideration of this subject see *The Watchtower*, October 1, 1949.



● Does not the expression "in Christ shall all be made alive" include Adam?—P. E., Maryland.

Evidently Adam stood in a different position as regards redemption from that occupied by his descendants. He had the right to life, but did not value it or appreciate it enough to hold on to it; whereas his descendants never had the right to life and needed redemption from the beginning. It should be observed that in the statement "as in Adam all die, even so in Christ shall all be made alive" Adam is excluded from the comparison. (1 Cor. 15:22) We could not say that Adam died in Adam. Adam was personally sentenced to death for his own willful wrongdoing, but not his offspring. Nor does the Bible anywhere say that Adam was the one ransomed to thereby automatically release all his descendants. The ransom is not given for one, but "for many" or "for all". (Matt. 20:28; 1 Tim. 2:6) However, in 1 Corinthians, chapter 15, the apostle is discussing the resurrection of Christ's body members. The statement that "in Christ shall all be made alive" applies to all those "which are fallen asleep in Christ" (verses 6, 18), and not to mankind in general. (See *The Watchtower*, April 1, 1944, ¶¶ 22-25.) Hence those to be thus made alive must come into relationship to Christ as Life-giver and are made members of his body. Not all men receive the benefits of Christ's ransom, but only "all them that obey him". The condemnation inherited from Adam is lifted from those who believe and obey Christ Jesus; it remains upon those who do not believe and obey. —John 3:18, 36; Heb. 5:9.

● How can we harmonize Matthew's account that both thieves railed at Jesus with Luke's that tells of one scoffing and the other defending Jesus?—M. Q., California.

A possible explanation would be that at the start both taunted Jesus, but that as time passed one of the thieves noted what was happening and observed how Jesus patiently endured injustice and cruelty. During these passing hours this thief might easily have changed

his mind about Jesus, and, though scoffing at first, as Matthew notes, later championed Jesus, as Luke relates.

However, another explanation may be the answer. There may have been four others impaled with Jesus, two on each side. Matthew uses a Greek word translated "thieves", whereas Luke uses a different Greek word, which is translated "malefactors". From Matthew's account it appears that Jesus had already been impaled, and lots had been cast for his garment, and a sign posted over his head, by the time the two thieves were brought up and impaled with him. Then these two newcomers joined with the priests and people in railing at Jesus. (Matt. 27:35-44) But from Luke's account it appears that the two malefactors were "led with him to be put to death" and that when this trio arrived at Calvary "there they crucified him, and the malefactors, one on the right hand, and the other on the left". One of these malefactors scoffed at Jesus, the other believed in Jesus and the kingdom. (Luke 23:32-43; see *New World* translation) Hence this explanation would say that two malefactors were impaled at the same time as Jesus, one of whom scoffed and one who believed Jesus, and that later two thieves were brought and impaled, both of whom taunted Jesus. This would mean there were two staked on each side of Jesus, or a total of five staked in a row. This contention is supported by the fact that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as *Les Cinq Croix* ("The Five Crosses"). There is a high cross in the center, with four smaller ones, two on each side.

● If the faithful men before Jesus' time are not resurrected as perfect men, in what way is their resurrection "better"?—Texas reader.

The questioner refers to Hebrews 11:35: "Women received their dead by resurrection; but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection." (NW) We let the new book "*This Means Everlasting Life*" answer by our quoting from it, page 295: "By the faith of God's prophets of old a number of persons were resurrected from the dead, but because they were inheritors of death from Adam and the Kingdom was not yet established, they returned to death. All those faithful ones of old, down to John the Baptist, died in faithfulness to Jehovah God,

and for this they will have a resurrection better than what those had who were resurrected to a life still under the regime of sin and death. It will be a 'better resurrection' because it will be performed by Jehovah's greatest prophet, the King Jesus Christ, and it will be performed under God's kingdom in his hands. It will be without the unavoidable need to die again, because it will be under the rulership of the Son of God, whose ransom secures their release forever from death. The opportunity to gain life on earth eternally will then be set before them;

and with Satan and his demons abyssed and his wicked world gone there will be no forces to hinder their efforts to gain the latest knowledge on God's kingdom and to walk the paths of enlightened righteousness toward everlasting life in this Paradise. And since they exercised faith as far as they had knowledge and they died in their unbreakable integrity toward God, they have inclined toward righteousness, and this will be to their advantage at the resurrection under His kingdom by Christ."

USE THE REMAINING TIME WISELY

Not forever will the Creator allow present distress and wickedness to continue on the earth. He has foreordained a definite time to bring the last vestiges of Satan's world to a violent end; and the remaining time is very short. Don't you desire to use that remaining time wisely? (Eph. 5:15, 16, RS) If so, we invite you to join with Jehovah's witnesses in the activity they have arranged for November. During this month they will be offering the new book *"This Means Everlasting Life"*, on a contribution of 35c. Throughout its 320 pages this attractive and enlightening book alerts its readers to how everlasting life may be gained and the nearness of the time when it will be the cherished possession of righteous humankind. Life-seekers need to quickly and intelligently seek God and his kingdom. Can you think of a wiser use of your time than to aid another to learn of the way to life? Jehovah's witnesses in your community will be glad to assist you to share in this activity. Or, if you prefer, write to us and we will furnish you with helpful instructions and report forms.

"THIS MEANS EVERLASTING LIFE"

What can compare with everlasting life? Wealth? Fame? Or personal accomplishment? No, as desirable as may be the attainment of even our fondest imaginations, their brilliance fades as life-forces ebb. Without life, no other pleasure can be enjoyed; when life ceases, ownership, happiness and pleasures end. So, if you would prolong the cherished good things you now know, you must not seek them first; but rather, you must first seek everlasting life. A new 320-page book *"This Means Everlasting Life"* presents information of vital import to life-seekers. Clearly and logically it unfolds to its readers the sureness of the promise of life

and Scriptural instruction on how to attain to it. A scripture index enhances its value. Your personal copy will be sent to you, postpaid, for a contribution of 35c.

CAN YOU LIVE FOREVER IN HAPPINESS ON EARTH?

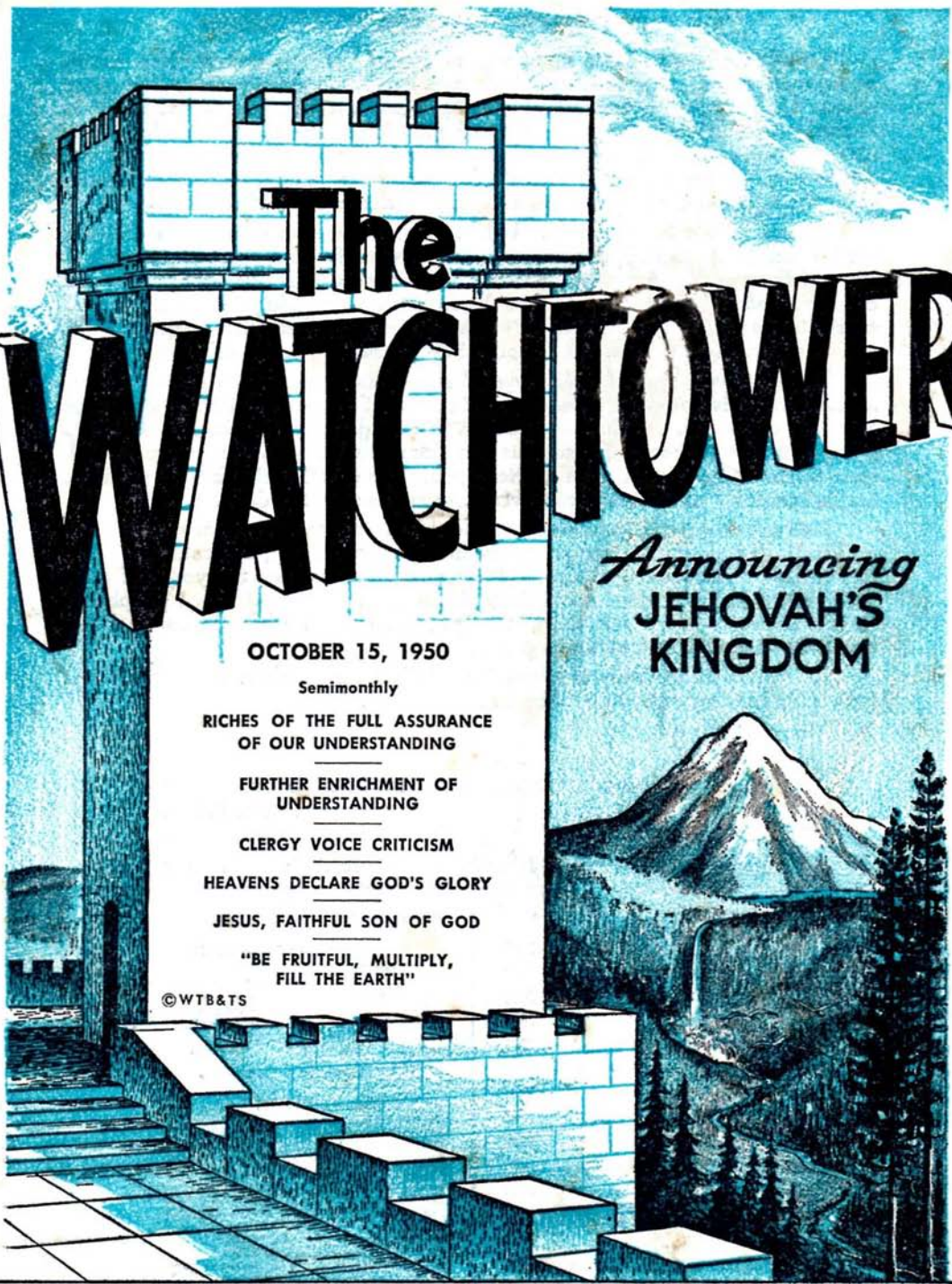
Humanitarians have long hoped for and worked toward lengthening the span of life. But with all their work and even in their fondest dreams they do not envisage more than a few short years to be added, and those replete with present troubles. But what if those cares could be taken away and the span of life lengthened into eternity? Think of the possibilities! Hopes spiral upward as the mind dwells upon the prospects. And it will cheer you to know that this hope is not a mere figment of the imagination. Scriptural evidence which indisputably proves that soon lasting life on earth will be a reality is now available to you in a 32-page booklet *Can You Live Forever in Happiness on Earth?* It contains the text of a speech delivered by N. H. Knorr, president of the Watchtower Society, to a visible audience of 123,707 as the climax event of an 8-day International Assembly of Jehovah's witnesses in New York city, July 30 through August 6, 1950. You will be sent a copy of this booklet, postpaid, on a contribution of 5c.

CORRECTION

In the first copies of the first edition of *"This Means Everlasting Life"* an error appears on page 206, paragraph 2, line 8. The date A.D. 607 should be 607 B.C. This is not true of the Spanish edition.

"WATCHTOWER" STUDIES

Week of Nov. 5: The Way of Success, ¶ 1-15.
Week of Nov. 12: The Way of Success, ¶ 16-26;
and "Droop Not Your Hands", ¶ 1-8.
Week of Nov. 19: "Droop Not Your Hands," ¶ 9-25.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 15, 1950

Semimonthly

RICHES OF THE FULL ASSURANCE
OF OUR UNDERSTANDING

FURTHER ENRICHMENT OF
UNDERSTANDING

CLERGY VOICE CRITICISM

HEAVENS DECLARE GOD'S GLORY

JESUS, FAITHFUL SON OF GOD

"BE FRUITFUL, MULTIPLY,
FILL THE EARTH"

©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".



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N. H. KNORR, President

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"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
Dg - 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

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CLERGY VOICE UNWARRANTED CRITICISM

ON August 2 the Watchtower Society released the *New World Translation of the Christian Greek Scriptures*. The very next day the *Toronto Daily Star* published on page one the following:

**"UNWARRANTED LIBERTY, SAY
CLERGY OF WITNESS BIBLE**

"Several clergymen and students of the Bible said today Jehovah's witnesses have taken unwarranted liberties in rejecting the idea of the Holy Trinity in a new translation of the Greek scriptures comprising the New Testament. Revealed yesterday, the version substitutes the words 'the spirit and the water and the blood' for the phrase 'Father, Son and Holy Ghost'. The latter translation is found frequently throughout the King James version of the New Testament, used by orthodox churches."

These critical clergymen are poorly informed, and in their haste to strive they open themselves to shame. They should have heeded the proverb: "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame." (Prov. 25:8) Informed Bible students know that the phrase "Father, Son and Holy Ghost" is not found once in the *King James Version*. Found once is the phrase "the Father, the Word, and the Holy Ghost", at 1 John 5:7. And what about the phrase "the spirit and the water and the blood"? Is it a substitu-

tion for the other phrase? No; those identical words appear in both the *King James Version* and the *New World Translation*, at 1 John 5:8. What the *New World Translation* did was merely drop the *King James Version* phrase at 1 John 5:7: "The Father, the Word, and the Holy Ghost: and these three are one."

Well, was that an "unwarranted liberty"? The critical clergymen thought so, for the press report continued: "Prof. B. W. Horan, Wycliffe College Bible authority, said the translation approved by the Watch Tower and Bible Society—official name of the Witnesses—can have no factual basis. He added: 'The words "Father, Son and Holy Ghost" are clear in the original Greek, our only authority, and are thus translated in all English versions. They are taking an unwarranted liberty, and once you do that sort of thing you can get almost anything out of the scriptures. They have no warrant at all for their interpretation.' Officials of the Anglican, United, Baptist, Presbyterian and Christian Science Churches agreed with Prof. Horan."

How can Horan be a "Bible authority" for Wycliffe College, and yet say this phrase is in the original Greek and is translated "Father, Son and Holy Ghost" in "all English versions"? The Greek originals were written in the first century of our common era, but it was not until the sixteenth century that these spurious words

crept into a Greek manuscript. In 1516 Erasmus produced a Greek "New Testament" text. He brought out several editions, and the first two did not contain the spurious words at 1 John 5:7. However, the omission of this forged text was noted by Catholic authorities, particularly by Stunica, and through subsequent contriving Stunica prevailed upon Erasmus to insert it in a later edition, against the better judgment of Erasmus. William Tyndale used this Erasmus later edition to revise his English translation, and it is this Tyndale version that is the basis of the popular *King James Version* of 1611. Thus we see how 1 John 5:7, never in the original Greek Scriptures, wormed its way into the *King James Version*.

And what about Horan's claim that this spurious trinitarian text is in "all English versions"? It is extremely difficult to believe he is so ignorant of the facts, yet that belief is perhaps more charitable than to think he deliberately falsifies. In 1881 there was published a revision of the "New Testament" of the *King James Version*, called the "English Revised Version". It omitted the spurious text 1 John 5:7, as had Benjamin Wilson's *Emphatic Diaglott* version a few years earlier. Almost invariably modern versions in English omit it.

The *American Standard Version* of 1901 did. When the Greek Scriptures of this version were revised and published in 1946, the spurious text was still missing. It is likewise omitted in Moffatt's modern translation (1922), in *An American Translation* by Goodspeed (1935), in *The New Testament in Basic English* (1941), in Darby's version (1949), in Weymouth's version (fifth edition, 1929), in the *Twentieth Century New Testament* (1901), in Rother-

ham's *Emphasised Bible* (1897), and so on through practically all modern English versions. The Baptist cleric, J. B. McLaurin, that protested against the *New World Translation* should have known that the American Baptist Publication Society copyrighted and published in 1924 a modern version of the Greek Scriptures, in which they omitted the spurious verse. (The other hasty critics of the *New World Translation* were D. B. Rogers, Church of England, F. W. Boorer, Christian Scientist, V. T. Mooney, United Church, and J. A. Munro, Presbyterian church.)

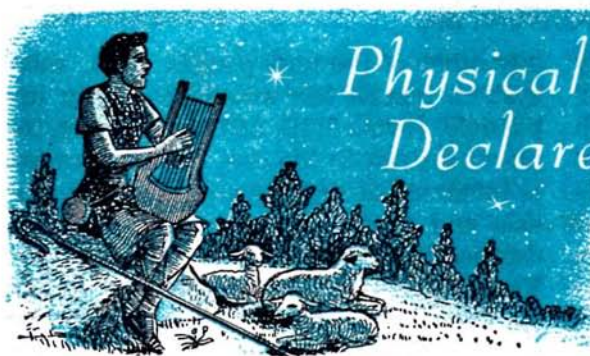
Catholic Monsignor Knox completed a translation in 1943, and while including the spurious text admitted in a footnote: "This verse does not occur in any good Greek manuscript." The Catholic Confraternity translation explained that it retained the text because the Holy See reserved to itself the right to pass on the text, but did admit that according to the evidence of many manuscripts the verse was spurious. The fact is that every informed clergyman knows that the words of 1 John 5:7, as in the *King James Version*, are not found in the most reliable Greek Scripture manuscripts, namely, the Vatican 1209, the Sinaitic, and the Alexandrine. The Greek text used as the basis of the *New World Translation* is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence. It does not contain the spurious words at 1 John 5:7.

In view of all this, what do we conclude? That the *New World Translation* did not take any unwarranted liberties, but that these clergymen voiced unwarranted criticism, and in their haste to do so have demonstrated ignorance or prejudice, or both, to their shame.



He that is hasty of spirit exalteth folly. He that answereth a matter before he heareth it, it is folly and shame unto him.

—Prov. 14:29; 18:13.



Physical Heavens Declare God's Glory

FILLED with profound reverence after viewing the vastness and celestial majesty of the starry expanse, King David of old was moved to exclaim: "O Jehovah, our Lord, how excellent is thy name . . . ! When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" (Ps. 8:1, 3, 4, AS) David was deeply impressed with the Creator's infinite greatness and his own smallness.

Today's astronomers are well-equipped with mammoth telescopes capable of penetrating stellar space to a great depth. So if astronomer David could come to his wise conclusions more than 3,000 years ago without even a pair of opera glasses, how reprehensible this well-informed modern age is for its impudent refusal to recognize Jehovah God as the all-wise Creator of the physical heavens! Surely they are without excuse, for Jehovah's "invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they [of this "brainy" world] are inexcusable".—Rom. 1:20, NW.

But just because today's so-called scientists and "wise men" are so nearsighted and self-centered that they fail to appreciate that Jehovah God is the great First Cause and Creator of the universe, this is no reason why the rest of mankind need follow their blind course and stupidly stum-

ble into the same pitfall of willful ignorance. Let the well-known scientific facts and figures speak for themselves, and as they show forth and tell of God's omnipotence, let us consider their testimony with an open, reasoning and logical mind. Consider this earth and our solar system, and, beyond this, the wonders of the universe, its glory, beauty, unity and unlimited expanse. Consider all of this, and a person with a reasonable mind must admit that there is a Creator, and that His wisdom, knowledge, power and eternity are far superior to anyone and anything else in cosmic space.

First consider this globe upon which we live, man's home among the stars and planets. To enumerate all the marvelous conditions that make life possible here would take many volumes. Hence, an epitome of some of these wonderful things must suffice. To quote a recent Watchtower publication, *Evolution versus The New World*, pages 35, 36:

"The earth is the only planet on which life as we know it could exist. If the earth rotated on its axis much faster or much slower, making days and nights much shorter or longer, all life would die either by freezing at night or by burning during the day. The sun is the earth's furnace, and our globe is just far enough away to be properly warmed for life to exist. But if the earth traveled much faster or much slower in its orbit around the sun it would be too far from or too close to the sun for life. The sun's surface temperature of 12,000 degrees Fahrenheit is just right for heating the earth. If the yearly average of

temperature on earth rose or fell fifty degrees, life would roast or freeze. Of all the stars and suns in the universe with their wide variations in size and radiation, it is our sun that is right for earth's inhabitants. If our moon were much nearer, the tides it causes would overflow the lowlands, erode the mountains, and with continents leveled water would cover the entire earth to a depth of a mile and a half. If the earth were not tilted twenty-three degrees on its axis we would have no seasons, the poles would lie in eternal twilight, water vapor from oceans would move north and south and pile up huge continents of snow and ice in the polar regions, leaving desert in between, and eventually the oceans would disappear and rainfall cease, and the accumulated weight of ice at the poles would cause the equator to bulge, with fearful results. The mixture of gases in the atmosphere is right, and if much different, if much lighter or heavier, life would cease. The mathematical odds that all of these and other essential conditions happened by chance are astronomical, are one in billions."

EARTH'S SIZE AND IMPORTANCE

Manifestly, this wonderful globe, with such varied conditions in perfect balance, did not come about by mere chance or through the operation of blind force or spontaneous evolution. Rather, it was designed and prepared by a Creator of infinite intelligence for the express purpose of supporting human creatures. "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." (Isa. 45:18, AS; 42:5; Ps. 115:16) He also made it to endure throughout eternity.—Eccl. 1:4. "Jehovah by wisdom founded the earth" for man's habitation, for had He chosen

any other of the nine planets in our solar system, human life would have been impossible. (Prov. 3:19, AS) On Mercury, the planet nearest to the sun, the temperature is hundreds of degrees above zero on one side and at the same time hundreds of degrees below zero on the opposite side. Venus, the second-nearest to the sun, is enveloped in perpetual clouds so dense that sunlight never reaches it. Next comes the earth, just right in location. On Mars, the fourth planet from the sun, the average temperature is about zero, and beyond Mars, on the other planets, life is impossible. What about our moon? Without an atmosphere and with a temperature change from daytime to nighttime of more than 400 degrees, there is not the slightest possibility that man could live on the moon. So let us all give thanks and praise to Jehovah, who, for our life and comfort and by his infinite wisdom, "hangeeth the earth upon nothing" at exactly the right distance from the sun.—Job 26:7.

Soldier boys that travel halfway around the world from home are impressed with the great size of the earth—25,000 miles around the equator. To little man the earth does seem very large, but compared with the sun and other heavenly bodies this globe is a mere grain of sand. If the sun were hollowed out and the earth placed in the center, our moon, which is 238,000 miles away from us, could continue in its orbit with 190,000 miles to spare. Little earth is less than 8,000 miles in diameter; majestic sun is 864,000 miles!

God "saw that it was good" to have the sun as a center hub about which our earth revolves, for it is earth's powerhouse and the source of its light, heat and energy. (Gen. 1:14-19) And what a terrific ball of fire it is! Of the sun's total radiated heat, only one part in 1,000 million parts ever reaches this globe, and yet this wee amount is so great that it taxes our comprehension.

Estimates say that it would be necessary to burn 1,000 million tons of coal each and every second to generate the amount of heat received.

Men of science and invention boast of the supersonic speeds to which they have attained, and the distances they hope some day to travel in rocket "space ships"; but, considering cosmic distances and planetary speeds, the greatest accomplishments of science are extremely small. The sun, for example, is 93,000,000 miles away on the average. But how far is that, little man? Well, if you were to ride a nonstop streamline train traveling 93 miles an hour, day and night, it would take you over 114 years to make the one-way trip to the sun! To reach the same destination from Pluto, outermost planet in our solar system, it would take more than 4,200 years.

At the same time our globe daily rotates on its axis with a surface speed at the equator of more than 1,000 miles an hour, it hurls itself around the sun at a speed of 62,000 miles per hour, without varying so much as 1/1000 of a second in this yearly trip of 558,000,000 miles. But this is not all. The whole solar system—our sun, moon, earth and the other planets—while maintaining this perfect timing among themselves, are all together speeding through space in the general direction of the star Vega at 43,000 miles per hour, a speed 21 times the velocity of a cannon ball. No man-made electronic timing device could regulate these motions with such accuracy or precision.

OUT AND BEYOND OUR SOLAR SYSTEM

When the God-fearing man David beheld the beauty and grandeur of the night sky he was looking far beyond this little solar system in which we spin. To him it was as if he were on the inside of a tent beholding a huge enclosing curtain interwoven with glistening jewels, diamonds and precious

stones. David knew that the same Jehovah God who made the earth had also fashioned the stars. All was His matchless handiwork. Isaiah the prophet, after looking into the same stellar vault of heaven, appreciated why Jehovah likened this mundane sphere to a lowly footstool.—Gen. 1:16; 2 Ki. 19:15; Ps. 102:25; 104:1, 2; Isa. 42:5; 44:24; 66:1, 2; Acts 7:48-50.

But what those men of old saw at one time was at the most only about 2,000 stars, a very small fraction of the celestial glory that makes up our galaxy, commonly called the Milky Way. The telescope has brought into view so many stars that man cannot even count them. In an area of the sky no larger than the Big Dipper's bowl, there are 50,000,000 stars, and estimates based on actual photographs say there are at least 50,000,000,000 stars in the Milky Way. Proved then that God's Word is true: man can no more count the stars than he can count the grains of seashore sands.—Jer. 33:22, *Mo.*

Then how big is the Milky Way in which so many billions of stars are "crammed"? Man can measure it fairly accurately, but after doing so his brain is too small to comprehend really how great a space it occupies. You doubt this? Do you want to try, where all others fail, to imagine how big our galaxy is? Then here are the figures.

Recall how far it is from here to the sun and how long it would take you to get there on a high-speed train—114 years. Well, the next-nearest star is 300,000 times farther away than the sun. If, after reaching it, you returned to earth your round-trip excursion would have consumed 69,000,000 years. No human can imagine how long a time that is, so how can one comprehend how far it is across the equatorial diameter of the Milky Way when it equals 4,000 of such round trips? Why, for a beam of light, streaking along at the speed of 186,000 miles per second, it would take it 33,000

years to cross from one side of the Milky Way to the other!

Man's imagination staggers to think that the sun is more than 108 times as great in diameter as the earth, and yet there is a countless host of other stars many times as large as the sun. Aldebaran is 40 times as large as the sun and 90 times as bright. But this is nothing. The largest star known to man, Antares, is 14,000 times as big as our sun. Think of that, a molten ball of fire 360,000,000 miles in diameter, and 90,000,000 times as bright as our sun! Only its great distance away makes it appear small.

YET GREATER THAN ALL THIS IS JEHOVAH

Like all of God's creation, there is endless variety among the stars. Each has its own astral beauty. "One star differeth from another star in glory." (1 Cor. 15:41) Some are white, some yellow, some blue, and others are red. Each travels at its own particular speed. The fastest-moving bright star is Arcturus, with a speed of 75 miles a second (about 270,000 miles per hour). Reason enough why God might use it to illustrate how small and powerless man is. "Canst thou guide Arcturus?" the Almighty asked Job. (Job 38:32) Some stars are cooler than our sun, others are twice, three times and even five times as hot. Some are brighter; others are extremely faint. A comet's tail is practically a vacuum, weighing only one four-sextillionth ($1/4000000000000000000000$) as much as a similar volume of air, whereas a *dwarf star* is so unbelievably heavy that a cubic inch of it weighs as much as 1,000 tons! Wonders indeed! showing forth the glory and majesty of their Creator.

Dwarfing man and exalting Jehovah even more, the giant telescopes disclose that this galaxy to which our earth belongs is only an island universe in the sea

of space. Out and beyond our Milky Way there are more than 100,000,000,000 other Milky Ways called nebulae, each containing billions of suns, stars and planets. The 200-inch Palomar telescope is able to reach out 1,100,000,000 light-years (one light-year equals six trillion miles), and still no end to the stars. This means that these stars are so far away that the light that left them 1,100,000,000 years ago is just now reaching our globe. So in view of such astronomical facts, such distances, how much greater than time and space and all that fill them must Jehovah God be! What powers of communication he must possess! For moment by moment he knows what is going on in the most distant corner of infinity. No, not even "the heaven and heaven of heavens" are able to contain Jehovah.—1 Ki. 8:27; 2 Chron. 2:6; 6:18.

Again the question: "What is man, that thou art mindful of him?" Again the only truthful answer: compared with God Almighty, Creator of heaven and earth, man is oh so very, very small! "Why, the nations are a mere drop in the bucket, no more to him than dust upon a balance! Before him all the nations are as nothing; to him they are but empty and inane. Then whom can you compare with God?" Jehovah God is he who "sits over the round earth, so high that its inhabitants look like grasshoppers; he spreads the skies out like a curtain, and stretches them like a tent. Lift high your eyes, look up; who made these stars? he who marshals them in order, summoning each one by name". Puny man cannot even number the stars, much less summon or call them by name.—Isa. 40:15, 17, 18, 22, 26, *Mo.*

If all this inanimate creation praises Jehovah because of who and what he is, then "let all the earth fear Jehovah: let all the inhabitants of the world stand in awe of him"!—Ps. 33:8, *AS*; 148:1-6.

JESUS

the Faithful Son of God



NO OTHER birth in all human history has equaled in importance the birth of Jesus. He who was God's spokesman or Logos, he who was God's first and only direct creation, he through whom all other things were made, this one laid aside his lofty invisible existence as a spirit creature and was born of human flesh in the lowly form of a man. Little wonder that at his birth angelic creatures jubilantly sang, "Glory to God in the highest; and on earth peace to men of good will."—John 1:1-14, *ED*; Rev. 3:14; Luke 2:13, 14, *Dy*.

And why did this "only begotten Son" of God lay aside his heavenly glory and become a man? (1 John 4:9) There are several very important reasons. Born of Mary, the daughter of Heli, Jesus became a natural descendant of King David, hence "the son of David". His foster father, Joseph, also a natural descendant of David, was able to hand Jesus the legal right to David's throne. (Matt. 1:1-17; Luke 3:23-38) Born perfect under the law covenant, Jesus was able to fulfill that law and put it to an end. (Gal. 4:4; Matt. 5:17) Being humbled in a bondman's form, even in the likeness of sinful man, he withstood Satan, maintained integrity, and proved qualified to be the vindicator of Jehovah God.—Phil. 2:5-8.

Furthermore, Jesus was a perfect human, no more, no less, the exact equal to the perfect man Adam. He was therefore able to lay down a perfect human life as the purchase price for all that Adam lost, namely, the right to perfect human life and to give life to posterity.—1 Cor. 15:21, 22.

It was the fall of the year 2 B.C., about October 1. The shepherds were still in the open fields watching their flocks, when an angel informed them of Jesus' miraculous birth. (Luke 2:8-20) The birth of this promised "seed", the one who was in due time to crush the head of the serpent, made that serpent, Satan, the Devil, exceedingly wroth. (Gen. 3:15) So the Devil tried to kill the infant Jesus. Warned by the Lord, the parents fled to Egypt. After Herod's death they returned and settled down in Nazareth. (Matt. 2:1-23) "And the child grew and became strong, filled with wisdom; and the favor of God was upon him."—Luke 2:40, *RS*.

At a Passover feast in Jerusalem, when but twelve years of age he amazed the learned doctors and wise men of the day by his questions and answers. When reproved by his mother for having failed to return home with them Jesus discreetly replied, "Did you not know that I must be in my Father's house?" (Luke 2:41-49, *RS*) As he grew up he learned the carpenter's trade from his foster father and "increased in wisdom and stature, and in favor with God and man".—Luke 2:52.

ENTERED PUBLIC MINISTRY AT 30

Reaching his full age of maturity according to the Jewish law, Jesus was baptized in the Jordan river. People are not baptized in the Jordan in cold December.

It was the fall of the year A.D. 29; proof that Jesus was not born December 25. (Luke 3:21-23) But why was the sinless Jesus baptized? Because he had made a consecration or contract to henceforth do his Father Jehovah's will and not his own. (Ps. 40:7,8; John 4:34) His baptism symbolized that he had made such an agreement.

Immediately after his baptism Jesus went into the wilderness and there spent 40 days preparing himself for his public ministry. At the end of that period the Devil came to him with very subtle temptations, which Jesus thwarted with the "sword of the spirit", God's Word. (Matt. 4:1-11) Thereafter, Jesus came in contact with some of the disciples of John, who became his companions as he traveled northward into Galilee. It was there in Cana, at the marriage feast, that Jesus performed his first miracle, turning water into wine.—John 1:29-51; 2:1-11.

Springtime, A.D. 30, with six months of gospel-preaching behind, with the whole country awakening to the Messiah's presence, it was time for Jesus to go up to Jerusalem for the annual Passover. There he found the money-changers and those that sold oxen, sheep and pigeons right in the temple. Fired with the zeal of Jehovah, Jesus made a whip of cords and, turning over the money tables and driving out dealers, cattle and all, said: "Away with these! My Father's house is not to be turned into a shop!"—John 2:13-17, *Mo.*

ALL GALILEE HEARS KINGDOM MESSAGE

Truly a man of action! Up and down the length and breadth of the land Jesus went, and on foot too, preaching and witnessing to the people: in their homes, in the market places, along the highways, in open-air gatherings on the mountainsides, anywhere and everywhere that the people would listen. Remember how he took time

to talk to that Samaritan woman at Jacob's well? (John 4:4-26) He also spent many hours on return visits, instructing the householders further in the Scriptures. And for all of this he never took up a collection.

The next two years following the Passover A.D. 30 Jesus concentrated his activity in the district of Galilee, broadcasting the thrilling message: "The kingdom of heaven is at hand!" (Matt. 4:17) Indeed so, for the King himself was present. But not everyone would accept this proclaimer of glad tidings. For example, when he entered the synagogue in his own home town of Nazareth and read from the book of Isaiah, chapter 61, and applied to himself the prophecy there recorded, the people scoffed at him as only a carpenter's son, and even tried to kill him. In striking contrast to his own townsmen were those of Capernaum, who listened attentively, "astonished at his doctrine: for his word was with power."—Luke 4:16-32.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4: 23) This first organized tour in Galilee was interrupted by the Passover feast at Jerusalem A.D. 31. There Christ cured a cripple on the sabbath, and as a result he clashed with the tradition-keeping Pharisees who sought to kill him. Jesus, however, gave all credit to Jehovah God: "The Son can do nothing of himself." (John 5:1-47) Back again in his Galilee territory, this plain-spoken preacher delivered that wonderful talk known as the "sermon on the mount". —Matthew, chapters 5, 6, 7.

HASTE REQUIRED TO FINISH GREAT WORK

The last half of Jesus' ministry was packed full of work and excitement. Not once, but three times he must go over the Galilee territory. He must bear witness to

Perea, on the other side of Jordan. His fame brought great crowds to hear the important Kingdom message, yet at the same time the "mysteries of the kingdom of heaven" contained in the parables were meant only for the disciples. (Matt. 13: 1-53) Continually performing many miracles—healing the diseased, crippled, sick, and reviving the dead—Jesus also fed one multitude of 5,000 men and another of 4,000, "beside women and children." (Matt. 14:13-21; 15:32-38) Along with these public demonstrations and talks he also managed to give exhortations on humility, meekness, love toward one another, forgiveness and mercy.—Matt. 18:1-35.

Passover came while Christ was on his third tour of Galilee, but this feast he did not celebrate in a *public* way. He was again at Jerusalem for the feast of tabernacles in the fall of the year. By then the time was running out. The harvest was great; the laborers few; scarcely six months left to finish the work. Jesus therefore sent out seventy more disciples to prepare the field for his ministry, and then speedily he swung up through Samaria, crossed the Jordan, went into Perea, crossed Jordan again in order to raise Lazarus from the dead, went back through Samaria for another visit over Perea, and then returned to Bethany only a few days before the great and final Passover.

That was a lot of traveling and preaching to pack into six months, a fitting build-up for what he would accomplish in the last six days of his sojourn here on earth. (Luke 10:1 to 11:28) But, even at that, he took time along the way to show kindness and tender compassion toward all, including little children.—Mark 10:13-16.

That final and great week, the last act, so to speak, of a stupendous drama and one which climaxed Jesus' public ministry, was staged in and around Jerusalem. Riding into Jerusalem in triumphal procession,

Christ offered himself as King amid joyful acclaim. Then he cleansed the temple the second time by driving out the religious racketeers who had made his Father's house a den of thieves. (Matt. 21:1-16) The next day, in his parables Jesus exposed the clergy as the ones that would be guilty of rejecting and killing the Messiah, the heir of the Kingdom, and further denounced them, saying: "Woe unto you, scribes and Pharisees, hypocrites!" And to the nation as a whole he said: "Behold, your house is left unto you desolate."—Matt. 21:17 to 23:39.

In an upper room in Jerusalem, Nisan 14, A.D. 33, Jesus celebrated the last Passover with his apostles, washed their feet for an example in mutual love and service, instituted the Memorial with the eleven faithful ones, and then gave them much valuable instruction. (John 13:2 to 17:26) Momentous events followed in quick succession. The agonizing scene in the garden of Gethsemane was followed by the betrayal of Jesus and his arrest and trial before the Jewish high court, the Sanhedrin. Turned over to Pilate the politician, he was sent on to Herod, who mockingly returned him to Pilate the governor, who, though he knew Jesus was innocent, delivered him over to be killed in order to satisfy the lust of the bloodthirsty clergy! (Matt. 26:36 to 27:31) Nailed to an accursed torture stake between thieves, this beloved Son of God, after suffering hours of mockery and torture, cried out, "It is finished!"

Jesus had fought a good fight, he had completed his testimony as God's "faithful and true witness", he had proved the Devil a liar, he had purchased the right to life lost to Adam's offspring, he was indeed worthy to be the great vindicator of Jehovah God. For such obedience, Jehovah resurrected his faithful Son with a spiritual body and exalted him to a position in the universe far above all other creatures, "that

at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11.



"Miserable Comforters"

CHRISTIANS are commissioned to "comfort all that mourn". (Isa. 61:2) But the clergy of Christendom's orthodox religions do not bear the fruits that identify them as Christian comforters. For example, where is any solid comfort in the following statement that Catholic Jesuit Robert I. Gannon, ex-president of Fordham University, made to an audience of high school youths?—"Your generation has a different point of view. You were born into chaos. It is part of the providence of God that you, our sons and daughters who have to pick up the pieces of the modern age, should look on disorder and uncertainty as a normal condition to be faced without surprise or fear."

Why should a Catholic priest say that it is God's providence that we should view chaos and disorder as normal? Such hardly matches the scripture at 1 Corinthians 14:33, as translated by Monsignor Knox: "God is the author of peace, not of disorder." After adults make a mess of things, of what comfort is it to tell youth "to pick up the pieces"? And if in the providence of God the messy disorder is normal, why tell youth to make it abnormal by picking up the pieces?

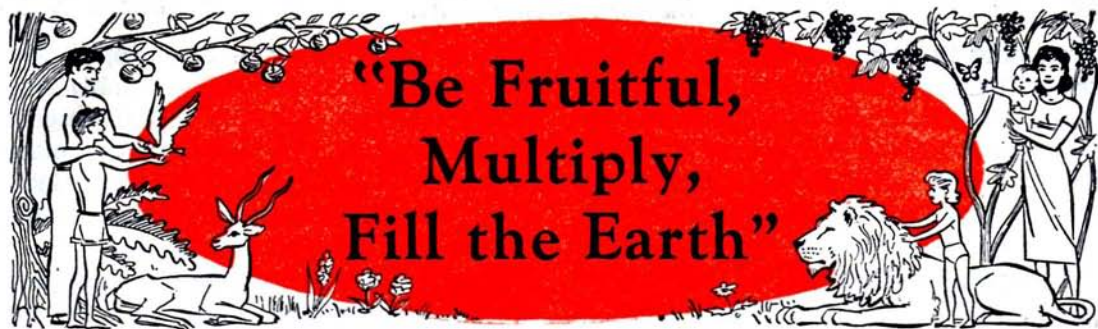
Gannon's empty words will not forestall the fear Jesus said would come in these days, due to the chaos and disorder of our times: "Men withering away for fear, and expectation of what shall come upon the whole world." (Luke 21:26, *Dy*) Jesus did not brush off this fear as normal and as "part of the providence of God", but offered real comfort concerning it, showing that it and other abnormal conditions of the last days were due to Satan, and were forerunners to the final end of this old world and the beginning of Jehovah's righteous new world.—Luke 21:28; Rev. 12:12; 21:1-5.

This abnormal dose of woes from Satan began when he was ousted from heaven in 1914 by the newly enthroned King, Christ Jesus, and it is noteworthy that the New York *Sunday News*, in reporting Gannon's state-

ment, said that the year before that heavenly event was the last normal year in history, as follows: "Today's world is in a chaotic fix, what with old empires rocking crazily from the effects of the latest great war, and with U. S. Democracy, British Socialism and Russian Communism battling for the minds of mankind. Further, the world has been in more or less chaos for quite a while now. The last completely 'normal' year in history was 1913, the year before World War I began. . . . Where it all comes out, we haven't a guess. Maybe the end, as some gloom merchants predict, will be an atomic suicide by the whole human race."

When the faithful man Job was under assault by Satan because of integrity toward Jehovah God, he was visited by "three friends" who came "to comfort him". (Job 2:11) But after listening to their supposed wisdom on the distressing circumstances in which he found himself, Job cried out: "Miserable comforters are ye all. Shall vain words have an end?" Or, to give his words as rendered by the Catholic Douay translation of the Bible, "You are all troublesome comforters. Shall windy words have no end?" (Job 16:2, 3) Those who babble about these times as being normal and "part of the providence of God" are certainly "miserable comforters" and rate no higher value than that Job placed on his "three friends".

True Christians can and do give real comfort to those that mourn, and who are meek enough to listen to God's Word on the present perilous times in which we find ourselves. It is wrathful Satan that is authoring the chaotic and disordered conditions now, but the signs of the times indicate that soon he and his wicked world will meet their destruction, and in their stead will be Christ's kingdom ruling over a cleansed earth of joyful men of good will. Then the providence of God will see to it that peace reigns. All may now take comfort in the fact that then, in both heaven and earth, God will be an "author of peace, not of disorder".



TO THE first human pair, Adam and Eve, God stated, "Be fruitful, multiply, fill the earth, and subdue it; have dominion over the fish of the sea, the birds of the air, the domestic animals, and all the living things that crawl on the earth!" (Gen. 1:28, *AT*) That this is God's purpose regarding the earth is also made clear at Isaiah 45:18, where we are told that God formed the earth to be inhabited.

Since that is God's purpose regarding the earth, it will be accomplished, for he further states: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. 46:11.

The command, "be fruitful, multiply, fill the earth," coming from Jehovah God himself, would therefore be an authoritative command, or a *mandate*; and he being the Divine One, it would be a *divine* mandate. When this divine mandate was given to our first parents they were perfect and righteous, for all God's work is perfect. (Deut. 32:4) To assist them to continue in the way of righteousness and obedience and to protect them from evil, God provided them with a guardian angel. (Ezek. 28:13, 14) However, this guardian angel became filled with pride and selfishly ambitious. To further his ambitious scheme he lured our first parents into a course of disobedience resulting in their death. That cherub has since been known by the names Dragon, Serpent, Devil and Satan. (Rev. 20:2) Although at the time of his rebel-

lion God decreed his destruction, he has been permitted to continue his nefarious activity up to the present time as "god of this world". (Gen. 3:15; 2 Cor. 4:4) The purpose of that divine mandate being to have children brought forth in righteousness and unto life, it follows that under such unrighteous conditions and with Adam and Eve under the sentence of death the mandate could not be carried out as originally purposed by Jehovah God. Since God's purposes do not change, we may confidently expect that divine mandate yet to be fulfilled.

Who will fulfill that divine mandate? Not Christians who hope to share heavenly glory with Christ Jesus, for the divine mandate is to be carried out on earth by human creatures. (See John 14:2, 3; 1 John 3:2; Rev. 20:5, 6.) Glorious spirit creatures in heaven could not carry out such a command.—1 Cor. 15:43, 44.

Neither will the resurrection of the dead be the fulfilling of that divine mandate. (John 5:28, 29) True, it will contribute to the filling of the earth, yet such would be done by the power of God and not by creatures in obedience to his mandate. Nor will the resurrected multitudes be privileged to do so, for Jesus plainly stated that such will not marry nor be given in marriage.—Matt. 22:30.

Who then will fulfill that divine mandate? The facts show that today God has bestowed his spirit upon many without

awakening in them the hope of heavenly glory. These are described as a "great multitude" coming from all nations and are shown as standing before the throne of God ascribing salvation to him and to the Lamb. (Rev. 7:9-17) Seeking righteousness and meekness, they have the promise of being hidden in the day of God's anger. (Zeph. 2:1-3) After that expression of wrath they will share in a fulfillment of that divine mandate.

THE FLOOD PROPHECIC

The events leading up to the flood of Noah's day and those immediately following serve as a key to unlock these truths to us, picturing with remarkable accuracy what is now taking place and will shortly follow. That the time of Noah had prophetic significance Christ Jesus himself made clear, saying: "And as were the days of Noah, so shall be the presence of the Son of man."—Matt. 24:37, AS, margin.

Regarding Noah's day we read: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast . . . But Noah found favor in the eyes of Jehovah." Why? Because "Noah was a righteous man".—Gen. 6:5, 7-9, AS.

Jehovah God therefore commanded Noah to build an ark or huge boat, into which he was to take his family and certain animals. Noah obeyed, thereby proving his faith by his works. And he further bore testimony to his faith by preaching, warning the wicked of the flood.—Heb. 11:7; 2 Pet. 2:5.

The ark served as a place of protection for Noah, his family and the animals he took therein. What did it picture? God's provision for protecting his people at the

present time from the catastrophe, the battle of Armageddon. (Rev. 16:16) And what is that provision? It is God's organization, and it will serve as the place of protection from the expression of God's wrath against his enemies, even as did the ark for Noah and his family.

After the ark had served God's purpose in keeping alive the righteous ones and the flood waters had fully subsided and the earth was dried, God commanded Noah to come out of the ark, together with his family and all the animals. (Gen. 6:18; 7:2-11; 8:14-16) Noah and his family were the only human creatures alive at that time and all of them were considered righteous by God. To these he restated the divine mandate: "Be fruitful, multiply, and fill the earth." (Gen. 9:2, AT) However, not being actually righteous and perfect but merely accounted so because of faith and obedience, they could fulfill that command in only a pictorial way.

In contrast to the sons of Noah, the great multitude who survive Armageddon will be able to carry out that divine mandate in actuality because they will receive the benefits of the ransom sacrifice of Christ Jesus. (Matt. 20:28; Rom. 5:18, 19) Having been accounted worthy of being preserved through the destruction of this evil system of things because of their faith and obedience, continuing in such way they will gradually be lifted to perfection and actual and complete righteousness. (Isa. 26:9) Satan and his demon horde will no longer exert any evil influence over mankind, but will be abyssed for a thousand years. (Rev. 20:1-3) In their stead Christ Jesus and his bride will shower blessings upon obedient mankind.—Rev. 21:4, 5.

The question then arises: Since those who will comprise the great multitude are now being gathered, is the marriage of any of them now and their bringing forth children now the beginning of fulfilling the

divine mandate? The fact that none of Noah's sons had any children born to them before or during the flood would indicate that the answer to that question should be No. Only eight humans entered the ark and only eight came forth. (Gen. 7:13; 8:16; 1 Pet. 3:20) In harmony with the fact that the divine mandate was first restated after the flood, the first child mentioned was born two years after the flood. (Gen. 11:10) The conclusion is therefore inevitable that the time for the fulfillment of the divine mandate is after Armageddon.

Since the carrying out of the command to "be fruitful, multiply, fill the earth" waits until after Armageddon, does that mean that those who now marry and rear children are violating God's laws? No, for the Scriptures show that "marriage is honourable in all".—Heb. 13:4.

The question then presents itself: What about those who now marry or who were married at the time they heeded the call of warning to flee into the antitypical ark by associating themselves with God's organization? Will they have the same mates after Armageddon? If both mates are preserved through that catastrophe they will continue as man and wife. The end of the old world will not dissolve such marriage ties. The Scriptures show that only the death or the unfaithfulness of one's mate frees one from the covenant entered into at the time of marriage. This latter fact should have a sobering effect upon all those contemplating marriage now.

The fulfilling of the command "be fruitful, multiply, fill the earth" by the great multitude surviving Armageddon and the *complete* filling of the earth by the resurrected millions will be in vindication of Jehovah's supremacy. How so? Because this was the original purpose of Jehovah God as announced to the first human pair in the garden of Eden, and the rebellious cherub who became Satan the Devil staked

everything on his ability to thwart that purpose to fill the earth with God-fearing people and thus demonstrate that God was not supreme. Having turned aside Adam and Eve, he boasted that he could do the same with all of their offspring. (Job 1 and 2) It was for the purpose of giving him time to prove that boast that God permitted him to remain.—Ex. 9:16, AT.

To maintain his supremacy Jehovah God must exercise his justice and power in the destruction of the wicked. Could he do so and still realize his purpose regarding the earth? That was the issue. The facts show that he has been and is able to do so, for, even as he had faithful men and women on the earth before the flood whom he preserved during that catastrophe, so he has men and women on the earth now whom he is justified in preserving through the expression of his wrath against all unrighteousness at Armageddon, because of their faith and obedience. These who thus prove Satan's boast that he can turn all men away from Jehovah God to be a lie will be rewarded with the blessings of the new world, including the fulfillment of the command "be fruitful, multiply, fill the earth". Also, thereby they will have a still greater share in vindicating Jehovah's supremacy by making his purpose regarding the earth come true; namely, the earth filled with a righteous race of human creatures living in an earth-wide Paradise, who will have dominion over the lower animals and who will serve God in spirit and in truth.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not labor in vain, nor bring forth children for destruction; for they are a race of the LORD's blessed ones, and their offspring shall remain with them. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox."—Isa. 65:21, 23, 25, AT.

Riches of the Full Assurance of Our Understanding

"Their hearts may be comforted, that they may be harmoniously joined together in love and with a view to all the riches of the full assurance of their understanding, with a view to an accurate knowledge of the sacred secret of God, namely, Christ."—Col. 2:2, NW.

JEHOVAH God wants his people to understand his written Word, the Bible. By understanding we gain the full assurance concerning what we believe. It is only when we understand that we can declare our beliefs to other people and can do so with strong conviction that we have the truth, which is worthy of acceptance by all. There is not much good in hearing something and yet not understanding it, for then it does not mean anything to us. We can never do right without understanding what the will of God is. Rather, we are sure to act foolish in his sight, and this would not win his approval. But when we understand his will as contained in his written instructions, we can do it. And as we do so it builds up a full assurance of hope in us, and we can firmly hold on to that hope to the end, till we inherit what God has promised and we reap his good reward for our service. We want to understand how to approach him properly in prayer and what to pray for, that we may gain an answer. Then we can draw near to him in full assurance. We want to understand definitely what the hope is which he has set before us, that we may never suffer the disappointment of false hopes, having wasted all our efforts in aiming wrong. (Heb. 6:11, 12 and 10:22, 23, NW) Hence we cannot afford to underrate the riches of the full assurance of understanding.

² As far as the vast majority of mankind is concerned, the Bible, in which God's will and purpose are expressed, is written in dead languages, Hebrew and ancient common (*koiné*) Greek. For that reason the original Bible has needed to be translated for us to know what it says. Even then it has to be translated or explained in such a way as to give us an understanding of what it says. Already five centuries before Christ the Hebrews or Israelites themselves had to have their own Hebrew Scriptures translated to them in order to grasp their contents. Jerusalem had been destroyed and the survivors had been carried captive to Babylon. During their seventy years of exile there a new generation had grown up. Because of the close association of the rising generation with the Babylonians they had lost their mother tongue and had come to speak Ar-a-ma'ic, a language similar to Hebrew and related to it. This is what they spoke when they were restored to their homeland. Eighty-two years after they were restored Governor Nehemiah succeeded in rebuilding the walls of Jerusalem. They had a celebration over it, at which Ezra the priest and other Levites read the Bible to the assembled people. But for the audience in general to understand it these readers had to interpret it to them. On this we read, at Nehemiah 8:7, 8: They "explained the meaning

1. How do we gain the full assurance of understanding? For what purpose?

2. Why did Hebrews in Nehemiah's day need to have the Bible translated to them?

of the law to the people as they stood; they read from the book, from the law of God, translating as they went and explaining the meaning, so that the people understood what was read". (Mo) By having the Bible text translated from Hebrew to the Aramaic which they spoke, the people came to understand what God's law was.

³ Today in many countries many of our Bible translations are in out-of-date language and so are not fully understandable but need explanation in modern terms. For example, the Roman Catholic Douay Version of the Bible was completed in 1610. The popular German translation by Martin Luther was completed in 1534, but later revised by him. The most popular Bible edition, the *King James* or *Authorized Version*, was published in 1611. Thus these Bible versions are hundreds of years old, and by now languages have undergone great changes in meanings of words and in forms of expression. Also our understanding on the meaning of the original Hebrew, Aramaic and Greek of the Bible has improved, to make possible a more accurate translation. Quite properly many translations that make use of the present-day advantages have appeared in modern speech, and all these cast a brighter light upon the pages of the Holy Scriptures. At the time of publishing this, the latest and doubtless most unique version to appear is that entitled "New World Translation of the Christian Greek Scriptures", first released on Wednesday afternoon, August 2, 1950, at the 8-day international Theocracy's Increase Assembly of Jehovah's Witnesses, Yankee Stadium, New York city. A reading of this version, produced by the New World Bible Translation Committee, adds tremendously to our riches of the full assurance of our understanding of God's Word. Its striking features are many.

As we here take note of some of them, it would be well for any readers having a copy of this new version to have it at hand for consultation.

DISTINGUISHING OF WORD MEANINGS

⁴ In the *King James Version* as well as in other old versions great misunderstanding has been caused by rendering two or more different words in the original Greek by one English word. The *New World Translation*, however, maintains the fine distinctions between the original words, and thereby aids toward the right interpretation of the Scriptures. Take, for instance, the word "world". In the *King James Version* it is used to translate four different Greek words: *ai-on'*, *gē*, *kosmos* and *oi-kou-me'nē*. In Jesus' prophecy on the end of this world organization all four words occur. The *King James Version* does not differentiate between three of them; it renders all three "world". But note the new version's readings where the three words are found at Matthew 24:3, 14, 21; 25:34, NW: "While he was sitting upon the mount of Olives, the disciples approached him privately, saying: 'Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the [*ai-on'*] system of things?' " Jesus replied: "This good news of the kingdom will be preached in all the [*oi-kou-me'nē*] inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." "For then there will be great tribulation such as has not occurred since the [*kosmos*] world's beginning until now, no, nor will occur again." "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the [*kosmos*] world's foundation." Such translation can in no way lead readers to deduce that it is our literal earth that is to come to an

3. Why are modern translations of the Bible proper today? Which is a most unique version among them?

4. How does this version distinguish between words translated *world*?

end, but it is the system of things. That the term "earth", which the *King James* renders "world" at Revelation 13:3, can be used in a symbolic way is shown by the new rendering: "And all the earth [*gē*] followed the wild beast with admiration." (NW) Here, of course, *earth* means the people dwelling on the earth. Thus we see that only the one word [*kos'mos*] is translated *world* throughout the new version. The one exception to translating it *world* is where 1 Peter 3:3 applies *kos'mos* to women's adornment.

⁵ The name *Gentile(s)* is dropped and the force of the original word is brought out by rendering it "nations", or "man of the nations", or "people of the nations". (Matt. 24:14; 18: 17; 6:7, NW) Note this one instance, Jesus' final command to his disciples: "Go therefore and make disciples of *people* of all the nations, baptizing them [the people, and not the nations] in the name of the Father and of the Son and of the holy spirit."—Matt. 28:19, NW.

⁶ The word *pneuma* has the basic meaning of invisible, active force, and the new translation brings it out in five ways. First, as an unseen force in action, whether the wind or an impersonal spirit: We read: "The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that has been born from the spirit." (John 3:8, NW) Second, as an unseen, heavenly person: "God is a Spirit." (John 4:24, NW) Third, as a mental attitude or inclination: Whereas the *King James* says, "The Lord Jesus Christ be with thy spirit," the new version says: "The Lord be with the spirit you show." (2 Tim. 4:22, NW; also Phil. 4:23, NW) Fourth, as a moving or inspiring force: Instead of using the uncertain expression

"in the spirit", John is made to say: "By inspiration I came to be in the Lord's day." (Rev. 1:10, NW) This shows John came under the spirit's power. Fifth, as an utterance inspired by an unseen source: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world. . . . this is the anti-christ's inspired expression which you have heard was coming." (1 John 4:1-3, NW) "And I saw three unclean inspired expressions that looked like frogs come out of the mouth. . . . 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. 16:13, 14, NW.

⁷ The *King James* renders two different Greek words as "blessed". The new version always distinguishes between them and renders the one (*mak'ari-os*) as "happy". For instance, in the sermon on the mount we read: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those who mourn, since they will be comforted." And so on; so that we cannot any longer call them "beatitudes" in accord with the Latin *Vulgate*. We must call them states of happiness or felicities. (Matt. 5:3-12, NW) Consistent with this, Jesus' human mother Mary is heard to say: "My soul magnifies Jehovah, . . . For, look! from now on all generations will pronounce me happy." (Luke 1:46-48, NW) We likewise read of the "happy God" and of the "happy and only Potentate". (1 Tim. 1:11; 6:15, NW) God and his Son are happy!

⁸ In the *King James* at Hebrews 12:1,

5. What improvement does it make over the former translation *Gentiles*?

6. How does it bring out the sense of "pneuma" in five ways?

7. How does it distinguish between happiness and blessedness?

8. How does it show the length of existence of Jehovah's witnesses?

why the writer should suddenly introduce the word "witnesses" has led to a variety of interpreting, many thinking he means spectators witnessing an athletic race. But the new version shows that the related verb meaning "to bear witness" is used four times in the preceding chapter where he discusses faith and where he says: "By means of this the men of old times had witness borne to them." He specifically names Abel and Enoch as having had this witness, and ends the chapter, saying: "And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise, as God foresaw something better for us." He then opens the next chapter, saying: "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." (Heb. 11:2, 4, 5, 39, 40; 12:1, NW) So we awake to the fact that the writer means the witnesses of Jehovah from Abel on to John the Baptist. By this we know that Jehovah's witnesses did not have their beginning first in 1931, when that Scriptural name was publicly confessed at our international convention in Columbus, Ohio, to distinguish us from the hundreds of sects professing to be Christian.

⁹ Modern versions render several Greek words by "household", including the word which occurs only once, at Matthew 24:45. But here the new version makes a striking distinction, rendering the text: "Who really is the faithful and discreet slave whom his master appointed over his *domestics* [*oi.ke.tei'a*] to give them their food at the proper time?" (NW) The similar text at Luke 12:42 enlarges on the word *domestics* by using the words "body of attendants", showing what "domestics"

means. There seems to be only one other English translation that holds with this rendering "domestics", and that is Murdock's translation from the Syriac version. The translation from the Syriac by A. S. Lewis renders it "companions", that is, companion slaves. All other versions indifferently render it "household". But Osty's 1949 French translation agrees by rendering it "domestiques"; and the German translations by Luther and by Perk (1947), and the Elberfelder, agree, and also the Spanish translations by Nacar-Colunga (1948) and by Bover-Cantera (1947) and the Hispano-Americana, and also the Portuguese translation by J. F. D'Almeida.

¹⁰ With this accurate rendering we can appreciate how our Lord promotes this consecrated service organization which he pictures as the "faithful and discreet slave" at this end of the world. Before being promoted the slave is put over only the Lord's "domestics", or "body of attendants", to give them their spiritual food at the proper time; and so we can see how one in his position could turn evil and start beating his fellow slaves. But what promotion does the discreet slave organization get for faithfully feeding all the Lord's domestics? Jesus' prophecy on the world's end answers: "Happy is that slave if his master on arriving finds him doing so. Truly I say to you that he will appoint him over [what?] ALL his belongings." (Matt. 24:46, 47, NW; Luke 12:43, 44) And now the facts show that Jesus promoted his anointed slave class in this way since 1919.

DEATH STATE, "HELL," AND SOUL

¹¹ Jesus compared death to a sleep. Speaking of the death of his dear friend he said: "Lazarus our friend has gone to rest, but I am traveling there to awaken

9, 10. How does it emphasize the promotion of the wise, faithful servant?

11. How does it show that the death state is like sleep?

him from sleep." Then in explanation he said outspokenly to his disciples: "Lazarus has died." (John 11:11-14, NW) Our new version shows where the verb "sleep" means death. When the martyr Stephen was being stoned and had said his last word, we read: "And after saying this he fell asleep in death." Also, David "fell asleep in death and was laid with his forefathers". As for a wife, "if her husband should fall asleep in death, she is free to be married to whom she wants." To Christians the apostle says: "We do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no hope." And those who ridicule us today for our warning of the world's end were foretold as saying to us: "Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning."—Acts 7:60; 13:36; 1 Cor. 7:39; 1 Thess. 4:13; 2 Pet. 3:4, NW.

¹² Consistent with the fact that the death state of those redeemed by Jesus is like a sleep, the new version clearly distinguishes between three different Greek words, rendering them respectively as Hades, Gehenna and Tartarus. The *King James* renders all three words by the one English term "hell". This has led to many a hell-fire sermon and to much confusion and mental agony of those who lost loved ones in death. The word "hell", with the terror which the religious clergy have loaded into it, does not appear in the *New World Translation*. Its appendix contains an illuminating explanation of Hades, Gehenna and Tartarus, showing their restricted meanings and the difference between them.

¹³ The footnotes below the translation show that Hades corresponds with the Hebrew "She'ol" and applies to the com-

mon grave of mankind redeemed by Christ and it will one day be completely emptied by the resurrection of all who are in their individual graves. Hence Peter applies the prophecy to Jesus when he was in the common grave of mankind: "You will not forsake my soul in Hades." He adds that David the prophet here "saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades". (Acts 2:27, 31, NW) Later Jesus tells John: "I have the keys of death and of Hades." The vision of when he applies those keys reads: "And death and Hades gave up those dead in them, and they were judged individually according to their deeds. And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire." That means the death or finish of Hades. The symbolic "lake of fire" corresponds with Gehenna and pictures everlasting destruction. Jesus tells us so in these words: "Do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." Jesus contrasts life and Gehenna, because to be condemned to Gehenna means to be blotted out from all life. (Matt. 10:28; 18:9; 23:33; Mark 9:43-47, NW) The third term, *Tartarus*, applies only to the fallen angel spirits, and not to us humans. Occurring just once, at 2 Peter 2:4, it describes such angels' present abased condition for their sinful rebellion against Jehovah God.

¹⁴ In a text just quoted, Jesus declared God had the power to destroy both the human body and the soul in Gehenna. This awakens us to the awful fact that the human soul is destructible and by no means immortal as the pagan philosophers Pythagoras, Socrates and Plato taught. The Christian truth on the human soul's mor-

12. As to "hell", what three Greek words does it distinguish? How?

13. What does it show those three Greek words to apply to or mean?

14. How does it give prominence to the mortality of the human soul?

tality and destructibility is given unusual prominence in the new Bible version in that it consistently translates the Greek word *psyche* by the one word "soul" in the 102 occurrences of the Greek word. This proves to be, not bunglesome, but very revealing on how the clergy of Christendom have adopted and taught pagan falsehoods about the human soul instead of Christian truth.

¹⁵ The Appendix groups the occurrences of the word *psyche* under different headings to show that the soul is distinguished from the spirit and that live persons or creatures are themselves souls. For example, 1 Corinthians 15:45 (NW) reads: "The first man Adam became a living soul." And 1 Peter 3:20 (NW) reads: "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." But concerning the human soul's mortality, hear Jesus' further words: "Is it lawful on the sabbath to do a good deed or to do an injury, to save or to kill a soul?" (Mark 3:4; Luke 6:9, NW) Also: "Whoever seeks to keep his soul safe for himself will lose it, but whoever loses it will preserve it alive." "He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life." (Luke 17:33; John 12:25, NW; compare Joshua 10:28,30,32,35,37,39; 11:11) "My soul is deeply grieved, even to death." (Matt. 26:38; Mark 14:34, NW) And so with many other scriptures. But this Christian doctrine that our souls die and that the dead are unconscious and inactive is in full harmony with the comforting doctrine of resurrection.

15. How does the appendix show features about "soul"?

Further Enrichment of Understanding

ONE of the most important parts of speech of any language is the verb. It is doubtless the most difficult part of speech to master. To enrich our understanding of the Christian Greek Scriptures fully the translator must understand that complicated part of Greek speech, the verb. It has a number of voices and tenses and modes. A number of distinctions between all these were dying out with the passing away of the classical Greek and the prevalence of the common or *koinē* Greek in the days of Jesus and his apostles. Yet the modern translator cannot afford to be careless and loose as to the exact shade of

meaning of a verb. In Greek the verb tenses not only express the time of an action or state, but also the kind of action, whether starting out, or continuative, or repetitious, or completed at a certain point. Attention to such senses contained in the verb forms leads to a precise translation and a nicety of expression. To some readers it may look like a free translation rather than a literal one, but such is not actually the case. A brief consideration of some cases which show the attention that the *New World Translation* has given to the descriptive force of the verb will prove enlightening.

² It appears that, except in the book of

1. How has the new translation been careful about the Greek verb?

2. What does it do with the historical present tense of the verb?

Revelation, the *New World Translation* has done away with the historical present and has rendered all cases of it as verbs in the past tense. Thus, where the *King James* reads, "Then the devil leaveth [historical present] him, and, behold, angels came and ministered unto him," we now read: "Then the Devil *left* him, and, look! angels came and began to minister to him." (Matt. 4:11, NW) Note that expression, "began to minister," instead of "ministered". This is because the verb "minister" is put in the imperfect tense and here it denotes the beginning of an action that continues for a time.

³ A fine rendering of the present tense where it denotes action that still continues from the past is given us at John 5:17. The *King James* reads: "My Father worketh hitherto, and I work." But the new version reads: "My Father has kept working until now, and I keep working." (NW) Another good rendering of the present tense which denotes duration or continuance of action is at John 17:3, which reads: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (NW) Not just coming to know, but their *continuing* to know, or rather, their taking in knowledge of God and Jesus Christ results in everlasting life. A continuative present we find at Matthew 16:4: "A wicked and adulterous generation keeps on seeking for a sign." (NW) The rendering of the present tense of verbs in the form of a command is interesting. For example: "Continue to love your enemies and to pray for those persecuting you." "Keep on, then, seeking first the kingdom." (Matt. 5:44; 6:33, NW) "Finally, brothers, carry on prayer for us." (2 Thess. 3:1, NW) As for negative commands: "Stop judging, that you may not be judged." (Matt. 7:1, NW)

To Mary Magdalene Jesus says: "Stop clinging to me. For I have not yet ascended to the Father." (John 20:17, NW) And the man in bed says to the friend knocking at his door at midnight: "Quit making me trouble." (Luke 11:7, NW) In these cases the action has been going on, and now the command is to stop it or quit it.

⁴ Take, now, the imperfect tense: It may express not only the start of an action that continues, but also an attempt to do something. Hence, instead of John's forbidding a man, we read: "John said: '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.' But Jesus said to him: 'Do not you men *try to prevent* him.'" (Luke 9:49, NW) Also, Abraham did not actually sacrifice his son, Isaac, but we read: "By faith Abraham, when he was put to the test, offered up Isaac, and the man that had gladly received the promises *attempted to offer up* his only-begotten son."—Heb. 11:17, NW.

⁵ The Greek has also a peculiar tense called the "aorist", which means "not bounded" as to time. Verbs in the aorist tense may be rendered in a variety of ways according to their context. It is interesting at times to make a difference between these and verbs in the present tense or in the perfect tense. The aorist tense may mark a definite occurrence of something at an unstated time in the past. That is why we read, at Matthew 3:17: "This is my Son, the beloved, whom I have approved." (NW) Again, it may denote customary or proverbial action, as at John 15:6 (NW) on the vine and the branches: "If anyone does not remain in union with me, he *is cast out* as a branch and *is dried up*." (Also Matthew 11:19; Luke 7:35, NW) Then there is the letter-writer's aorist tense. While at it he

3. How does it render the present tense to show continuous action and the command to do it no more?

4. How does it show the imperfect tense expresses attempted action?

5. What does "aorist" mean? How does it render this verb tense?

describes his writing as past, because it will be so when his readers get his letter; but today we say it in the present tense, as at 1 John 2:13, 14, NW, "I write you, young children, because you have come to know the Father. I write you, fathers, because you have come to know him," etc. In commands the aorist, unlike the present tense, denotes the command to do something not yet begun or undertaken, an action at a certain point. For example: "Tell the daughter of Zion, 'Look! your King is coming to you.'" (Matt. 21:4, NW) Also: "Do not become fearful of those who kill the body but can not kill the soul." (Matt. 10:28, NW) Also: "Do not give what is holy to dogs, neither throw your pearls before swine."—Matt. 7:6, NW.

⁶ Rather than to denote practicing something regularly, the aorist tense may denote the committing of just one act of that kind. Hence we hear the Devil say to Jesus on the mount of temptation: "All these things I will give you if you fall down and do an act of worship to me." (Matt. 4:9, NW) And John writes us: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one." (1 John 2:1, NW) Contrast that isolated act of sin with John's using the present tense to say: "Everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him. Little children, let no one mislead you; he who practices righteousness is righteous, just as that one is righteous. He who practices sin originates with the Devil, because the Devil has been sinning from when he began." "Every person that has been born from God does not practice sin, but the One born from God watches him, and the wicked one does not

fasten his hold on him."—1 John 3:6-8; 5:18, NW.

DOCTRINAL DIFFICULTIES DISPOSED OF

⁷ One other observation about verbs, and that is an observation about them in the roundabout or periphrastic way of saying things. Proper regard for this form often leads us to a grasp of the right thought of the original and it safeguards us against error. In the similar cases of the periphrastic form we find it translated in a simple way, at Matthew 24:9 (NW): "You will be hated by all the nations on account of my name"; but at Luke 21:17 (NW) the periphrastic sense is more fully brought out in these words: "You will be objects of hatred by all persons because of my name."

⁸ Four other cases, when rightly translated, do away with a false doctrine that has been built upon them. At Matthew 16:19 (NW) Jesus says to Peter: "I will give you the keys of the kingdom of the heavens, and whatever you may bind on earth will *have been* bound in the heavens, and whatever you may loose on earth will *have been* loosed in the heavens." At Matthew 18:18 (NW) Jesus says to all his apostles: "Truly I say to you men, Whatever things you may bind on earth will *have been* bound in heaven and whatever things you may loose on earth will *have been* loosed in heaven." Thus Jesus did not tell Peter and the other apostles that heaven would wait upon their decision and would afterward confirm and abide by their decision on earth. No; but whatever Peter and his fellow apostles might decide on earth, it would be the thing that had already been bound or loosed in heaven and Peter and his fellows would be merely expressing the prior decision of heaven. Thus heaven would not be dictated to from

6. How does it show the difference between the aorist and the present tense as to committing an act and practicing something?

7. What does "periphrastic" mean? How does Luke 21:17 show it?

8. How is false doctrine thus disposed of at Matthew 16:19; 18:18?

the earth upward, but the apostles on earth would be directed Theocratically from heaven downward. And so by the simple translation of the periphrastic form of the verb, without the insertion of any added words, the *New World Translation* disposes of a doctrinal error.

⁹ A nice rendering also helps to overcome an apparent contradiction between Acts 9:7 and 22:9, on whether the men with Saul of Tarsus heard anything supernatural when the glorified Jesus showed himself to Saul on the road to Damascus. This difficulty is overcome by paying attention to the grammatical case of the word *voice* which is the object of the verb "hear". That word *voice* (*pho-nē'*) can mean either *sound* or *voice* and it is translated both ways. At Acts 9:4 (NW) we read:

"He fell to the ground and heard a voice say to him: 'Saul, Saul, why are you persecuting me?'" There the word *voice* is in the *accusative* case and Paul heard what the voice said. But verse 7 has *voice* change to the *genitive* case to show that his companions heard *of* the voice. Hence we now read: "The men that were journeying with him were standing speechless, hearing, indeed, the *sound* of a voice, but not beholding any man." (NW) But did they hear with Paul what the voice said? No! For at Acts 22:9 Paul says: "The men that were with me beheld, indeed, the light but did not hear the voice [accusative case] of the one speaking to me." (NW) He means that, though the men heard the sound, they did not hear what the voice was telling Paul. They did not get its message. But at verse 7

Paul tells us he himself not only heard the sound of the voice but also understood what it was saying: "I fell to the ground and heard a voice [genitive case] say to me: 'Saul, Saul, why are you persecuting me?'" (NW) So in the footnote, it gives an alternative reading to show that Paul's men did not hear in that they did not "hear understandingly".—Compare 1 Corinthians 14:11, NW.

FOR GREATER CLEARNESS

¹⁰ At the start those who have long been enamored of the *King James Version*

may bewail the disappearance of familiar terms and phrases. But in time they will see that the change of names, terms and expressions makes for greater clearness of meaning. Take that word

"justified". Very few people know its Bible meaning. The *New World Translation* renders the Greek verb for it "declare (or prove) righteous; declare guiltless; acquit; vindicate". Romans 3:4 now reads: "Let God be found true, though every man be found a liar, even as it is written: 'That you might be *vindicated* in your words and might win when you are being judged.'" (NW) Paul declares: "I am not conscious of anything against me. Yet by this I do not stand *vindicated*, but he that examines me is Jehovah." (1 Cor. 4:4, NW) Jesus declares: "Wisdom is *vindicated* by its works." And: "By your words you will be *vindicated*, and by your words you will be condemned." (Matt. 11:19; 12:37; Luke 7:35, NW) To show our justification by faith in Jesus' sacrifice, Paul says: "From



9. How does it help overcome a seeming contradiction between Acts 9:7 and 22:9?

10. What quotations show how it renders the Greek verb for "justify"?

all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One." (Acts 13:39, NW) To Christians who die sacrificially with Jesus Paul further says: "He who has died has been *acquitted* from his sin. Moreover, if we have died with Christ, we believe that we shall also live with him."—Rom. 6:7, 8, NW.

¹¹ How our justification is gained through faith in Christ's blood is stated in these words: "Therefore, now that we have been *declared righteous* as a result of faith, let us enjoy peace with God through our Lord Jesus Christ. Much more, therefore, since we have been *declared righteous* now by his blood, shall we be saved through him from wrath." (Rom. 5:1, 9, NW) That God does the justifying, we read, in these words: "Those whom he called are the ones he also declared to be righteous. . . . Who will file accusation against God's chosen ones? God is the One who declares them righteous." (Rom. 8:30, 33, NW) In English the relation between the Anglo-Saxon word *believing* and the Latin word *faith* is not so apparent, but in Greek the words meaning "faith" and "to believe" are clearly seen to be related, as they are drawn from the same root word. The *New World Translation* endeavors to keep this relationship clear by rendering the verb "to believe" in appropriate places as "to exercise faith; to put faith; to rest faith". Hence note how clear justification by faith is made in this rendering: "If, for instance, Abraham were declared righteous as a result of works, he would have grounds for boasting; but not with God. For what does the scripture say? 'Abraham exercised faith in Jehovah, and it was counted to him as righteousness.' . . . to the man that does not work but puts faith in him who de-

clares the ungodly one righteous, his faith is counted as righteousness." (Rom. 4:2, 3, 5, NW) Also, instead of the *King James'* rendering, "I believed, and therefore have I spoken," 2 Corinthians 4:13 now reads: "Now because we have the same spirit of faith as that of which it is written, 'I exercised faith, therefore I spoke,' we, too, exercise faith and therefore we speak."—NW.

¹² The inseparable connection of faith with justification and righteousness is further kept plainly in view in this rendering at Romans 10:4, 8-11 (NW): "Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness. But what does it say? 'The word is near you, in your mouth and in your heart'; that is, the 'word' of faith which we are preaching. For if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation. For the Scripture says: 'None that rests his faith on him will be disappointed.' "

RELIGION

¹³ At the 1950 international assembly of Jehovah's witnesses at Yankee Stadium, New York city, there was released to us the invaluable legal document, the 96-page booklet entitled "Defending and Legally Establishing the Good News". By the way, that title is based on Paul's words in prison at Rome, recorded at Philippians 1:7 (NW): "All of you being sharers with me in the undeserved kindness both in my prison bonds and in the defending and legally establishing of the good news." The

12. How is the connection between faith and righteousness kept plainly to view at Romans 10:4, 8-11?

13. Why do we find the rendering "legally establishing" at Philippians 1:7? What booklet title is based on it?

11. How is the relationship between righteousness and faith more clearly shown?

reader may wonder why the Greek word (*be.bai'o-sis*) here is rendered "legally establishing". We note that at Hebrews 6:16 (NW) the word has again the legal flavor and is translated "legal guarantee". However, *The Vocabulary of the Greek Testament* by Moulton and Milligan (1914) shows it is a technical word with the flavor of judicial courts, and has it also at Philippians 1:7. Dr. Adolf Deissmann, a pioneer with ancient papyri manuscripts, held that "the word must always be read with the technical sense in mind" (page 108). The papyri discovered since Deissmann's pioneer work was published support his proposition with many examples. So we can appreciate from Paul's words that he was in prison at Rome in a fight to legally establish the right to preach the good news of God's kingdom and the right of the gospel to have as free a circulation as all the heathen religions in the Roman empire.

¹⁴ On page 75 of the booklet *Defending and Legally Establishing the Good News* we read one of the conclusions arrived at concerning the Watch Tower Bible & Tract Society after many years of fighting in the courts: "It is submitted that the Watch Tower Society and Jehovah's witnesses are a legal religious organization and that their representatives engaged in preaching the gospel are legally recognized as ministers of religion, which entitles them to all privileges accorded to all religious organizations and ministers."

¹⁵ This interesting conclusion makes us turn to the *New World Translation* for light on religion. The word nowhere occurs in the main body of the text, but does occur in an explanatory way in the footnotes. In contrast with the *King James Version* with its terms "religious" and "religion",

we now find "formal worshiper" and "form of worship" at James 1:26, 27: "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 God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." (NW) The footnotes show that the Old Latin Versions here read *religiosum esse* (to be religious) and *religio* (religion). That the Greek word here (*thres-kei'a*) means "form of worship" is shown by Paul at Acts 26:5: "According to the strictest sect of our form of worship I lived a Pharisee." (NW) Here the footnote shows the Old Latin texts read *sectam nostrae religionis* (sect of our religion). At Colossians 2:18 he also writes of "a form of worship of the angels", and the footnote shows that the Old Latin versions read *religione angelorum* (a religion of the angels).

¹⁶ From this it is apparent that the early Latin-speaking Christians used *religio* (religion) as the equivalent of the Greek word (*thres-kei'a*). Doubtless in the Roman court before which Paul appeared, the Latin term *religio* was applied to Paul's form of worship, Christianity. But Paul did not object, because he understood the general, commonly accepted meaning of the word. Whether he carried on his fight in the Roman court in Latin or in Greek and whether he himself applied the term *religio* to his form of worship of Jehovah God we do not know. He was there to fight for its right to exist and to expand the same as any *religio* of the day.

¹⁷ We find the Roman governor Festus

14. On page 75 what does the booklet say on the Society and witnesses?

15. What do the footnotes show on James 1:26, 27, Acts 26:5 and Colossians 2:18? and what does the Greek word signify?

16. How did early Latin-speaking Christians use the word *religio*? Did Paul use it in court?

17. Was Paul discourteous in his opening words to the Athenians on Mars Hill? Under what legal Latin term did he fight for Christianity?

before whom Paul appeared in court referring to the Jewish worship as "worship of the deity", when Festus said to King Agrippa: "They simply had certain disputes with him concerning their own *worship of the deity* and concerning a certain Jesus who was dead but who Paul kept asserting was alive." (Acts 25:19, NW) The footnote here shows us that that expression "worship of the deity" is practically the same expression that Paul used when addressing the Athenians on Mars Hill and saying: "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are." (Acts 17:22, NW) And as an illustration of that fact Paul referred to the altar he had found on which had been inscribed "To an Unknown God", and Paul showed them this unknown Deity was his own God. Hence tactful Paul was not offending those refined men of the high court by saying they were more in fear of *demons* than others, using the word "demons" in its modern horrifying sense. The footnote shows that "demons were thought to be deities, not discourteously". And so Festus applied the Greek expression (*dei-si-dai-mo-ni'a*) to the Jewish belief, but not in a discourteous way. If now Paul fought for Christianity with the legal term *religio* applied to it in his day, we can, too, in this day, without objection. It follows, therefore, that the proposition submitted on page 75 of the legal booklet is correct.

THE SENSES OF "ALL"

¹⁸ One of the words that has caused great difficulty in understanding is the little word "all". How many are "all"? The Greek text uses it in three senses, as set forth in the *New World Translation*: (1) As meaning "all", a totality, including everything and everyone; (2) as meaning all kinds, man-

ners or sorts of persons or things; and (3) as meaning every other, or all other persons or things. When Jesus said the kingdom of heaven was like a merchant who, on finding one pearl of high value, "went and promptly sold all the things he had and bought it," Jesus meant all things minus nothing. (Matt. 13:45, 46, NW) Where Paul says concerning God's Son Jesus Christ, "When all things will have been subjected to him, 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," Paul meant all things and all persons barring none. (1 Cor. 15:28, NW) That is the first sense of the word.

¹⁹ Those who believe in universal salvation of all persons, including the Devil himself, will object to the second sense. But we cannot escape it, if we agree that the Scriptures are harmonious. Note how the *New World Translation* harmonizes the Scriptures that only those who gain knowledge and exercise faith to the finish will be saved: "The true light [Jesus] which gives light to *every kind of* man was about to come into the world." Also Jesus' own words: "I, if I am lifted up from the earth, will draw men of *all kinds* to me." (John 1:9; 12:32, NW) Also: "Happy are you when people reproach you and persecute you and lyingly say *every kind of* wicked thing against you for my sake." (Matt. 5:11, NW) Then Joel's prophecy fulfilled on the day of Pentecost: "'In the last days,' God says, 'I shall pour some of my spirit out upon *every kind of* flesh, and your sons 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.'" (Acts 2:16-

18. What sense of "all" is listed first, and where is it so used?

19. What is the second sense of "all", and where is "all" so used?

18, NW) Paul says Christians should pray "concerning all kinds of men" and then adds: "This is right and acceptable in the sight of our Savior, God, whose will is that *all kinds of men* should be saved and come to an accurate knowledge of truth." —1 Tim. 2:1-4, NW, also 6, footnote^c.

²⁰ But what about Romans 5:18, 19? you say. Well, we are relieved of all need of a long explanation by the rendering: "So, then, as through one trespass the result to men of *all kinds* was condemnation, likewise also through one act of justification the result to men of *all kinds* is a declaring of them righteous for life. For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous." (NW) Thus the fact that many, but not all men without exception, will be constituted righteous agrees with the related fact that the result of Christ's act to men of all kinds is a declaring of them righteous for life. All this harmonizes with Paul's argument up to this point that not only natural Jews but people of all other nations, people of all kinds, will have an opportunity for salvation. But not *all* men are saved.

²¹ Now as to the third sense of "all": This plays havoc with the trinitarian arguments. Yet this sense of "all other" or "every other" is perfectly grammatical and Scriptural. Note Jesus' words showing this: "Keep on, then, seeking first the kingdom and his righteousness, and *all* these *other* things will be added to you." In his prophecy on the world's end: "Note the fig tree and *all* the *other* trees." (Matt. 6:33; Luke 21:29; also 13:2, 4, NW) Then Paul's body illustration: "If one member suffers, *all* the *other* members suffer with it; or if a member is glorified, *all* the *other* members

rejoice with it." (1 Cor. 12:26; also 6:18, NW) As to Christ's glorification Paul says: "God exalted him to a superior position and kindly gave him the name that is above *every other* name."—Phil. 2:9, NW.

²² But now trinitarians confront you with Paul's words at Colossians 1:15-20 according to the *King James Version*. They argue that, if Jesus Christ was before all things and all things consist by him and were created by him and for him, then he must be the very same as the Almighty, Most High God, or be one person with God. But we must harmonize these verses with all the other scriptures that Jesus Christ was God's Son and a creation of His. So the Greek word here must be rendered in the sense of "all other". Note, then, how the *New World Translation* blasts the trinitarian argument:

²³ "He is the image of the invisible God, the firstborn of all creation, because by means of him *all other* things were created in the heavens and upon the earth, the things visible and the things invisible, . . . *All other* things have been created through him and for him. Also he is before *all other* things and by means of him *all other* things were made to exist, and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, that he might become the one who is first in all things, because God saw good for all fullness to dwell in him and through him to reconcile again to himself *all other* things by making peace through the blood he shed on the torture stake, no matter whether they are the things upon the earth or the things in the heavens." (NW) In harmony with this, Revelation 4:11 (NW) tells us that Jehovah God "created *all* things", including his only-begotten Son, Jesus Christ.—See also John 3:31, NW.

²⁰ So how is Romans 5:18, 19 rendered, and why rightly so?

²¹ What is the third sense of "all", and where is it so used?

^{22, 23} How do trinitarians argue on Colossians 1:15-20, and how does the new translation dispose of their argument?

FOR ONE MOST HIGH AND ALMIGHTY GOD

²⁴ From this consideration alone it is evident that the *New World Translation* shows up sharply the distinction between Jehovah God and Jesus Christ because they are two separate and distinct persons, the One the Creator and the other a creature in God's image. This translation, by restoring the name Jehovah to the rightful place it holds in the Greek Scriptures, shows that the name Jehovah is not applied to Jesus. For example, trinitarians are prone to link up Romans 10:13, a quotation of Joel 2:32, with Jesus. But now if we read in the *New World Translation* both verse 9 and verse 13 of Romans 10 we see the wrongness of that. We read the verses as follows: "For if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For 'everyone that calls upon the name of Jehovah will be saved'." (NW) We note that verse 9 does not say that, to be saved, you must publicly declare that Jesus is Jehovah, but that he is Lord, or Master. The footnote here shows that "Lord" here does not mean or refer to Jehovah, and that not even the Hebrew versions render it Jehovah. Hence, to be saved, it is upon the

name of Jehovah that we must call, for he is the One that raised the Lord Jesus from the dead. All the context of these scriptures agrees with this. We could also refer to Acts 2:21, 24-26 to show that Jehovah and Jesus are distinct and that the divine name does not apply to the Son Jesus. There is only the one Most High and Almighty God, and that is Jehovah the Father of our Lord Jesus.

²⁵ But space fails us to tell of other outstanding features of this *New World Translation*, how it eliminates false passages that are not in the most ancient and authentic Greek manuscripts; how and why it drops the word "cross" in favor of "torture stake"; how it gives the Hebrew background to the Christian Greek Scriptures; how it sets forth Christ's second presence or *par-ou-si'a* with Kingdom power. But for some further information on its features we can refer our readers to our article of September 15, 1950, on "New World Translation of the Christian Greek Scriptures". After our thorough examination and close scrutiny of this remarkable translation we commend its use in Bible study to all seekers of truth and life. By it they are sure to gain riches of the full assurance of their understanding.

24. Does the name Jehovah apply to Jesus? How is your answer shown?

25. What other features of the translation do we not have space now to treat? To whom and for what do we commend its use?

"Blood Puddings"

The *Malvern Gazette* of July 7, 1950, contained the following report of a discussion that occurred in British Parliament: "Mr. De La Bere also asked whether, in view of the fact that dried animal blood plasma, imported from European slaughterhouses, was being used as a substitute for eggs in cakes and confectionery sold in Great Britain, the Government would give an assurance that steps would be taken to prohibit the sale of this plasma for use as a substitute for eggs, with special regard to the fact that the supply of eggs was more than adequate for all purposes throughout the country? Mr. F. T. Willey, Parliamentary Secretary, stating that the Government would not do so, added that bakers were still short of egg products, and animal plasma was a valuable and harmless substitute. Mr. Walter Fletcher (Member for Bury and Radcliffe): To protect the public from deception should not these be labeled 'blood puddings'? [Laughter.] However, this additional case of violation of God's law prohibiting the eating of blood is not a laughing matter.—Lev. 17:10; Acts 15:29.

Visiting Jehovah's Witnesses in China

TRULY it has been said that China, which is about one-third larger than the United States, is actually a "sea"—yes, a sea of 463,500,000 people. And, like a sea, this mighty ocean of humanity has moved with the tides of time. China has enjoyed the welcomed calms of peace during its 4,200 years of existence, but at the same time it has had more than its share of lashing storms, having been tossed and torn and whipped about by famine and dreaded pestilence, political crises and bloody wars.

Millions of Chinese people face death by starvation during the coming year because of the deplorable conditions in this land. We view the gaunt frames of adults; we note tiny children suffering from malnutrition. We are told that conditions are so bad in some sectors that many have resorted to eating a clay pie mixed with weeds and grasses. This they call the "goddess of mercy". Not only death through famine stalks China, but, as the world well knows, the tidal wave of godless communism has flooded the nation with bloody civil war and has routed the Nationalist government out of the land.

But, regardless of these frightful conditions, many of the Chinese people have a bright new hope for the future, for they are the happy recipients of the Kingdom message published by Jehovah's witnesses in that land. Let's stop off for a moment in Shanghai and meet the Watch Tower Society's Branch servant, Stanley Jones, and obtain more information on the work of Jehovah's witnesses in China.

Shanghai appears to be a disorganized mass of buildings on the banks of the Yangtze river. The harbor is choked with the famous Chinese junks and numerous other craft, all sizes and shapes. We see the "coolies" running about with their heavy loads balanced on the two ends of bamboo poles that rest on the laborers' strong shoulders. Branch servant Jones and two other Gilead-trained missionaries stationed in Shanghai are anxious to tell about their increases in China, and we listen attentively.

The witnesses currently number about 300. The Shanghai company of Jehovah's witnesses is continually growing. To illustrate this Stanley Jones relates the experience of a Chinese lady doctor who became interested in Jehovah's witnesses following the visit of a publisher-minister. A Bible study was arranged; rapid progress was made. On learning the truth about the trinity, hell and the soul, she re-

marked: "I never could really believe these religious doctrines." It was not long until she was engaging in the missionary work from house to house. Through the efforts of this new minister a Bible study was conducted with a group of nurses, and this study has already produced another new publisher.

But what goes on at our next stop, Hong Kong? Multitudes of people are on the move. Hundreds of men are running along the streets pulling their rickshas. The harbor is full of activity. Motor-powered boats and junks with their one huge sail plow through the waters; myriads of small craft and sampans powered by women with long oars weave about between the ferries, ocean liners and other vessels that have taken refuge here to escape any "incidents" with the Communist and Nationalist navies. Here too we see the traditional coolie men and women loading and unloading trucks, and carrying heavy bundles along the roadside. Roaring past them goes a modern motor transport. Here is the contrast of East and West.

Our four friends, missionaries all, are glad we are with them. Indeed their words of joy and appreciation brighten this dreary day as we make our way to the missionary home at 1 Bonham Road. The work in Hong Kong is progressing favorably, and the missionaries are kept very busy conducting dozens of home Bible studies with those interested in the truth, just like their fellow workers in Shanghai. The little group in Hong Kong is commencing to grow and we can look for good increase.

Two of the missionaries who meet us at the airport were until very recently serving on the island of Tai Wan, commonly called Formosa. You will recall that Formosa is the last stronghold of the Nationalist government and the place they plan to make their death stand against the Chinese communists. The two missionaries inform us that Jehovah's witnesses on Formosa are undergoing persecution and hardships because of their ministry, but they are nonetheless pressing on. The witnesses on Tai Wan are to be found mostly among the Ami people, a very humble and meek class of persons who inhabit the mountainous regions of Formosa. We rejoice to learn that more than 200 Ami people have manifested genuine interest in the preaching activity.

China is getting a witness, but there is so much more to do!



● Revelation 21:4 says that in the new world there will be no more death. Does this mean that even animals will not die then?—M. I., New York.

This text does not mean that all death will be eliminated. Rebellious human creatures will die during Christ's millennial reign, and those siding with Satan at the end of the thousand years will perish. (Isa. 65:17, 20; Rev. 20:7-10) True, Revelation 20:14 shows death destroyed and thereafter Revelation 21:4 says there will be no more death, but the death referred to is death due to inheritance from Adam. Men will not then degenerate and die because of Adam's transgression, but at any future time Jehovah God could execute any willful rebel that would disrupt the peace of the new world. Hence Revelation 21:4 speaks only of the Adamic death of humans, and has no application to the animal realm.

As to whether animals will die in the new world we cannot be dogmatic. It appears that men will not kill them for food, nor will animals prey upon one another. In the new world Jehovah's original purpose relative to food supplies will be realized, as stated to Adam and Eve: "See, I give you all the seed-bearing plants that are found all over the earth, and all the trees which have seed-bearing fruit; it shall be yours to eat. To all the wild beasts of the earth, to all the birds of the air, and to all the land reptiles, in which there is a living spirit, I give all the green plants for food." (Gen. 1:29, 30, *AT*) If that outstanding carnivorous animal, the lion, is to "eat straw like the ox", surely no others will be meat-eaters. (Isa. 11:6-9) Incidentally, this shows that Revelation 21:4 does not eliminate all death of organic life, for plants will die to become food for men and animals.

But merely that animals will not be used for food does not prove they will live forever. There is reason to believe they will die. Man's disobedience in Eden did not bring death to animals—they had been living and dying and many forms becoming extinct for thousands

of years before man's creation. The new world will eliminate the effects of Adam's disobedience, but that does not concern animal death. The status of the beast has remained unchanged since its creation—it lives out its life span and dies. At no time has it had set before it the prospect of eternal life.

Man's position is different. Adam had hope of eternal life set before him, but that hope vanished when he failed to pass the test of obedience. Had he passed that test he doubtless would have eventually eaten of the "tree of life". Through Adam all men lost the opportunity of eternal life, but through the ransoming work of Christ Jesus the opportunity is restored and men of good will may hope for eternal life in the new world. None of this concerns animals.

If a man is willfully wicked and scorns the ransom, he will never gain eternal life, though he lives for a few years now. He loses the better position of opportunity that is open for mankind, and drops into the same position as that of animals, a position that offers no opportunities of eternal life. Of such ones the inspired apostle Peter wrote: "But these men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction."—2 Peter 2:12, *NW*.

If animals had opportunity for eternal life, why would these men who lose such opportunity be compared to them? There seems to be no Scriptural basis for arguing that animals will live forever in the new world, but rather that they will continue being born, maturing, bringing forth offspring, and dying. Argument to the contrary seems to be based largely on sentimental grounds.



EAST GERMANY BANS

JEHOVAH'S WITNESSES

On August 30 at Magdeburg in the Soviet zone 60 of Jehovah's witnesses were arrested and jailed, according to a dispatch in the *New York Times*, August 31. The report said that for months past the Witnesses "have been imprisoned by the dozens, their meetings broken up and various individuals among them badly beaten by the police on the ground that they constituted a threat to peace. Accusations have been raised against them constantly in the Communist press that they were spies and sabo-

teurs in the pay of the United States 'imperialists'."

Then on September 5 the New York *Daily News* carried a United Press dispatch dated September 4 that reported: "The East German Communist government banned Jehovah's witnesses in the Soviet zone today, charging the estimated 25,000 members with 'espionage for a foreign, imperialistic power'. . . . This was the first formal action against the organization by the Communist government, although it has carried on a propaganda campaign against Jehovah's witnesses in recent weeks and assigned a small army of men and women to watch the members day and night." The New York *Times* also reported this matter, but added: "Yesterday, reliable sources reported from the East that the leaders of the group asserted 500 members had been seized last Wednesday in a secret police raid on the Magdeburg headquarters."

On September 6 the New York *Times* published the following Reuters dispatch of September 5: "The East German security police have thrown 1,000 of Jehovah's witnesses into prison in the twenty-four hours since the East German government banned the sect, a Berlin spokesman for the Witnesses declared today. . . . The 'illegal pamphlets', allegedly found in the sect's offices, were Biblical literature translated into more than ninety languages and available all over the world."

In Switzerland the *Berner Tagblatt*, September 4, published on its front page: "A representative of the sect stated that the action taken by the communists against the sect had led to persecution more severe than that of the Gestapo. The Gestapo had labelled the members of the sect as friends of communists and Jews. Today they are charged as being 'agents of American imperialism'. The sect will never submit to dictatorial pressure. Neither will it cease to preach the gospel in the Soviet zone."

USE THE REMAINING TIME WISELY

Not forever will the Creator allow present distress and wickedness to continue on the earth. He has foreordained a definite time to bring the last vestiges of Satan's world to a violent end; and the remaining time is very short. Don't you desire to use that remaining time wisely? (Eph. 5:15, 16, RS) If so, we invite you to join with Jehovah's witnesses in the activity they have arranged for November. During this month they will be offering the new book *"This Means Everlasting Life"*, on a contribution of 35c. Through its 320 pages this attractive and enlightening book alerts its readers to how everlasting life may be gained and the nearness of the time when it will be the cherished possession of righteous humankind. Life-seekers need to quickly and intelligently seek God and his kingdom. Can you think of a wiser use of your time than to aid another to learn of the way to life? Jehovah's witnesses in your community will be glad to assist you to share in this activity. Or, if you prefer, write to us and we will furnish you with helpful instructions and report forms.

NEW WORLD TRANSLATION OF THE CHRISTIAN GREEK SCRIPTURES

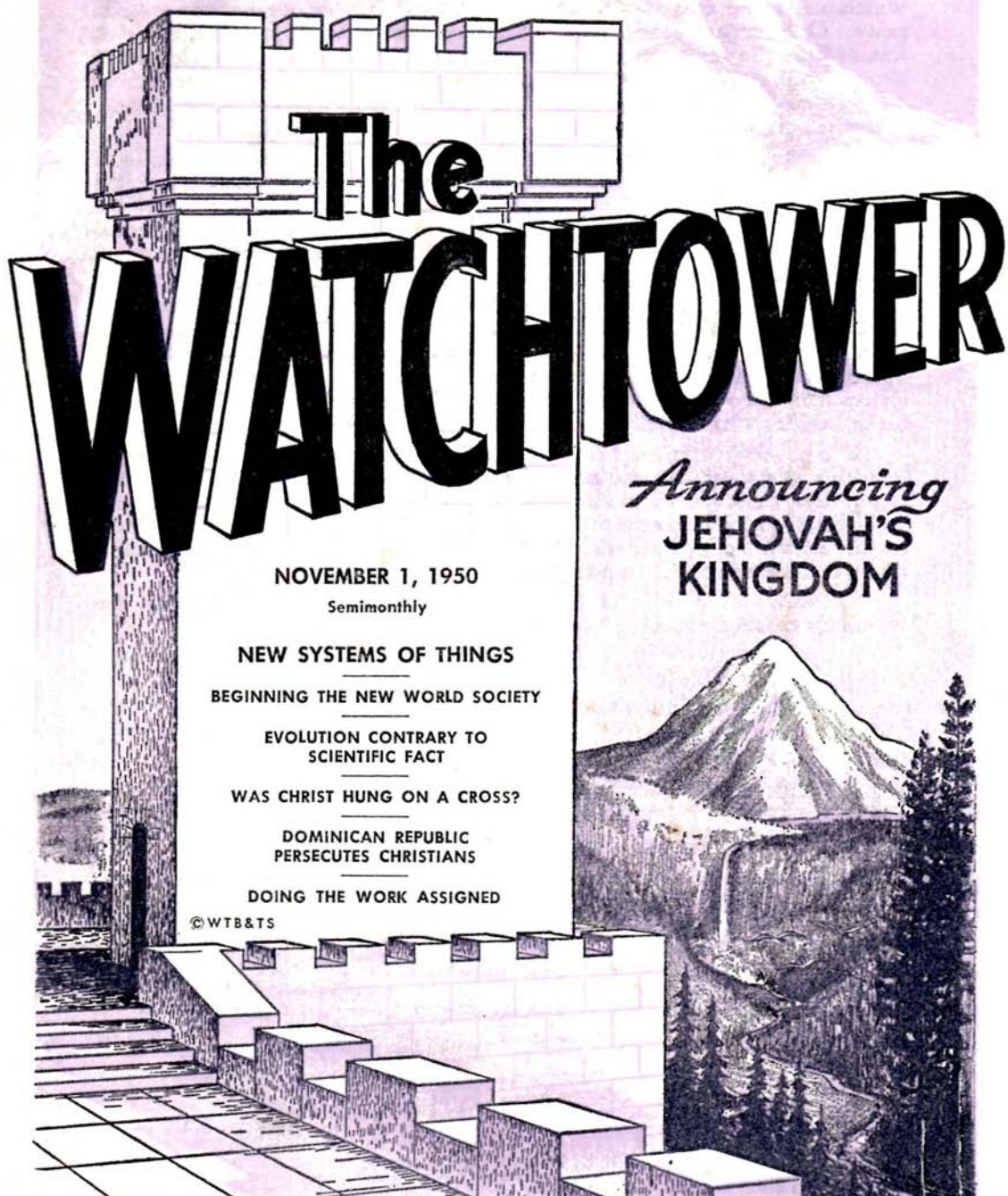
Outstanding among the Scripture transla-

tions issued in recent years is the *New World Translation of the Christian Greek Scriptures*, first released on Wednesday, August 2, 1950, at the Theocracy's Increase Assembly of Jehovah's Witnesses, Yankee Stadium, New York city. Its total initial distribution at this assembly was 85,850 copies. This translation, accomplished by the New World Bible Translation Committee, is highly accurate, taking into account the latest Bible research. Modern speech is used throughout, yet for the sake of accuracy it is as literal as modern English usage will permit. The Creator's name, Jehovah, appears 237 times from Matthew to Revelation. Copious marginal references, chain references on important words and phrases, footnotes, a foreword and an appendix combine to make the *New World Translation* a remarkable contribution toward a better understanding of the Christian Greek Scriptures. Your copy will be sent to you, postpaid, for a contribution of \$1.50.

"WATCHTOWER" STUDIES

Week of November 26: Riches of the Full Assurance of Our Understanding, ¶ 1-15; and Further Enrichment of Understanding, ¶ 1-4.

Week of December 3: Further Enrichment of Understanding, ¶ 5-25.



The WATCHTOWER

NOVEMBER 1, 1950

Semimonthly

Announcing
**JEHOVAH'S
KINGDOM**

NEW SYSTEMS OF THINGS

BEGINNING THE NEW WORLD SOCIETY

EVOLUTION CONTRARY TO
SCIENTIFIC FACT

WAS CHRIST HUNG ON A CROSS?

DOMINICAN REPUBLIC
PERSECUTES CHRISTIANS

DOING THE WORK ASSIGNED

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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".



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"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

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DOING THE WORK ASSIGNED

A POPULAR song declares that the 'lucky old sun has nothing to do but roll around heaven all day'. The sun has much more to do than lazily roll around heaven. The sun was made to work. It was created as a "light to rule the day". (Gen. 1:16) It is earth's furnace, supplying heat and making life possible. If the sun did no work, Ecclesiastes 1:7 would not be true: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Why not? Well, every second the sun lifts 16,000,000 tons of water vapor from the seas, which vapor becomes clouds that float inland and precipitate rain. Without the laboring sun the sea waters would not return to the rivers whence they came, and rainfall would cease. It is good for us that the sun does more than just roll around heaven all day.

The moon also works, being created as a "light to rule the night". (Gen. 1:16) It is the power behind the tides. Sun and moon and stars perform a work of praise, as is indicated when we take a literal view of Psalm 19:1-4, AT: "The heavens are telling the glory of God, and the sky shows forth the work of his hands. Day unto day pours forth speech, and night unto night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes forth through all the earth, and their words to the ends of the world."

The earth was made to work, to nourish and sustain life. It is not an idle body, but spins so rapidly that at the equator its surface travels over a thousand miles per hour. Thus we have night and day. Additionally, the earth whizzes in its orbit around the sun at a speed of 66,600 miles per hour, so tirelessly that year after year it completes this nearly 584,000,000-mile journey without varying its schedule 1/1000 of a second. If it failed to make this trip we would have no changing seasons. Fortunate for us that the earth does not hang idle and motionless in space.

And when man was put upon the earth, he was not assigned to a dreamy and indolent existence, as though idleness were the ideal state. When God made man He "put him into the garden of Eden to dress it and to keep it". Additionally, with Eve he was to rear children, subdue the earth, extend Edenic conditions earth-wide, and rule over the other forms of earthly life. (Gen. 1:26-28; 2:15) Happily, God did not create man for a career of loafing. Idleness is a snare that leads to death.—Ezek. 16:49; 1 Tim. 5:13.

Even the lower animals perform useful service. To single out but one of these many services, what about the insects that pollinate plants and enable such green things to reproduce and bear fruit? Why, Jehovah God even uses one of these tiny lower creatures as an example in industriousness, saying: "Go to the ant, you

sluggard, look at her ways, learn sense; for she has no leader, no foreman or chief, yet in the summer she provides her food, and gathers during harvest-days." (Prov. 6:6-8, *Mo*) Have you ever seen an ant lying at ease basking in the sun? Rather, are they not always hustling energetically about their business?

Jehovah God the Creator works, and his work is perfect. (Deut. 32:4) He may have entered upon a sabbath after his work of creation relative to earth, but that this did not mean he became an idler in the universe is thereafter shown by Jesus' words: "My Father worketh hitherto, and I work." When on earth Jesus said: "I must work the works of him that sent me." When twelve years old Jesus was at work in his Father's service, and years later he died a faithful worker bearing witness to Jehovah's truth. (John 5:17; 9:4; 18:37; Luke 2:42-49) So zealous was Jesus in enduring in godly work that he became a model for Christians: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—1 Pet. 2:21, *NW*.

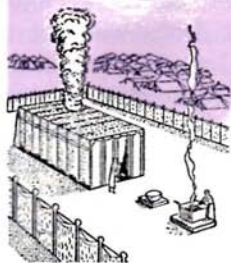
Christ Jesus gave the work assignment to his followers when he commanded them to be his witnesses and make disciples, and declared: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14; 28:19; Acts 1:8, *NW*) And as Christians work together as an organization, each one should stick to his individual assignment, realizing that Jehovah places each one as it pleases Him, and that all assigned services are essential. (1 Cor. 12:18-25) Recall that Satan coveted a loftier place than that assigned to him, to his downfall. Did not Miriam seek to exalt herself to a higher position of service, and suffer divine rebuke therefor? And when Korah rebelliously aspired to

more prominence in Israel, did not the earth open up and swallow him? How much better was the attitude of his descendants centuries later, as expressed in the psalm for them: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Num. 12:1-15; 16:1-3, 31-33; Ps. 84:10; Isa. 14:12-15) When one seeks to change his service assignment he forgets the theocratic principle expressed at Psalm 75:6, 7: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Hence you should not covet and go after the work assignments of others. You should "stick to *your* work".—1 Tim. 4:16, *Mo*.

Then we will be blessed. Then we will have success. The work God assigns us is the work we can do, by his grace and spirit. We cannot do the sun's work, and lift 16,000,000 tons of water every second. We cannot move the tides, like the moon. We cannot light up the night sky as the stars do. Why, we cannot even do the work of little insects in pollinating plant blossoms! Nor for that matter can we do the theocratic work assigned to our Christian brethren. But we can by God's grace do the work assigned to us in or under God's organization; that is the work his spirit will help us to do. In that theocratic way we can 'work out our own salvation'.—Phil. 2:12.

And when such salvation sees us delivered into Jehovah's new world, we can enter upon blessed work assignments then. Anointed ones will reign with Christ in heavenly glory, while earthly servants will take up the work Adam and Eve abandoned in disobedience, namely, filling the earth, subduing it, beautifying it, and exercising loving dominion over the animals. Then men will "long enjoy the work of their hands".—Isa. 65:22.

New Systems of Things



"God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things."—Heb. 1: 1, 2, NW.

JEHOVAH God is the Maker of righteous systems of things. They are all under his supreme control. He has arranged them in an order that leads from one set of good things to better or grander things, at last reaching a height of goodness that leaves us with nothing further to be desired. He is a God of order and knows whither he is proceeding with his arrangements. His goal is to rid the entire universe of all forces of wickedness and disturbance. He will do this by means of his promised government in the hands of his glorified Son, Jesus Christ, thus bringing all living creation, seen and unseen, into peaceful, obedient relationship with their Creator and God. By attaining this goal he will vindicate himself as Rightful Sovereign over all the universe. To this end he has made a series of systems of things to follow one another. His Son has a most important part in the vindication of Jehovah's universal sovereignty, and he has used him in the making of the systems of things.

² This present worldly system of things under Satan its god is permitted only for a time. It does not have the divine approval. It has had the witnesses of Jehovah God among it since its beginning after the Flood, but it has never been able to amal-

gamate them with itself. They have been left in this world by God in order to deliver a witness concerning his purpose to establish a new world government. But the world has acted unworthily of their presence by disregarding their message and viciously persecuting them for it. By this we mean not just the pre-Christian prophets from Noah down to John the Baptist, whose exploits and sufferings are described in chapter eleven of Paul's letter to the Hebrews. We mean also the little flock of true Christians of whom only a remnant is on earth today; yes, and the "great crowd" of "other sheep" who have flocked to their side in order to serve as Jehovah's witnesses with them. The persecution of all these modern witnesses of the Most High God since World War I was foretold by Jesus, who said it would be a clear sign of the consummation of this wicked system of Satan. Its persecution of them has become notorious, thus proving the world is not worthy of them. For this reason it will be destroyed.—Heb. 11:38; Matt. 24:9; Rev. 7:9, 10, NW; John 10:16.

³ One of the evidences that we had reached its consummation and that its end was near was to be a separating work between its peoples, particularly those within Christendom, which claims to be the realm

1. By whom and to what end has Jehovah made systems of things?

2. Of whom has this old world not proved worthy? How so?

3. What work was to evidence we had reached its consummation?

of Christianity. Jesus pictorially described the climax of the separating work and the fiery destruction of the fake Christians, and said: "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." Likening the separation work to a separating of good and bad fish scooped up in a dragnet, Jesus further said: "That is how it will be in the consummation of the system of things: the angels will go out and separate the wicked from among the righteous and will cast them into the fiery furnace." This separating work has been going on since A.D. 1919 as a result of the Kingdom testimony delivered by Jehovah's witnesses in all nations of the earth. The fact now that the weeping and gnashing of the teeth of the rejected unworthy ones has begun proves we are near the climax of the dividing work and that the accomplished end is near upon this world.—Matt. 13:39-42, 47-50; 24:14, NW.

A CONSUMMATION OF CERTAIN ONES NINETEEN CENTURIES AGO

⁴ Some who are to inherit the kingdom of the coming new world are still living amid this old world and its setup of things. But, remember, they are no part of it and they do not fashion themselves after it. Not being of the old, they are of the new. And do you know that for nineteen centuries now they have been living under a new system of things which Jehovah God created by his Son Jesus Christ? Yes. You

can know and understand this from the apostle Paul's words at Hebrews 9:26. He there refers to Jesus' sacrifice of his perfect human life nineteen centuries ago. After reminding us that Jesus was not a Levite priest who served at the temple in Jerusalem, he adds: "Otherwise, he would have to suffer often from the world's foundation. But 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." (NW) That consummation reached its end A.D. 70 with the destruction of old Jerusalem and its temple and the scattering of the Jewish nation for almost nineteen centuries. Although the old world has kept standing, there can be no question that certain systems there ended, to make way for new ones. Again the apostle speaks to prove this. He tells of the faithless acts of the Jews and the punishments that befell them for it in the wilderness after they were saved from Egypt. Then he remarks: "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." (1 Cor. 10:11, NW) So we ask, What ends arrived on Christians back there?

⁵ They were the ends of the systems of things which God had set up among his chosen people for their benefit until Jesus Christ should come and be sacrificed, be raised from the dead and be glorified at God's right hand in heaven. The angel Gabriel foretold to Daniel the exact year when Messiah the Prince should appear. He showed that three and a half years after Jesus was anointed with the spirit of God, or at the middle of a week of years, the Messiah would be cut off in sacrifice. This would make all the animal sacrifices and other oblations of the Jews at the temple

4. How do we know from Hebrews 9:26 that we Christians have long been living under a new system of things?

5, 6. What was one of those ends that arrived on Jewish Christians?

out of date and of no further force and value. Gabriel said concerning Jesus the Messiah: "And he will make a strong covenant with the many for one week [of years]; and in the half of the week will he cause the sacrifice and the oblation to cease." (Dan. 9:27, *Le; AT, Mo*) That this meant the end of the Jewish system of sacrifices and oblations as set down in the law of Moses is certain. Testifying to such end the apostle says: "Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness."

⁶ Again for the comfort of both Gentile people and Jewish people he says: "By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace, and that he might fully reconcile both peoples in one body to God through the torture stake." Again: "God . . . 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."—Rom. 10:4 and Eph. 2:15, 16 and Col. 2:13, 14, NW.

⁷ So nineteen centuries ago the end arrived upon that system of Mosaic law and its animal sacrifices and oblations offered by priests of the tribe of Levi. How? By Jesus' death on the torture stake, then his resurrection and his ascending to heaven to offer the value of his human sacrifice to God. More proof that such system had ended was given thirty-seven years later when the Jewish priests were forcibly deprived of their sacrificial work by the destruction of their typical temple, which has continued unrestored till this very day. Not only that, but the national system whereby the Jews had a human king

reigning on the "throne of Jehovah" at Jerusalem came to a decisive end. Why so? Because the Jewish nation rejected Jesus the Son of David as their King and after he rose from the dead Jesus refused to restore the earthly kingdom to the nation of natural Israel. Instead, he sat down at God's right hand in heaven, there to await the year 1914 for God to enthrone him to be the heavenly King of the righteous new world.—Heb. 10:12, 13.

⁸ Besides that, there had been a system of prophetic types and shadows dramatizing wonderful realities which were to come, and, after Jesus ascended to heaven, this system ended. Now the time had come for fulfillments in order to prove God's Word true. (Col. 2:16, 17; Heb. 10:1; 11:17-19) Also the system by which God spoke and delivered his message by means of Hebrew prophets from Abraham down to John the Baptist ended. At the end of those days God spoke to men by means of his heavenly Son Jesus Christ and by his Son's followers whom God adopted as his spiritual sons. (Heb. 1:1, 2) In view of the fact that all such arrangements ceased then, the apostle Paul could rightly say nineteen hundred years ago that the accomplished ends of the systems of things had arrived upon him and his brethren.

⁹ A dividing work is today taking place world-wide at this consummation of Satan's wicked system. To foreshadow this, there was a separating work carried on among the Jewish nation in Palestine until fiery destruction came upon their capital and its temple in the year 70. John the Baptist foretold it when he spoke of the coming of the Messiah and said: "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

7, 8. What other systems of things ended there, as Paul stated?

9. How was the present dividing work foreshadowed and also typically mentioned by John the Baptist and Jesus?

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." (Matt. 3:11, 12, NW) The wheat gathered into the storehouse was the Jewish remnant that sided with Jesus as Messiah the Prince. They were baptized with the holy spirit from the day of Pentecost forward. The chaff that was burned up was the Jewish nation in general, which sided with Caesar against Jesus. They were baptized with the fire of God's wrath particularly from 70 (A.D.) onward. Jesus himself referred to the dividing work among the Jews with which those old systems of things ended. He referred to the believing Jews that were to be harvested out from among the faithless nation, with himself as the Chief Reaper, and said: "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, so that the sower and the reaper may rejoice together. In this respect, indeed, the saying is true, One is the sower and another the reaper. I dispatched you to reap what you have sown, no labor on. Others have labored, and you have entered into the benefit of their labor."—John 4:35-38, NW.

¹⁰ After that harvest, but particularly after the good news was turned to the uncircumcised Gentiles and they were given the opportunity to enter the heavenly kingdom, the Jewish nation withered away from being God's favored people, like the fig tree which Jesus cursed. (Matt. 21:18, 19, 43; Luke 13:6-9; Acts 10:1-48) Today, after more than thirty years of similar

harvest work, how well we see prefigured in that Jewish harvesting and threshing what is in progress in Christendom today! When we call to mind the horrible end that came upon the Jewish capital and its besieged inhabitants back there, we shudder at the more terrible end that is shortly to come upon hypocritical Christendom and its confusion of religions. However, this catastrophe spells no disaster to God's true people, the genuine Christians. It will wipe out a great blot on God's holy name and it will cleanse the earth for the pure worship of Jehovah God everywhere, resulting in peace and prosperity to mankind.

¹¹ The period of time in which those old systems of things flourished we could not designate by any such name as "the Jewish age".

Why not? Because they began before there were any natural Jews. Also God is now dealing with those who are Jews inwardly, having their hearts circumcised. These are spiritual Israelites, who make up "the Israel of God". (Rom. 2:28, 29) So we merely take note of such a period of time since the Flood during which those systems of things obtained, but do not name it. The time for such old things ended nineteen centuries ago. They are among the past systems of things and past generations from which the sacred secret of God was concealed concerning Christ and his followers, but which secret has now been made known to His holy ones.—Col. 1:26, 27, NW.

THE NEW LONG IN OPERATION ALREADY

¹² What a grand experience it is to live under God's new system of things and to



10. How will such work end? Why not catastrophically for us?

11. Why do we not call such period "the Jewish age"? 12, 13. How did the uncovering of God's secret improve things for us?

know it is only the forerunner of finer things to come! It transforms all our existence that we are obliged to live now in this fading old world. Now that Jehovah God has revealed his sacred secret, it has made things new for us. His secret was wrapped up in his Anointed One or Christ, whom he had foretold and foreshadowed during previous millenniums. In due time his beloved Son left the heavenly courts and was born as a man and the prophecies began fulfilling concerning him. Then the long-hidden sacred secret was uncovered to those who believed and received the spirit of God. By means of his Son Jehovah God did away with what was old that he might introduce what was new.

¹³ The apostle is plain on this improvement of matters for us, saying: "Hence when [Jesus] comes into the world he says: 'You did not desire sacrifice and offering, but you prepared a body for me. You did not approve of whole burnt-offerings and sin offering.'" Then I said, "Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" After first saying, 'You did not desire nor did you approve of sacrifices and offerings and whole burnt-offerings and sin offering'—sacrifices which are offered according to the Law—then he actually says, 'Look! I am come to do your will.' He does away with what is first that he may establish what is second. By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time." (Heb. 10:5-10, NW) Now, does that sound like making things new for us who seek life and happiness? For one thing, that replacement of the first set of sacrifices with the second kind of sacrifice which really sanctifies means a new high priest of God. It means a new relationship of worshipers with God.

¹⁴ How much more satisfying this is than the old! The Levite priesthood, who offered mere animal sacrifices and vegetable offerings, were put in office under the old Law covenant which God made with the natural Israelites through Moses. So those priests were part of the ancient system of things that existed under the Law covenant. The sacrifices they offered could never take away human sins and make men perfect, and so they were merely pictorial of the coming real sacrifice. If men were to get lasting good, a new and better system of things was certainly necessary, and God made it by his Son Jesus Christ. (Heb. 1:1, 2, NW) The old Law covenant prevented Jesus the Messiah from becoming a priest on earth and it only condemned men for sins instead of relieving them of such. So if there was to be a new high priest of God with a sacrifice removing sins, and if Messiah of the tribe of Judah was to be this High Priest, then there must be a new covenant. Christ Jesus was made High Priest by the sworn oath of Jehovah God, and then he was given to be the High Priest of the new covenant. What this means we read:

¹⁵ "For if that first covenant had been faultless, no place would have been sought for a second; for he does find fault with the people when he says: 'Look! the days are coming,' says Jehovah, 'when I shall consummate a new covenant toward the house of Israel and toward the house of Judah; . . . For this is the covenant which I shall covenant with the house of Israel after those days,' says Jehovah: 'I shall put my laws in their mind, and upon their hearts I shall write them, and I shall be a God to them and they will be a people to me. And they will by no means teach every man his fellow citizen and every man his brother, saying: 'Know Jehovah,' because they

14, 15. Why was a new covenant necessary? How did God's promise of it affect the Law covenant?

will all know me, from the least to the greatest of them. For I shall be merciful to their unrighteous deeds and I will by no means call their sins to mind any more.” In his saying ‘a new covenant’ he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away.”—Heb. 8:7-13, NW.

¹⁶ By means of Christ's service as a mediator greater than the prophet Moses and by his service as a self-sacrificing High Priest Jehovah God replaced the old Law covenant with the new covenant. When God nailed the old covenant to the torture stake upon which Jesus Christ was sacrificed, a system of things 1,545 years old passed away which once had to do with the natural Jews or Israelites. On the day of Pentecost A.D. 33 the resurrected and glorified Jesus in heaven inaugurated the new covenant toward his faithful followers on earth. There the Christian disciples were begotten by God's outpoured spirit and became spiritual Israelites, or Jews inwardly.

¹⁷ Would not this mean, then, the introduction of new systems of things? This must be included in the meaning of the apostle's words when he says: “If anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence. But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation.” (2 Cor. 5:17, 18, NW) Such a thing as this “new creation” in union with Christ the Head had never existed before, no, not in all God's universe. So it could not be otherwise than that new systems of things should be introduced, and these in connection with the Christian “new creation”. Such new systems were introduced. Jeho-

vah God so indicated when he described the benefits of the new covenant, saying that he would really remove sins by means of it from those spiritual Israelites taken into the covenant and that they would all be taught by Jehovah and all would know him, from the least of them to the greatest of them.—Jer. 31:31-34, AS.

¹⁸ It was, indeed, the opening of a wonderful epoch, an epoch of new things about which inspired men of God had prophesied and of which the sacrifices, feasts and laws of the old covenant had cast shadows before them. The realities now brought in surpassed in wondrousness what ancient men of faith had envisaged; and now by faith and under the illumination of God's spirit we behold them. Hence the apostle writes: “By faith we understand that the systems of things were put in order [prepared, adjusted] by God's word, so that what is beheld came to be out of things that do not appear.” (Heb. 11:3, NW, margin) Now we can see that there is more meant than we formerly appreciated when Revelation 13:8 speaks of Jesus Christ as “the Lamb who was slaughtered from the world's foundation”. (NW) The foundation of a new world was truly laid in the sacrifice he offered nineteen centuries ago. This fact is emphasized by the apostle Paul in showing that the sacrifice of the High Priest Jesus Christ needs no repeating, in these words: “Neither is it in order that he should offer himself often, . . . Otherwise, he would have to suffer often from the world's foundation.” (Heb. 9:25, 26, NW) What world? we ask. Why, the new world of new heavens and a new earth, in which righteousness is to dwell. In his sacrifice Jesus laid the foundation for creatures on earth to be rescued from sin and death in order to live in the new heavens and new earth of the righteous new world. It is

16, 17. By Christ's services what did God end and what inaugurate? So what did this mean as to systems of things?

18. So what do we see now by faith? How do we appreciate Revelation 13:8 more concerning the Lamb?

from the laying of that world's foundation onward that he does not have to keep on suffering often in order to make the new world sure and permanent, for his sacrifice was perfect and up to every requirement of justice.

¹⁹ More than that! Jesus' sacrifice met the crucial requirements for flatly answering the pre-eminent issue before all the universe, namely, Can Jehovah God maintain his sovereignty over all creation, and will God's highest Son hold true to his Father's universal sovereignty? Satan the slanderer said No, and by applying the full pressure of his entire world he tried to make Jesus say No! But the willing, loyal sacrifice of Jesus the Son of God answered Yes! By his obedience to a sacrificial death on a torture stake Jesus held true to Jehovah's universal sovereignty and he held fast his integrity toward his God. After his baptism in the Jordan river he was anointed with God's spirit to be the King of the new world, and by his integrity to God, who gave him the royal anointing, Jesus Christ proved his right to the Kingdom. He thus made sure that there would be a Kingdom to govern the new world righteously. By his sacrifice he ransomed men, not only those who would be given the high calling to rule with him in the kingdom of heaven but also those of mankind who would become his earthly subjects in the new world.

²⁰ Thus in a twofold sense the foundation of the new world was laid in Jesus' perfect sacrifice. That he might one day be King enthroned in the government and that he might act as High Priest in applying the benefits of his human sacrifice, Almighty God raised Jesus Christ from the dead as an immortal spirit Son and ushered him into his heavenly presence. As a result,

the foundation of the new world has stood solid and immovable through all the storms and assaults of the past nineteen hundred years, and today we jubilantly hail the early incoming of the new world with Jesus Christ as Jehovah's anointed King.

PRESENT ENJOYMENT OF THE NEW

²¹ The coming new world is one of the new systems of things God makes by his Son. But after its foundation was laid, we did not have to wait until the actual establishment of the new world in order to enjoy new systems of things. Christians who have been brought into the new covenant from Pentecost of the year 33 forward have been enjoying the new arrangements and provisions. No literal temple at Jerusalem, no Levite priesthood, no animal sacrifices which need to be offered repeatedly year in and year out, no consciences burdened with guilt of sin for which the Law of Moses condemns men, no, none of all those things for us! We have come to the New Jerusalem, God's capital of the universe. We have a new temple, of which Jesus Christ is the chief cornerstone and all his spiritual followers are living stones, built upon him as the foundation. We have a new high priest, a new sacrifice of a superior kind which actually cleanses away sins by its blood, a new law inscribed not on stone tablets but on our hearts, a new mediator between God and men, a new covenant. Anything more? Yes, new knowledge, new works of God in fulfillment of his past prophecies, shadows and types, a new ministry, and a new relationship with God as his new nation of spiritual Israel and as his sons whose spirit cries out to him, "Abba, Father!" True Christians, living up to their privileges, have long enjoyed these things over the centuries. Today a faithful remnant of Christ's

19. In his sacrifice what other requirements did Jesus meet?

20. Why has the new world's foundation stood solid all this time?

21. For new systems have we had to wait till the new world? How so?

joint heirs are enjoying them. All these new things operating together as new systems of things since Pentecost are preliminary and preparatory to God's own new world. They are an absolute guarantee of the full coming of the new world.

²² Since Christ's death, resurrection and ascent to heaven all these things have been true even in the midst of this old world. The new covenant is no part of the old world arrangements but it takes out of this world a people for Jehovah's name. (Acts 15:14) These are no longer a part of the old world, no more than Jesus their Mediator was ever a part of it. And God has chosen for his people those whom this world does not prize. Figuratively speaking, they are impaled toward this world and, in turn, it is impaled toward them as a thing condemned to destruction. And so they do not have its spirit, nor do they follow its wisdom. (John 8:23; 15:19; 17:6, 14, 16; 1 Cor. 1:27, 28; Gal. 6:14; 1 Cor. 2:12; 3:19) They have "tasted the right word of God and powers of the coming system of things", the apostle tells us. He tells those who are God's children in the new covenant that their mother is not the organization under the Mosaic law covenant which was pictured by the servant girl Hagar. Their mother is like the free woman to whom Hagar belonged, Sarah the true wife of Abraham. Abraham, who sacrificed his beloved son at the divine command, pictured Jehovah God, and his wife Sarah pictured the holy organization which is the mother or producer of God's children. She is not a part of this old world, but is clean from it and high above it. She is heavenly, like God, and completely subject to him and devoted to his purposes. Jerusalem on earth is not her symbol. "But," says the apostle Paul to Christians

in the new covenant, "the Jerusalem above is free, and she is our mother." (Heb. 6:5 and Gal. 4:24-31, NW) By means of the new covenant she produces God's spiritual children who are to be joint heirs with Jesus Christ in the heavenly kingdom.

²³ This period of time in which the new covenant is in force and in which the good news of the Kingdom is preached by those in the covenant we must not designate by any such name as "the Gospel age". Let us remember that the gospel or good news did not begin to be preached first when the new covenant was made. No; for at Galatians 3:8 (NW) we read: "Now the Scripture, 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.'" Neither can we say that the new covenant system of things ends with the coming battle of Armageddon in which this world will be destroyed. Since God's spiritual children in the new covenant will have a remnant that will overlive Armageddon into the new world, then this new covenant system must last till after Armageddon. It must, together with its provisions, last until God's power removes his faithful remnant from the earth and glorifies them with Jesus Christ in the heavenly kingdom. Hence the end of the new covenant arrangement does not come at the end of this old world of Satan's rule. We must yet wait to see when Jehovah God brings the new covenant to its successful end. At that time he will bring all his spiritual sons into the "coming systems of things" in which will be "demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus". —Eph. 2:7, NW.

²² Why do those under the new covenant not have this world's spirit? Who is their mother, and by means of what?

²³ Why cannot we designate the time of the new covenant "the Gospel age"?

²⁴ One thing is certain: The end of the new covenant does not bring the end of God's covenant with Abraham, to whom he declared the good news, "By means of you all the nations will be blessed." That

24. Does the new covenant's close end the Abrahamic covenant? Why?

Abrahamic covenant is an "everlasting covenant". (Ps. 105:8-10) It will extend on through the thousand years of Christ's royal rule for the blessing of all his earthly subjects, no matter of what nationality they may have been in this old world.

BEGINNING THE NEW WORLD SOCIETY

THE old world has its society or its people living according to a certain social arrangement. The new world, too, will have its society, all the members of which will live in harmony with a righteous arrangement. Satan the Devil, the god of this present wicked system of things, is the invisible ruler of the old-world society, but he will not be the god of the new world. His wicked system will be obliterated by the coming "war of the great day of God the Almighty", Armageddon. (Rev. 16:14-16, NW) Jehovah, whose universal sovereignty Satan has challenged, will be the one, true living God of the new world. He will rule through the theocratic government of his faithful Son, Jesus Christ the King. That kingdom will institute new systems of things, the ones the Bible speaks of as yet coming. Come to think of it, the very establishment of God's kingdom in the heavens by enthroning his Son in 1914 resulted in a radical change in the activities of God's spiritual children who were under the new covenant. It has marvelously altered the message they preach in all the earth for a witness to all nations. Aye, it has put a "new song" in their mouths, the song of God's kingdom at last brought to birth after millenniums of waiting. (Rev.

14:3; 12:1-10) The systems of things under which we have lived according to the new covenant have been grand, we must admit; but those which will obtain in the new world will be oh so much grander for all its society.

² Why should it not be different, yes, better? For it will have new heavens and a new earth. The destruction of this old world with its Devil-controlled heavens and earth will therefore be no calamity. We eagerly look for it, doing as the apostle Peter says: "Awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt. But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:12, 13, NW) The kingdom of Jesus Christ, together with his 144,000 faithful victorious followers, will spread out its power over all this globe and will form the "new heavens". To these spiritual followers Jesus has said: "There is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God that is not certain to get many times more in this period of time and in the coming system of things everlasting life." (Luke 18:29, 30,

1. How will the new world have its society? How has the Kingdom's establishment already affected us?

2. Why will it be different there? What is the proof?

NW; Mark 10:30) The gospel account of Matthew speaks of the coming system and calls it the "re-creation" or the "new world", saying: "In the re-creation [new world], 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. And everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life."—Matt. 19:28, 29, NW, margin.

³ But what of the "new earth"? Well, it will be human society, on our same planet, of course, but organized according to a new and righteous system of things under the Kingdom. Doubtless the most of those who enter the "new earth" will have to be raised from the dead to do so. As Jesus said, when discussing the general resurrection of mankind: "The children of this system of things marry and are given in marriage, but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. In fact, neither can they die any more, for they are like the angels, and they are God's children by being children of the resurrection."—Luke 20:34-36, NW.

⁴ However, that coming system of things is one which God uses his glorified Son Jesus to make. (Heb. 1:1, 2, NW) The "new earth" which the Kingdom will bring into existence will be begun with the survivors of Armageddon who have an earthly hope and destiny. They are the Right Shepherd's "other sheep". A "great crowd" of them which keeps increasing in number is now living with the remnant of Kingdom joint heirs who are under the new cove-

nant. These "other sheep" are enjoying many of the benefits of the new covenant arrangement along with the spiritual remnant. Really, these present-day "other sheep" correspond with the "strangers" of good will who lived peaceably and harmoniously within the city gates of the ancient Israelites under the Law covenant. The Sabbath law of the Ten Commandments speaks of them prophetically as "thy stranger that is within thy gates". That old covenant made many provisions for such God-fearing strangers. In many things it had the same ordinances for them as for the natural Israelites. (Ex. 20:8-10; 12:48, 49) The modern-day flock of "strangers" sojourning within the gates of the new covenant arrangement have been greatly blessed with the spiritual remnant by obeying the same divine ordinances.

"PRINCES IN ALL THE EARTH"

⁵ For some years now both the remnant and the great crowd of strangers or "other sheep" have been looking for the promised "princes" of the new earth to appear. Their expectation has been based upon the statement of Psalm 45: 16, which is addressed to the new world's King: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." In the past we have understood this to apply exclusively to the witnesses of Jehovah of ancient times before Christ, men who were either the natural forefathers of Jesus Christ, such as Abraham, Isaac, Jacob, and David, or who were faithful prophets and fellow witnesses of these. Their line runs from Abel to John the Baptist, and the names and exploits of a number of them are reported in Hebrews, chapter 11. Basing it upon Hebrews 11:2, 38, the WATCH TOWER publications used to refer to them as the "ancient worthies".

3. What will the "new earth" be?

4. With whom will the new earth be begun? How are they strangers?

5. For years for whose appearance have we been looking? Why?

⁶ When on earth Jesus Christ died unmarried and childless, but Psalm 45:16 assures us that in his heavenly glory as King he is to have earthly children, and Isaiah 9:6 tells of his birth and says his name will be called "everlasting Father, the Prince of Peace". By bestowing everlasting life upon obedient men for whose life in the new world he died he will have many sons, sons of the Prince of Peace. He will be their Everlasting Father. Those whom we used to call "ancient worthies" will also become his sons by his raising them from the dead and conferring life upon them for their unfaltering loyalty. So the question is, Will those sons whom he makes "princes in all the earth" be limited to those faithful pre-Christian witnesses of Jehovah God? What is our answer now?

⁷ The people for Jehovah's name whom he has called with the high calling to the heavenly kingdom and whom he has taken out from all nations by the agency of the new covenant are now about complete. Only a small remnant of them are yet on earth. Also nowadays of the many who devote themselves completely to God through Christ there are few who give evidence of receiving the high calling. Evidently those few who now receive the high calling are favored that way in order to replace any among the spiritual remnant who may lose their Kingdom opportunity through unfaithfulness in the midst of this world. So the high calling or heavenly calling is soon to cease, the full membership of the Kingdom class being finally purchased from among mankind and proved to be faithful conquerors over Satan's world. But now already in this year 1950 there are hundreds of thousands of others who have made a full dedication of themselves to

Jehovah by Christ and who have undertaken the serious service of Jehovah's witnesses. Before the year 1935 we never envisaged this "great crowd" of consecrated "other sheep". What of them? we now ask.—Rev. 7:9-17.

⁸ Back in 1904 the first president of the Watch Tower Society wrote the sixth volume of *Scripture Studies*, entitled "The New Creation". In chapter 3, entitled "The Call of the New Creation", he had this to say, at the top of page 157: "And we may be sure that any consecrating and performing a full sacrifice of themselves in the interest of the Lord's cause after the heavenly class is complete, will find that the Lord has plenty of blessings of some other kind still to give; and that all of his blessings are for such consecrators, self-sacrificers. Possibly they may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the 'high calling'."

⁹ Years after that publication *The Watchtower* had this to say in its issue of September 1, 1915, in paragraphs 5, 6 of an article on the "harvest work" (pages 268, 269): "It is our thought that with the closing of the 'door' of this Gospel age there will be no more begetting of the holy Spirit to the spirit nature. Any afterward coming to God through consecration, before the inauguration of the restitution work, will be accepted by him, not to the spirit plane of being, but to the earthly plane. Such would come in under the same conditions as the ancient worthies who were accepted of God. The ancient worthies came in, no call being opened to them—the high calling not being yet open, . . . Our thought is that whoever under such conditions as these will make a full conse-

6. What children will the King have? How? So what question arises?

7. How and why are any favored with the high calling at this time? But what others have now appeared, and in what numbers?

8. What did *The New Creation*, chapter 3, have to say about such?

9. What did *The Watchtower*, September 1, 1915, have to say of such?

cratation to the Lord, to leave all to follow in his ways, and will live up faithfully, loyally, to that consecration, may be privileged to be counted as a similar class to those who preceded this Gospel age. We know of no reason why the Lord would refuse to receive those who make a consecration after the close of the Gospel age high calling and before the full opening of the Millennium."

¹⁰ In its issue of January 15, 1920, (pages 21-28) in an article entitled "Worthies—Ancient and Modern", *The Watchtower* discussed the question of "modern worthies" according to the information and facts then available and said *No!* to such a class. But that was fifteen years before the revealing of the identity of the "great crowd" symbolized at Revelation 7:9-17. That was years before members of this great crowd of "other sheep" began to flock to the side of the spiritual remnant. That was years before it was appreciated that it was fitting for this great crowd to make a full dedication of themselves to God through Christ. But those already of this increasing great crowd have, as we now know, devoted themselves to God through Christ as fully as the spiritual remnant have. Like the remnant, they have symbolized that self-dedication by water baptism. And they have since endeavored to prove their self-dedication genuine by doing God's will and subjecting themselves to the responsibilities of Jehovah's witnesses.

¹¹ Are they men and women of faith like Abel, Enoch, Noah, Abraham and Sarah?

10. Since 1920 what facts have become clear about such class?

11. As to faith how do these compare with the faithful ones of old?

Yes, and they have gone farther in belief than those of old. Those ancient people merely *looked forward* by faith to Christ the Seed of Abraham. But these "other sheep" of today have actually accepted Jesus as the Messiah their Savior and King. Many righteous men and kings of old desired to see the things these "other sheep" now see and hear. Today, instead of pointing into the indefinite future toward the Kingdom, these sheep declare the Kingdom actually established and now about to usher in the new world.—Matt. 13:17.

¹² But have these other sheep suffered for their faith as Jehovah's witnesses like those approved men and women of old? Have they had a "trial by mockings and scourgings, indeed, more than that, by bonds and prisons"? Have they been stoned, died by slaughter with the sword, gone about in animal skins, been in want, tribulation and ill-treatment, and wandered in deserts, mountains, dens and underground shelters of the earth? (Heb. 11:36-38, NW) Has this same old world acted not worthily of these modern witnesses

of Jehovah? THERE is the record of recent years. Consult it. The evidence is overwhelming already! But there is yet much demonstrating of faith and integrity, yet much witnessing, yet much intense suffering, before we step

out victorious into the new world. So these "other sheep" of today are indeed proving themselves sterling witnesses of the Most High God, like their faithful predecessors of pre-Christian times; but they have yet to prove their full devotion to the finish during the time that yet remains till Arma-

12. Have they suffered for their faith like those of old? Is it yet all over with?



geddon and the glorious birth of the new world.

¹³ Those who do manifest their faith and integrity to the full will become children of the King Jesus Christ, the Everlasting Father, just as much so as the faithful ancients who preceded Christ. Since they manifest a similarity of faith, there is nothing that Scripturally argues against his taking as many of these "other sheep" as he requires and making them "princes in all the earth". When we examine Psalm 45:16 we see it does not say that only those who were the earthly "fathers" of Jehovah's anointed King will be the children whom he will make visible earthly princes to represent the heavenly Kingdom. To give the sense, Moffatt's Bible translation renders Psalm 45:16: "Your sons shall step into your fathers' place, and rise to be princes over all the land." The Roman Catholic French translation by Crampon renders it: "Your children shall take the place of your fathers; you will constitute them princes over all the earth." The Roman Catholic Spanish translation by Nácar-Colunga renders it similarly.*

¹⁴ And when we consider this term *prince*, translated from the Hebrew word *Sār* (feminine, *Sarah*), we see that it is not always nor necessarily applied to the son of a king, to a prince of royal birth who is made a state official or governmental officer. It means the first, foremost or chief in *any* class, the head of any company or group. So in the Bible this Hebrew term *Sār*, sometimes translated *prince*, is even applied to Jesus himself, to the archangel Michael, to princes of the tribes of Israel, to princes of the provinces, to gov-

ernors of cities, and to chiefs or captains of the guard, to captains over thousands, over hundreds, over fifties, over tens. Hence, to be made princes, in the Hebrew sense of the word *Sār*, in the new world society, in the "new earth", offers a variety of opportunities of service with responsibilities of varying degrees; and there will be many such privileges. In the new earth they will not be addressed with the title before their name, like "Prince Charles", "Prince Abraham," "Prince Albert," etc. No; we will be living then under a CHRISTIAN government. We are living now under that divine government, and we do not have anything like such titles now in the theocratic organization. So it would be inconsistent to think we will have any titled forms of address then. But just as now we may refer to officers as servants or directors of the Society, we may then refer to them as *sarim* (*princes*) in the Hebrew sense of the word. All we have to say now is that those "other sheep" who have been given positions of responsibility in the visible theocratic organization of today, even if it be over a group of ten who meet for Bible study and united service in the neighborhood, should look well to how they discharge their responsibilities now. Remember the rule stated by Jesus: "The person faithful in what is least is faithful also in much." (Luke 16:10, NW) Only if you prove yourself faithful in what is committed to you now in this passing old world will you have any likelihood of being made a prince in the new earth along with the resurrected faithful witnesses of ancient times before Christ.

FOR AN ORGANIZED EMERGENCE

¹⁵ Glorious, then, are the prospects for us all who continue faithful. By virtue of God's new covenant through Christ we are

* On the use of the expression "Instead of; in place of; in the room of", compare Genesis 4:25; 22:13; Leviticus 14:42; 2 Samuel 19:13.

13. Does Psalm 45:16 say only "fathers" will be made "princes"? What is the sense of the passage?

14. How is the Hebrew term *Sār* applied, and so what does it indicate for the faithful ones as to future opportunities?

15. Why are we now living differently from the society of this world?

already amid new systems of things. But we are moving on to newer systems of things by the re-creation of an entire world of righteousness, with new heavens and a new earth. We are no part of this old world and we are not meddling in its affairs. That fact testifies that we are under the new covenant system and are for the new world. That Jehovah God is dealing with us in this manner adds to the proof that the new world is on the way. God is not now preparing us for nothing. No; but he has a new world in store for us. Knowing what is right at hand, God is now getting ready a new world society. That is why we are living differently, as people who are not of the society of this old world. He is not only preparing his remnant of spiritual Israelites for membership in the heavenly kingdom of the new heavens. He is also preparing our good-will companions, the great crowd of "other sheep", for the visible society of the new earth. Proverbs 14:28 declares: "In the multitude of people is the king's honour: but in the want of people is the destruction of the prince." According to that principle the King Jesus Christ, the Prince of Peace, is now gathering a great, numberless flock of his earthly "other sheep" to his one fold.

¹⁶ Remnant and "other sheep" will together make it safely to the new world, no matter how desperately Satan's old world tries to destroy us. It can no more prevent us from surviving the battle of Armageddon into the new world than it can block or destroy the new heavens and earth. "For," to quote Isaiah 66:22, "as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain." (AS) His now preparing of a nucleus of the new world society will never be in vain. Hid by Jehovah's powerful

hand in the days of his anger against the doomed old world, this nucleus will go through Armageddon, just as Noah and his household went through the Flood, hid in the ark. You survivors of Armageddon will be the first on the field of action in the "new earth".

¹⁷ But what we want is that when, after Armageddon, we do emerge from the ark of hiding we will emerge organized. The enemy may yet take us into his power and scatter us physically or drive us underground. But when *he* is destroyed at Armageddon and *we* come forth from his smashed places of detaining us, we shall march forth organized theocratically, knowing organization procedures. And we shall all get together again and work as a free society of the theocratic new world, all over the globe. In due time the faithful remnant will have their change by death and resurrection and be gathered into the invisible new heavens, but the "other sheep" will carry on as the new earth with visible "princes". That righteous "new earth" will grow from this small nucleus until it includes all the dead resurrected from the graves and who obey the Kingdom. When the Kingdom will have accomplished God's purpose toward mankind by the close of the thousand years, then that arrangement will end. Then new systems of things will follow for the delight and blessing of faithful mankind of the new earth for all eternity.—1 Cor. 15:24-28.

¹⁸ With these transporting prospects so close before us, let us keep theocratic organization and let God continue improving it as a new world society. Never may we look back to this modern Sodom which is reserved for destruction; but we will keep faces forward in full faith. Onward, then, steadily, all of us together, as a new world society!

16. Why are remnant and "other sheep" certain to survive Armageddon?

17. How do we want to emerge? What will follow?
18. What, then, is our determination henceforth?

Use the Remaining Time Wisely

MAKE no mistake about it, "the appointed time has grown very short." "Look carefully then [keep strict watch, NW] how you walk, not as unwise men but as wise, making the most of the time, because the days are evil." (1 Cor. 7:29; Eph. 5:15, 16, RS) How much shorter nowadays the remaining time, and how much greater the need to make the most of it!*

Whereas Paul saw things with the eye of faith, today the reality stares us in the face. The consummation of the present system of things has been reached. Bible chronology and fulfilled prophecy—total world wars, famines, pestilent diseases, earthquakes, heart-stopping sorrows and fears—are signs of the times or milestones, notifying men and nations where they are on the stream of time. The thirty-six intervening years since 1914, instead of postponing Armageddon, have only made it nearer than most people think. Do not forget: "This generation shall not pass, till all these things be fulfilled." (Matt. 24:34) Consequently, the important question is: What is the most profitable way in which to use the remaining time? If you are wise you will not dodge or side-step the answer.—Eccl. 8:5.

We are living at the climax of the ages, when the old world is in the throes of death and a bright new world is poised on the horizon about to replace the old. It is therefore vain and foolish to dash after wealth and power and position or spend time and energy storing up earthly possessions that cannot endure. (1 Tim. 6:9, 10; Matt. 6:19) "Behave wisely in relation to the outside world, seizing your opportunities."

Noah laid hold of his opportunities when the world of that generation stood on the brink of destruction. Wisely he used

the remaining time to preach the message of warning and build a boat of safety. "Just as it was in the time of Noah," so it is now.—Matt. 24:37, AT.

Christ also laid hold of his opportunities. He too used his time in a most profitable way. Instead of climbing the short, unprofitable, worldly "ladder of success" to become a commercial magnate, or an imperial potentate, or a religious pontiff, he entered the full-time service of his God Jehovah, even if it brought upon him great persecution and suffering and in the end cost him his human life. He went after the most profitable thing and obtained it.

The way we use our time is largely determined by habits. It is therefore profitable to cultivate good habits. Guard against loving pleasure more than God. Do not gamble that you will be here tomorrow to do what should be done today. (Matt. 6:27, NW) Time is precious. Do not waste it on unessential, trivial things. Avoid association with the wicked of this world.

It is written: "Take fast hold of instruction; let her not go: keep her; for she is thy life." (Prov. 4:13) This requires that one diligently study God's Word, and attend all theocratic meetings. Forsake not the opportunity to assemble with Jehovah's witnesses at the *Watchtower* studies and service meetings and to participate in the ministry school.—Heb. 10:25.

Your life and the lives of others depend upon how well you use the knowledge and theocratic instructions gained in study. You must preach what you learn to others, for it is through "the foolishness of preaching" that people will escape destruction. (1 Cor. 1:21) Preaching is therefore the wise and profitable thing to do. When this world-wide witness work is completed and Armageddon has struck, God's faithful preaching witnesses will gain endless life.

* See *The Watchtower*, February 1, 1950.



EVOLUTION

Contrary to Scientific Fact



THEY say it is a woman's right to change her mind, but we say it is the scientist that makes the most use of this feminine privilege. Is it not true that the theories of scientists change like women's fashions? that what is in high esteem today may be derided in contempt tomorrow? that it is seldom safe to be dogmatic on any of the changing theories of scientists?

Why, look how they have changed their minds on this matter of evolution.* They used to vow that life started spontaneously in some mud puddle millions of years ago, but now science textbooks admit that this is not so, that no one knows how life started.

These scientists used to teach that environment caused changes in animals, which changes were passed on to offspring, which developed them further, till after thousands of years completely different animals evolved. But you know that is not true. You know Chinese women used to bind their feet, but it did not cause their babies to be born with deformed feet. Some tribes stretch their lips or bind their heads into queer shapes, but their babies do not inherit these deformed lips or heads. You can lie on the beach for years and become heavily sun-tanned, but your offspring will not be born sun-tanned. Now even the scientists realize such changes acquired in later life because of environment are not passed on to offspring. So the evolutionists have discarded this theory they once fanatically swore by.

Then came Charles Darwin, who said small variations occurred in the forms of

animals, and that through natural selection and survival of the fittest the good variations were preserved and over the centuries accumulated till new families were formed. But today the up-to-date evolutionists indulgently smile at Darwin as a well-meaning chap, but do not take him seriously. As one of them said: "Darwin has been shorn of his theory as completely as Samson was shorn of his locks."

And who was the modern Delilah that clipped Darwin's hair? One he considered his supporter, geology. Geology is the study of the earth's rocks and layers, and in these layers are found fossil forms of life that existed in the dim past. The evolutionist would have us believe that in this fossil record of the rocks we can see the story of life slowly evolving from small beginnings up to man. But honest investigation does not show us any fossils that connect two different animal families. Rather, it shows new families appearing suddenly, and that once in existence they did not change greatly. Geology testified against Darwin's theory.

Moreover, geology dealt another devastating blow to evolution. First appearance of fossils is in earth layers evolutionists say are 500 million years old. But these first fossils are of life in such advanced forms that the evolutionists say life must have been in existence for 1000 million years before, because it would take evolution that long to get little one-celled animals evolved up to these advanced forms that are found in the first fossils. What does this mean? Why, it means that though they say life has been in existence for 1500

* For a more detailed study see the 64-page Watchtower booklet *Evolution versus The New World*.

million years, they have fossil record of life back only 500 million years, and that therefore they have no record at all of the first 1000 million years of evolution! Two-thirds of the fossil record they need is a blank! May we suggest that the scientists not fret themselves too much looking for the missing link? What they need to find is the missing chain!

SHIFT TO SUDDEN CHANGES

At any rate, after geology so riddled the idea of slow evolving of life to bridge family after family, after it showed that the various families of life appeared suddenly and remained constant, the evolutionists changed their minds again, buried Darwin's theory with mourning, and revised their teachings once more. As evidence of this revision, Doctor Clark, a Smithsonian Institution biologist and evolutionist, said no links connected major groups of animals, that the gaps were natural and not due to a deficiency in the fossil record, and he further said: "So far as concerns the major groups of animals the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other."

Doctor Clark's confession is confirmed by a French scientist, an evolutionist, who wrote in his book *Human Destiny*: "Each group, order, or family seems to be born suddenly and we hardly ever find the forms which connect a new group with an ancient one." He goes on to admit that reptiles appear suddenly, that they cannot be linked

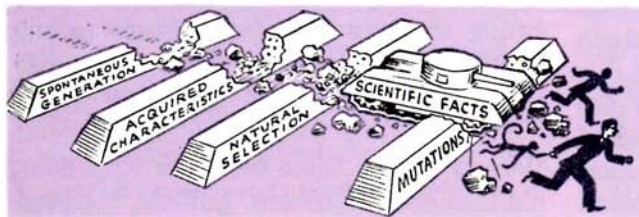
with any earthly ancestors, and makes the same admission about mammals. About birds he says they have "all the unsatisfactory characteristics of absolute creation". Now, why should he call the "characteristics of absolute creation" "unsatisfactory"? Because to the evolution-religion creation is heresy!

Nevertheless, scientists have been forced to face the fact that new families appeared suddenly, with all the unsatisfactory characteristics of creation. So what do they do? Acknowledge creation? They would never dream of doing that! So they trot out a new theory that will let them face the fact of families appearing suddenly, without having to face creation. They now preach mutations. A mutation is a sudden change between parent and offspring, such as happens in the case of freaks.

Would it not be possible for a flood of mutations to quickly form a new family? Evolutionists would like to show this, but mutations are very rare in nature. However, scientists have learned that by subjecting the parents to atomic radiation they can cause a heavy run of mutations. So they have taken animals that reproduce quickly, subjected them to radiation, and thus noted changes that would ordinarily have taken many thousands of generations to get. They did this with a little fruit fly, and followed it through enough generations to turn an ape into a man, according to their theory. What, then, was the amazing change effected in the little fruit fly? Did it turn into a bumble bee? or a June bug? No; it was still the same little fruit fly they

started with, still undergoing mutations that changed its eyes from red to white, and back again, that changed its wings from long to short, and back again.

And here is an odd thing. If mutations cause evolution, and if evo-



lution made a man of us from nothing, why are the scientists so afraid of mutations? They are, for that is why they dread the aftereffects of atomic bombing. The radiation from such explosions causes mutations, and *Life* magazine recently reported scientists as saying: "The mutations among the Japanese exposed in Hiroshima and Nagasaki may plague the human race for thousands of years." The fact is, small mutations weaken the species, big mutations produce freaks that soon die or cannot reproduce. Instead of evolving life upward to higher forms, mutations are harmful. *Life* magazine recently said: "Five years of tests have shown that radiation produces no abnormalities that do not occasionally show up in nature. No useful mutations have appeared, and none is anticipated."

Well, there are the hard, cheerless facts facing the evolutionists who had hoped their failing theory could gain salvation by mutations. They grabbed at mutations as the straw to keep afloat their sinking theory, but that straw has become about as useful to them as a millstone around the neck of a drowning man, and once again the evolutionists are thrown face to face with creation. From the fog of wishful thinking the firm fact emerges that they do not have a shred of scientific evidence on which to base their fantastic, unscientific, senseless, silly theory of evolution!

EVOLUTION'S FOUNDATION

But their theory does have a foundation, and about the same adjectives can be used to describe it. This theory was taught in ancient Babylon. Traces of it are found in the religions of the Hindus and Mayans. Greek philosophers taught it in the fourth and fifth centuries before Christ. To this day savage tribes in many parts of the earth believe it. You have all heard of totem poles. Well, many tribes have their totem, which is usually an animal or plant,

and they believe they descended from the animal that is their totem. On this the *Encyclopædia Britannica* says:

"The turtle clan of the Iroquois are descended from a fat turtle, which, burdened by the weight of its shell in walking, contrived by great exertions to throw it off, and thereafter gradually developed into a man. The cray-fish clan of the Choctaws were originally cray-fish and lived underground, coming up occasionally through the mud to the surface. Once a party of Choctaws smoked them out, and, treating them kindly, taught them the Choctaw language, taught them to walk on two legs, made them cut off their toenails and pluck the hair from their bodies, after which they adopted them into the tribe."

Christendom's clergy are quick to swallow this fairy tale of evolution. The *Catholic Encyclopedia* says under "Evolution": "It is in perfect agreement with the Christian conception of the universe. That God should have made use of natural, evolutionary, original causes in the production of man's body is *per se* not improbable, and was propounded by St. Augustine." During August, 1950, Pope Pius XII issued an encyclical on Catholic doctrine, and the official English translation showed that therein the pope did not forbid the study of evolution, but that such study should be limited to "inquiries into the origin of the human body as coming from pre-existent and living matter—for Catholic faith obliges us to hold that souls are immediately created by God". (New York *Times*, August 22) He opens the door to evolution of man's body, while unscripturally separating the soul therefrom. Space forbids quoting Protestant and Jewish authorities, but many of them have similar views.

From all this we see that when evolutionists charge Bible believers with being old-fashioned, ignorant, gullible, believers

in myths and legends and superstitions, they are only hurling a charge that boom-crangs to crash back on their own heads! On the other hand, the Bible is the most up-to-date book, telling us of things to come in the next thousand years, of a blessed new world that will never end. Let us consider some of the Bible testimony concerning God's creation, and see whether it fits the known scientific facts better than evolution. As Jehovah invites, "Come now, and let us reason together."

REASONING TOGETHER

First reason about the earth. God says he made the earth, created it not in vain, formed it to be inhabited. The facts show he made it just right for us. If it rotated much faster or slower, if it were much closer or farther from the sun, or if the sun were much hotter or cooler than it is, we would roast or freeze. If the moon were much nearer to earth tides would cover lowlands, erode mountains, level continents, till water covered the entire earth. If the mixture of gases in earth's atmosphere were much different, we would die. If the earth were not tilted on its axis we would have no seasons, water vapor from oceans would move north and south, fall as snow and ice at the poles, never melt, leave desert in between, and soon oceans would disappear and rainfall cease.

Consider man. The Bible says he was created in God's image, with wisdom, justice, love and power. This explains the big gulf between man and any other animal. Man alone has ability to reason, determine right and wrong, manifest conscience, and has the urge to worship a higher power. Science says man uses but a small percentage of his marvelous brain. Evolution would not evolve something that was never used, but perfect man was created with his wonderful brain and used it in the beginning, though degenerate man does not

now use it fully. Man was created far above all other animals, that he might be fitted to exercise intelligent dominion over them.

The Bible shows that man was created with the power of speech, and was able from the beginning to coin new words, giving names to the animals. Evolution says as man evolved from ape he also evolved his present speech from animal grunts and growls. The facts say No. A science magazine states: "Older forms of the languages known today were far more difficult than their modern descendants. Man appears not to have begun with a simple speech, and gradually made it more complex, but rather to have gotten hold of a tremendously knotty speech somewhere in the unrecorded past, and gradually simplified it to the modern form." The Bible account fits these facts. Man started out with a highly developed language, but man's speech has degenerated with him.

The Bible states that one human pair was created, and this pair was commanded to multiply and fill the earth. Now evolutionists admit all men descended from one original pair, that there is no real difference in races. A scientific magazine recently said: "The story of Adam and Eve in the book of Genesis has been vindicated, in part at least, by science. Its main point is now generally accepted as true: namely, that there is only one human family . . . with a common origin." The Genesis record of creation tells that God made each family group to reproduce after its kind, yet each family has power to vary widely within its family boundaries. That is why there is such variety in the cat family, dog family, or human family with its many races. That is why men can develop a variety of domestic horses or cows or chickens. But despite this ability to vary widely, each family reproduces after its family kind: cats have

cats, dogs dogs, horses horses, monkeys monkeys, and men men. Cats do not have pups, or dogs colts, or monkeys human babies, no more than women have kittens. This Scriptural unchangeableness of family kind is proved by the fossil record.

Another point to reason on. Evolution means to develop upward, to improve. But facts say man is degenerating, morally and physically, the victim of increasing mental and physical ailments. Despite increase of hospitals, clinics, trained doctors, improved medicines and greater knowledge of the human body, the degeneration that set in with Adam's disobedience continues. It has drastically cut down on man's life span. Before the Flood men lived several centuries, a fact now confirmed by archeological discoveries. Those men were near to humanity's perfect start in Eden; degeneration had not had time to cut into their life span so heavily.

TESTIMONY OF VISIBLE CREATION

All along the line, in every respect we see that the Bible account fits the facts of true science, while evolution is a misfit in every way. But obstinately ignoring the facts and shunning reason, men of science prattle their empty theory. Were they not so wise in their own conceit, so puffed up in their own knowledge, they could not fail to see the evidence of God's creative power and wisdom all around them. They could see it when they peer through their telescopes at the star-studded heavens, or when they squint into their microscopes, even noting the tiny solar systems of the atoms. Without their telescopes and microscopes, they can still see God's wisdom all around.

Man uses electricity? So does the electric eel. Man has artificial lighting? So does the firefly. He is a good engineer? So is the spider that spins a web, the bird that weaves a nest, the beaver that builds a dam, the wasp that manufactures paper, the bee

that air-conditions its hive, the ant that builds bridges. Man can navigate the pathless seas of water and trackless oceans of air? So can the eels and birds that migrate for thousands of miles. And what about the moth that uses radio? the octopus that uses jet propulsion? and the bat that uses radar? Yes, what about all this? Should it not deflate the wiseacres of this world, to see that these little creatures of no intelligence have instinctively used man's modern inventions for thousands and thousands of years? Men should see reflected in these things the wisdom and power of the Creator that made them. But do they? God's Word answers: "Ever since the creation of the universe God's invisible attributes—his everlasting power and divinity—are to be seen and studied in his works, so that men have no excuse . . . Their speculations about him proved futile, and their undiscerning minds were darkened. Professing to be wise, they showed themselves fools." —Rom. 1:20-22, *Twen. Cen. N.T.*

Men of good will do not want to be found fools. They will reason on these matters, see how God's Word fits the facts. They will not be stumbled by evolution while en route to Jehovah's promised new world, but will discern that it is just an old-fashioned, unprovable pagan myth. They appreciate that Satan has revived it in these last days to blind men to the good news of the new world, that with this evolution bait he has hooked the wise and haughty, the puffed up and proud. It has become the chief stone of stumbling to trip up this wise, modern, brilliant generation of science worshipers. To such moderns science is a sacred cow—but their cow has gone dry so far as its being able to nurse evolution is concerned!

Armed with both scientific truth and Bible truth, Christians can prove God true, though it make all evolutionists liars. —Rom. 3:4.

Was Christ Hung on a CROSS?

TO MANY millions of people the answer to this question seems as simple as the three-letter word "Yes". To serious students of both ancient history and the Bible the answer is even simpler, as simple as the two-letter word "No!" But two answers as far apart as these open up between them a great gulf that all truth seekers must be able to bridge in order to stand on the solid ground of truth.

It is common knowledge in this enlightened age that the Bible was not first set down in English. Consequently, to settle the question as to whether Christ was hung on a cross or not it is necessary to consult the original Hebrew and Greek languages in which the Bible was written. By God's grace manuscript copies of the original accounts, some of which copies date back to within fifty years of the originals, are available to scholars. Besides these, the original words are defined and explained in dictionaries or lexicons written in modern English, if that is the only language you read. And, in addition, there are dependable encyclopedias, histories, etc., to which reference can be made.

The *Catholic Digest* magazine, May, 1948, page 108, had the following to say on the subject of the cross: "Long before the birth of Christ the cross was a religious symbol. On the site of ancient Troy discs of baked clay stamped with a cross, were recently discovered. Two similar objects were found at Herculaneum. The Aztecs of ancient Mexico carved the cross on amulets, pottery, and temple walls. Many traces of use of the cross by North American Indians have been discovered. Buddhists of Tibet see in the cross a mark of the footprint of

Buddha. The Mongolians draw a cross on paper and place it on the breasts of their dead. Egyptian inscriptions often have the *Tau* (T) cross. They considered the scarab (beetle) sacred because markings down the back and across the thorax form a T. A cross of this form was used as a support for the arms of Hindu ascetics in India who were wont to sit for days and nights in a Buddhalike attitude. The *crux ansata* (handled cross) has a loop serving as a handle. For the Egyptians this cross was a symbol of life and in their sign language meant 'to live.'" See also *The Catholic Encyclopedia*, Vol. 4, page 517; the footnote on pages 312, 313, of Gibbon's *History of Christianity*, Eckler's edition, 1891.

But how was the cross a "symbol of life" to the pagans? Well, a father, the male, is life-giver to his children by and through the mother. Hence, those sex-worshipping pagans, under the inspiration of the Devil and his demons, constructed a phallic image of the erected male genitive organ, with a crossbar toward one end to represent the testes. Carrying the symbolism a step further in the *crux ansata*, the loop on the top, which pious religionists choose to describe as a "handle", represented the female genitive organ joined to the masculine symbol. That these diabolical facts are true, see the following references: *Funeral Tent of an Egyptian Queen*, by Villiers Stuart; *Masculine Cross and Ancient Sex Worship*, by Sha Rocco; *Two Babylons*, by Alexander Hislop; *Essays on the Worship of Priapus*, by Richard Payne Knight.

Reference to the original languages in which the Bible was written will show beyond a question of doubt that Christ

was never hung on any pagan cross. Hence, the use of the word "cross" in the English-language Bibles is a mistranslation. On this, the *New World Translation of the Christian Greek Scriptures*,* in its appendix, on pages 768-771, in commenting on Matthew 10:38, where the Greek word σταυρός (*stau-ros*) first appears and which is translated "cross" in most Bibles, states:

"This is the expression used in connection with the execution of Jesus at Calvary. There is no evidence that the Greek word *stau-ros* meant here a 'cross' such as the pagans used as a religious symbol for many centuries before Christ to denote the sun-god. On the ancient sculptures of Egypt may be seen representations of their gods bearing the so-called *crux an-sa'ta*, a T-cross with a loop at the top, it being a phallic symbol of life. In Babylonian inscriptions Tammuz was signified by a heart from which sprang a single or a double cross.

"India, Syria, Persia, as well as Babylon and ancient Egypt, have all yielded objects marked with crosses of various designs, including the swastika among the early Aryans. This betrays the worshiping of the cross to be pagan.

"In the classical Greek the word *stau-ros* meant merely an upright stake or pale, or a pile such as is used for a foundation. The verb *stau-ro'o* meant to fence with pales, to form a stockade or palisade, and this is the verb used when the mob called for Jesus to be impaled. To such a stake or pale the person to be punished was fastened, just as when the popular Greek hero Pro-me'the-us was represented as tied to a stake or *stau-ros*. The Greek word which the dramatist Aes'chy-lus used to describe this means to fasten or fix on a pole or stake, to impale, and the Greek author Lucian used *ana-*

stau-ro'o as a synonym for that word. In the Christian Greek Scriptures *ana-stau-ro'o* occurs but once, at Hebrews 6:6. The root verb *stau-ro'o* occurs more than 40 times, and we have rendered it 'impale', with the footnote: 'Or, "fasten on a stake or pole."'

"The inspired writers of the Christian Greek Scriptures wrote in the common (*koiné*) Greek and used the word *stau-ros* to mean the same thing as in the classical Greek, namely, a stake or pale, a simple one without a crossbeam of any kind or at any angle. There is no proof to the contrary. The apostles Peter and Paul also use the word *xy-lon* to refer to the torture instrument upon which Jesus was nailed, and this argues that it was an upright stake without a crossbeam, for that is what *xy-lon* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) At Ezra 6:11 we find *xy-lon* in the Greek Septuagint (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as at Luke 23:39; Acts 5:30; 10:39.

"The fact that *stau-ros* is translated *crux* in the Latin versions furnishes no argument against this. Any authoritative Latin dictionary will inform the examiner that the basic meaning of *crux* is a 'tree, frame, or other wooden instrument of execution' on which criminals were impaled or hanged. (*Lewis-Short*) A cross is only a later meaning of *crux*. Even in the writings of Livy, a Roman historian of the first century

B.C., *crux* means a mere stake. Such a single stake for impalement of a criminal was called *crux simplex*, and the method of nailing him to such an instrument of torture is illustrated by the Roman Catholic scholar, Justus Lipsius, of the 16th century. We present herewith



* Published 1950 and distributed by Watchtower Bible and Tract Society, Brooklyn, N. Y.

a photographic copy of his illustration on page 647, column 2, of his book *De Cruce Liber Primus*. This is the manner in which Jesus was impaled.

"Religious tradition from the days of Emperor Constantine proves nothing. Says that monthly publication for the Roman Catholic clergy, *The Ecclesiastical Review*, of September, 1920, No. 3, of Baltimore, Maryland, page 275: 'It may be safely asserted that only after the edict of Milan, A.D. 312, was the cross used as the permanent sign of our Redemption. De Rossi positively states that no monogram of Christ, discovered in the catacombs or other places, can be traced to a period anterior to the year 312. Even after that epoch-making year, the church, then free and triumphant, contented herself with having a simple monogram of Christ: the Greek letter *chi* vertically crossed by a *rho*, and horizontally sometimes, by an *iota*. [✠] The oldest crucifix mentioned as an object of public worship is the one venerated in the Church of Narbonne in southern France, as early as the 6th century.'

"After showing the pagan origin of the cross, *The Encyclopædia Britannica*, Vol. 7, of edition 11, page 506, says: 'It was not till the time of Constantine that the cross was publicly used as the symbol of the Christian religion.' That was but logical, for Emperor Constantine was a worshiper of the pagan sun-god, whose symbol was a cross. Other experts have pointed out that 'before the fourth century the cross was not used as a Christian emblem in the East any more than in the West'.

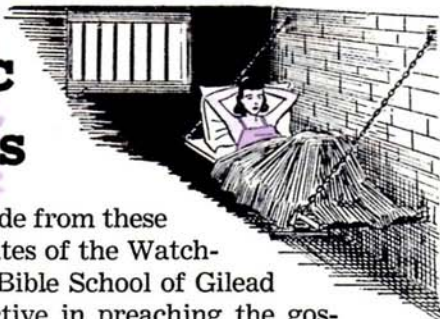
"Rather than consider the torture stake upon which Jesus was impaled a relic to be worshiped, the Jewish Christians like Simon Peter would consider it to be an abominable thing. At Galatians 3:13 the apostle Paul quotes Deuteronomy 21:23 and says: 'It is written: "Accursed is every man hanged upon a stake."' Hence the

Jewish Christians would hold as accursed and hateful the stake upon which Jesus had been executed. Says the celebrated Jewish authority, Moses Mai-mon'i-des, of the 12th century: 'They never hang upon a tree which clings to the soil by roots; but upon a timber uprooted, that it might not be an annoying plague: for a timber upon which anyone has been hanged is buried; that the evil name may not remain with it and people should say, "This is the timber on which so-and-so was hanged." So the stone with which anyone has been stoned; and the sword, with which the one killed has been killed; and the cloth or mantle with which anyone has been strangled; all these things are buried along with those who perished.' (*Apud Casaub. in Baron. Exercitat. 16, An. 34, Num. 134*) Says Kalinski in *Vaticinia Observationibus Illustrata*, page 342: 'Consequently since a man hanged was considered the greatest abomination—the Jews also hated more than other things the timber on which he had been hanged, so that they covered it also with earth, as being equally an abominable thing.'

"The evidence is, therefore, completely lacking that Jesus Christ was crucified on two pieces of timber placed at a right angle. We refuse to add anything to God's written Word by inserting the pagan cross into the inspired Scriptures, but render *stau-ros*' and *xy'lon* according to the simplest meanings. Since Jesus used *stau-ros*' to represent the suffering and shame or torture of his followers (Matthew 16:24), we have translated *stau-ros*' as 'torture stake', to distinguish it from *xy'lon*, which we have translated 'stake', or, in the footnote, 'tree,' as at Acts 5:30."

The gulf of speculation having thus been bridged, Christians today stand on the solid ground of provable facts when they emphatically declare that Christ was never hung on a pagan cross of phallic origin.

Dominican Republic Persecutes Christians



THE Dominican Republic claims to be a Christian nation. She claims to be a freedom-loving republic. She is a member of the United Nations. Notwithstanding, she has distinguished herself as the first so-called Christian nation in peacetime to officially outlaw her devout Christian citizens and deny them the right to worship God as commanded in his Word, the Bible.

This republic lies between Cuba and Puerto Rico and occupies the eastern two-thirds of the second-largest island in the Caribbean. It was established in 1844, and in 1929 a new constitution was proclaimed, with certain modifications added in 1934 and 1942. This constitution has provisions similar to those contained in the American Bill of Rights for the protection of the individual's freedom against oppression by the state.

Title II, Section 1, of the constitution deals with Individual Rights, and says, in paragraphs 3 and 5, that people may enjoy "freedom of conscience and of worship, without other limitation than the respect due to public order and good customs". Also, that the people have "the right to express thought without subjection to previous censorship", the only limitation in this regard being: "The law shall establish sanctions applicable to those who attack the honor of individuals, the social order, or the public peace."

It was into such a republic that the Watch Tower Society sent its first missionaries in April of 1945. Early in June of that year two additional missionaries were sent, and on the 26th of that month the Dominican Republic signed the Charter of the United Nations. At that time not one per-

son aside from these graduates of the Watchtower Bible School of Gilead was active in preaching the gospel of God's kingdom as commanded by Christ. (Matt. 24:14; 28:19, 20) By the end of 1946 there were 18 missionaries in the country in addition to 5 local publishers, and as they continued to preach many more people heard. And not only did they hear, they attended the free Bible meetings of Jehovah's witnesses; they believed; they were baptized; and they themselves began preaching the good news to others, until this year, in the month of May, there were 238 active ministers of the gospel in the Dominican Republic, in addition to the American missionaries, and 21 of these Dominicans are full-time pioneer workers.

This progress in pure worship, however, was not made without interference and persecution. In the city of San Francisco de Macoris Catholic opposition showed itself against the good work done by four female missionaries. Teen-agers pestered the girls with a song, the theme of which was, 'Get out, you Protestants, we are Catholics.' The sign on the Kingdom Hall was torn down. The Bible educational work became more difficult in certain parts of the town as the girls carried on under showers of sticks and stones.

In the city of Santiago the downtown streets were littered with thousands of handbills, 10 by 12 inches in size, downing the *Watchtower* and *Awake!* magazines, and warning Catholics to have nothing to do with Jehovah's witnesses. A few weeks later a similar handbill was circulated

falsely linking Jehovah's witnesses with communism.

Official civil pressure is brought on the people who study the Bible with Jehovah's witnesses, and some are called down to the army fort and warned to discontinue their Christian study. In San Cristobal one of the witnesses is a pharmacist. One night someone tore down the Kingdom Hall sign from the front of his house. Police came the next day and warned him to quit his preaching or suffer the consequence of mob action, but the pharmacist continued his God-commanded preaching. Next, his gasoline ration tickets were taken away. Still he faithfully served Jehovah God. Finally, he was called for military service, in spite of the fact that he is 40 years of age and the law says that those between 35 and 55 are to be called only in time of war. Other persons in this city who study the Bible with the witnesses have lost their jobs.

In the capital city, Ciudad Trujillo, more than 25 of Jehovah's witnesses are in prison and many more have lost secular employment. Anyone who studies the Bible with one of Jehovah's witnesses is shortly thereafter visited by a police officer with the familiar warning. The witnesses are followed wherever they go.

U. N. VOWS BROKEN

Through it all Jehovah's witnesses have continued their peaceful work of visiting the people with the comforting message of hope from the Bible. After all, the Dominican Republic is a charter member of the United Nations and hence these distressing conditions should be corrected. Under its "Purposes and Principles", set forth in Chapter I, Article 1, this Charter declares that its signatory powers, and the Dominican Republic is one of them, are determined to achieve international co-operation "in promoting and encouraging respect for human rights and for fundamental free-

doms for all without distinction as to race, sex, language, or religion".

Consequently, the Dominican Republic has made a most solemn and forthright pledge guaranteeing that man's fundamental and basic freedom to worship the Almighty God, whose name alone is Jehovah, will be upheld, respected and protected in that land. It was, therefore, shocking news to hear that on June 21, 1950, the government issued a decree dissolving the Christian organization of Jehovah's witnesses, placing their preaching work under ban, and forbidding them to assemble together for Bible study as the Scriptures command. (Heb. 10:25) This arbitrary action was not taken because these innocent Christians upset "public order and good customs", or because they attacked the honor of individuals, the social order, or the public peace.

Oh, yes, the charge of "public disorder" is laid against the witnesses, but you judge for yourself how false it is. A recent report in this regard tells how seven of Jehovah's witnesses were thrown into prison. Then four other persons, as Jesus' parable says, went to visit the Lord's witnesses that were in prison. (Matt. 25:31-46) The four in turn were locked up, held incommunicado, and three of them were severely beaten. One was clubbed with a pistol, his lip cut and a gash inflicted behind his ear. Now, to add insult to injury, these innocent people were charged with "public disorder".

This brutal and wicked persecution of innocent Christians by public officials in the capital city of Ciudad Trujillo was particularly manifest in the case of Lucia Pozo. Lucia had arranged to bathe at a friend's home on Mella Avenue the day before she expected to leave for New York and the international convention of Jehovah's witnesses at Yankee Stadium. She took a towel and soap and her most prized possession, her Bible, but on the way was

stopped by the police, who commanded: 'Come with us.'

To the police station, to the jail, to the army fort, and finally to the Prison for Women she was taken. All manner of threats, ridicule and false accusations were hurled at her. In one office she was left alone with a policeman, who attempted to seduce her. In the prison she was thrown in among degenerate prostitutes, who also tried to seduce her. One of her tormentors was none other than the prosecuting attorney, one named Rijos.

All of this happened on Friday night. Sunday, the customary visiting day, her friends were turned back at the gate. Strict orders had been given by the chief of police, Abreu, that no one, absolutely no one, was to see Lucia. Until given a "trial", ten days after her arrest, she was held incommunicado.

The "trial" was a kangaroo affair, a ridiculous farce from start to finish. The charge was read; no witnesses were produced, not even the arresting officer; Lucia was asked if she had anything to say; she was denied the opportunity to produce witnesses to prove she was guiltless; the accusation was reread; the prosecuting attorney urged that the full penalty of the law be inflicted; and the judge affirmed the recommendation and sentenced the poor innocent girl to three months in prison and \$100 fine—all for being caught on the street with a towel, soap and a Bible!

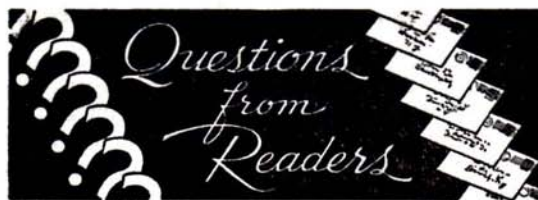
THEY SHALL FIGHT BUT NOT PREVAIL

Are the honored documents of the United Nations and the Constitution of the Dominican Republic no more than scraps of paper? Evidently these responsible officials consider them just that. But why? Whose interests are they trying to serve? Certainly not the interests of their loyal, God-fearing, freedom-loving citizens. The truth of the matter, and the answer to the

question, lies in the fact that the Dominican Republic is a priest-ridden, church-and-state dictatorship, as intolerant toward all who refuse to bow the knee to Rome as is Franco's regime in Spain. Before the ban the Roman Catholic Hierarchy preached against God's witnesses, stirred up Catholic action, and circulated false charges against them. With little difficulty this clerical wrath was translated into civil action and the cruel boots of the state police were used to trample underfoot the basic freedom of worship of God as taught and commanded by Christ, and as presumably guaranteed by the Dominican constitution and the Charter of the United Nations.

Official Dominicans should take notice what history teaches. Christ was nailed to the torture stake and his disciples after him were martyred. Said Jesus: "If they have persecuted me, they will also persecute you." (John 15:20) But such persecution did not stop the preaching of the gospel. As then, so now, those who fight against God's witnesses are actually fighting against God and can expect only defeat in the end. (Acts 5:39) Jehovah's witnesses know that it is better to obey Jehovah even if persecuted and killed by men than to disobey God and become slaves of men doomed to eternal death.—Matt. 10:24-28.

So Jehovah's faithful Christian witnesses in the Dominican Republic, knowing that, in obedience to God rather than men, they cannot but speak the things they have learned in the Bible, will continue to preach, either inside or outside of prison, either underground or publicly. (Acts 4:19, 20; 5:29) Their implicit trust is in the great Jehovah God, who declares: "They shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee."—Jer. 1:19, AS.



● Does the Bible support the idea that what a mother sees or experiences during pregnancy may mark her offspring in some way? Some argue that it does, citing as proof Genesis 30:37-43.—T. C., Pennsylvania.

When Jacob wanted to leave his father-in-law Laban's service, Laban wanted him to stay and accept wages, asking, "What am I to give you?" "Nothing at all," said Jacob; "let me go on feeding and tending your stock, if you will simply do this for me: to-day, as I go over all your stock, I will set apart all the speckled and spotted animals, and my pay shall consist of any black sheep or any speckled and spotted goat hereafter born." Laban agreed, and the record continues: "Then Laban that very day set apart the striped and spotted he-goats and all the speckled and spotted she-goats—every animal that had a white tinge, and all the black sheep; he put them in charge of his sons, at a distance of three days' march from Jacob. The rest of Laban's stock was fed by Jacob. But Jacob took fresh boughs of poplar, almond, and plane, and peeled white streaks in them, exposing the white of the boughs. These peeled sticks he laid in front of the flocks, in the runnels of the watering-troughs at which the flocks drank; they bred when they came to drink, and as they bred in front of the sticks they brought forth young that were striped, speckled, and spotted. These lambs Jacob kept separate [turning the faces of the flocks to the striped and black animals in Laban's flock], he kept his own droves apart, instead of adding them to Laban's stock. Jacob also used to lay the sticks in the runnels only when the stronger animals came to breed, that they might breed in sight of the sticks; when the weaker animals came, he did not put in the sticks. In this way, the weaker lambs fell to Laban, the stronger to Jacob."—Gen. 30:25-42, Mo.

This would seem to support the theory of prenatal influence or maternal impressions, but scientific experiment has been unable to duplicate or confirm Jacob's experience. The fact that there is no nerve connection between

the mother and unborn young makes it difficult to believe that maternal impressions could mark or physically alter the offspring to come. Of course, during pregnancy the mother's health is "the most important factor determining whether the fetus will be carried to term and delivered in a viable and healthy condition", but "the myth of marking a fetus by accident or by emotional upset should be dispelled", according to the *Textbook of Pediatrics*, 1950 edition, by Nina A. Anderson.

Dr. Palmer Findley, in his book *The Story of Childbirth*, agrees, and in a section on maternal impressions shows that the idea of prenatal influence was anciently believed. "In the law of Lycurgus it was decreed that Spartan women should look upon the statues of Castor and Pollux in order that strength and beauty might be imparted to their offspring." "Hippocrates taught that strong emotions experienced by the pregnant woman could give rise to deformities in the child." Aristotle believed this ancient idea, said many women brought forth children with harelip after seeing a hare, and ascribed other deformities in children to "the imagination of the mother, who has cast her eyes and mind upon some ill-shaped creature". Egypt's sacred bull of Memphis, with one or two eagle-shaped figures on its back and a crescent on its forehead, had to be killed when it was twenty-five years old; but before doing so the priests had to supply a similarly marked successor. In an effort to obtain a young bull properly marked, during conception Egyptian cows were surrounded by appropriately shaped and colored objects.

Hence it is clear that belief in prenatal influence is ancient, and we can understand how Jacob also would accept that general belief of his time. But did it work for Jacob? It is true that Jacob prospered when he employed his scheme based on prenatal influence, but the Bible does not specifically say that that was the cause for his success. In fact, the Bible ascribes a different reason for the uniformly colored goats bringing forth spotted and speckled and ring-streaked offspring. In the next chapter Jacob tells his wives, Laban's daughters Leah and Rachel, why he prospered. Please note that he does not give the credit to his scheme based upon the theory of prenatal influence: "In this way God has taken the stock from your father and given it to me. When the stock was breeding, I raised my eyes in a dream and saw that the he-goats that leaped on the she-goats were striped, speckled, and

mottled. The angel of God said to me in the dream, 'Jacob!' 'Yes,' said I. And he said, 'Raise your eyes, look! all the he-goats that leap on the she-goats are striped, speckled, and mottled.'—Gen. 31:9-12, *Mo.*

Jehovah God here gave Jacob instruction in the modern science of genetics. There were no spotted goats in the flock Jacob tended, yet the vision disclosed spotted goats. How could this be? It is apparent that the spots were not visible, yet their presence in these solid-colored animals was supernaturally revealed to Jacob and doubly impressed upon him by what he saw in the dream and by the angel's specifically calling his attention to them. Apparently these plain-colored goats were hybrids, that is, they were the result of a cross between the spotted goats and plain goats that ran together in Laban's flocks. Though these hybrids were uniformly colored themselves, they carried in their germ cells the hereditary factors for spotting and speckling, and, in accord with the laws of heredity discovered by Gregor Mendel in the nineteenth century and clarified and enlarged in this twentieth century, many of the offspring of these solid-colored hybrid goats were spotted and speckled. By the vision God opened Jacob's eyes to the naturally invisible presence of the hereditary factors for spotting

and speckling that were in the plain-colored hybrid goats, and Jehovah could well cause the proportion of spotted offspring to run heavy. Both Laban and Jacob acknowledged Jehovah's interest in this matter. (Gen. 30:27-30; 31:5, 7, 9, 16) As for the point raised by Genesis 30:41, 42 that the stronger offspring were Jacob's, it should be remembered that all the speckled and spotted would come from the hybrids, and it is a modern biological truth that hybrids are stronger than uncrossed breeds. Not all the goats in the flock Jacob tended were hybrids, and these feeble ones, without the hybrid vigor, would breed true and produce only solid-colored offspring, and which feeble kids would be Laban's.

Hence it appears that the Bible does not support the idea that what a mother sees or experiences during pregnancy may mark her offspring. Jacob thought so at the outset of his experiment, but he changed his mind when later instructed otherwise by God. Jacob had God's approval, and may be commended for acting according to the knowledge he possessed and doing all in his power to effect a good result, and God blessed Jacob. But the manner in which the good result was brought about was revealed by the inspired dream, and not by Jacob's breeding methods.

"PREACH THE WORD" TESTIMONY PERIOD

December, the final month of 1950, has been designated as "Preach the Word" Testimony Period. How could this eventful year be more effectively concluded than by taking the word of God upon your lips and heralding it forth to all who will hear? That is what Jehovah's witnesses will be doing, in harmony with Paul's counsel to Timothy (2 Tim. 4:2, *Moffatt*), and you are cordially invited to join in with them in this God-approved work. The 320-page book *"This Means Everlasting Life"* will be offered to those displaying interest in God's Word, the contribution being 35c. It points out from the Word of God what is required of those who seek life everlasting. That your activity may be included along with that of thousands of others who will be preaching the Word in December, we suggest that you report to us the results of your preaching. We shall be happy to supply you with report cards and any instruction you may require. If there is a company of Jehovah's witnesses in your community, feel free to call upon them for help.

EVOLUTION VERSUS THE NEW WORLD

Arrogantly the proponents of the theory of evolution have foisted their ideas upon the public. Through the press, schools, clergy and other means their belief has been spread like a blight upon the human race; a blight because it belittles and disputes the Biblical account of creation by an intelligent Creator. Is their case so strong that it defies refutation? Most certainly not! The contradictions of men do not bring to nought the Word of God. Moreover, scientific facts bear out the Bible account of creation, leaving the evolutionists without any tangible support for their mythical theories. A wealth of incontrovertible proof in favor of the Bible record of creation and against the theory of evolution is now collected within the covers of one booklet, *Evolution versus The New World*. This 64-page, colored-cover brochure will be sent to you, postpaid, for 5c.

"WATCHTOWER" STUDIES

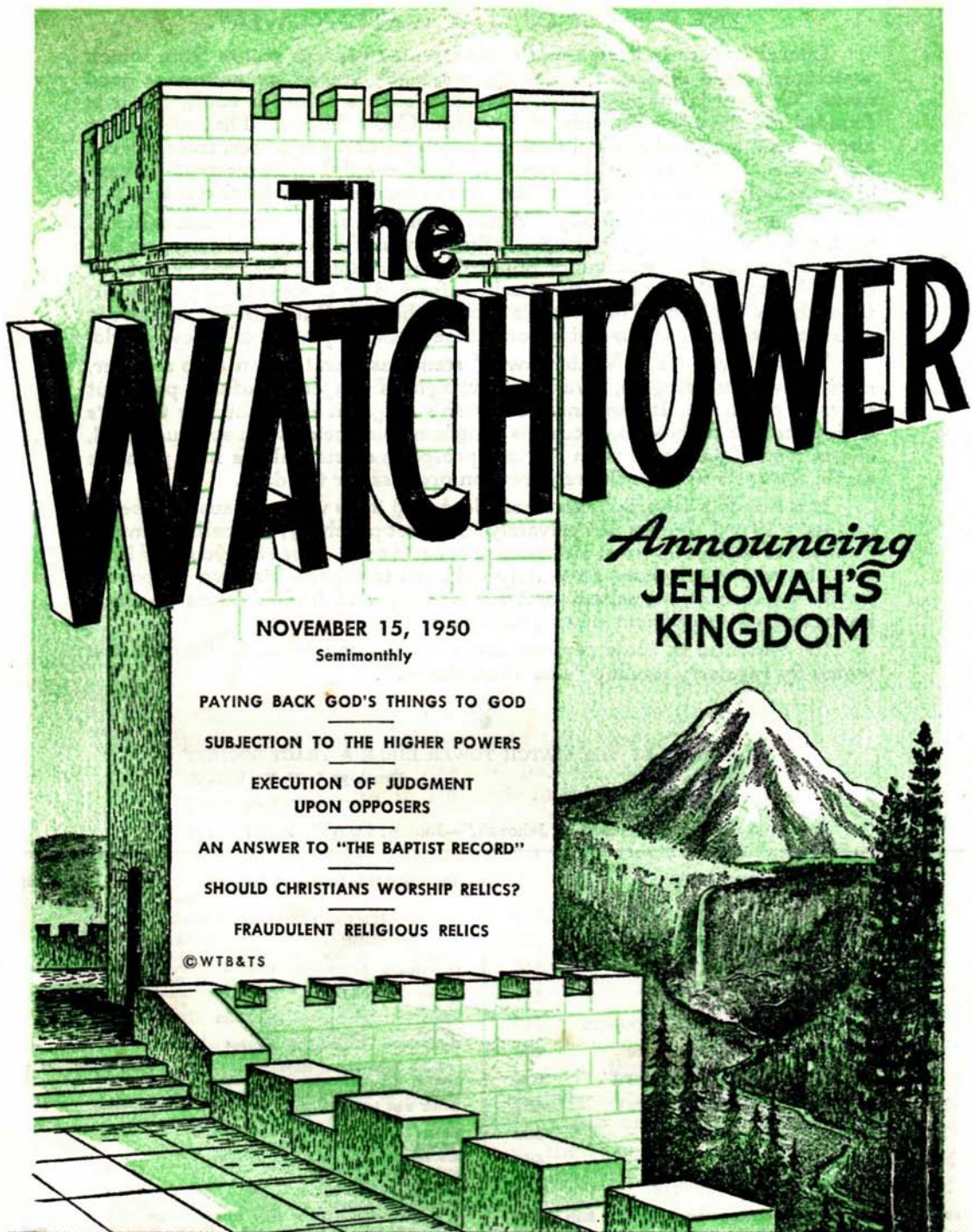
Week of December 10:

New Systems of Things, ¶ 1-20.

Week of December 17:

New Systems of Things, ¶ 21-24; and

Beginning the New World Society, ¶ 1-18.



The WATCHTOWER

NOVEMBER 15, 1950

Semimonthly

PAYING BACK GOD'S THINGS TO GOD

SUBJECTION TO THE HIGHER POWERS

EXECUTION OF JUDGMENT
UPON OPPOSERS

AN ANSWER TO "THE BAPTIST RECORD"

SHOULD CHRISTIANS WORSHIP RELICS?

FRAUDULENT RELIGIOUS RELICS

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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".



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"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

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PAYING BACK GOD'S THINGS TO GOD

"Then he said to them: 'Pay back, therefore, Caesar's things to Caesar, but God's things to God.'"—Matt. 22:21, NW.

JEHOVAH God will in the near future bring to a decisive end his controversy with Caesar over who is to dominate the earth. When that supreme issue of universal sovereignty is settled, everybody permitted to live on earth will pay back everything to Jehovah God, because Caesar will be no more. There will be no division of obligations between God and the political powers of this old world then. This old world with its Caesars will have been destroyed. The righteous new world will be here with Jehovah as the living, true God and with the perfect Governor whom He puts in authority over all the earth.

² But until the universal war of Armageddon removes "Caesar" and all his henchmen and his commercial and religious allies, "Caesar" has to be taken into account even by persons who are no part of this world but who are nevertheless living in it. When on earth as a man in the midst of Caesar's domain, the Son of God said: "I am from the realms above. . . . I am not from this world." "I am no part of the world." Yet at the same time he said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (John 8:23; 17:14, 16 and Matt. 22:21, NW) As long as this world lasts, Jesus' words here apply. The question has to be determined, therefore, as to what is to be

paid back to "Caesar" and what is to be paid back to God. The question must be determined, not according to "Caesar's" arbitrary demands, but according to God's own Book, the Bible, because Jehovah God is the Supreme Authority.

³ The circumstances under which Jesus made his oft-quoted statement reveal one of the things that we must pay to "Caesar". It was not the matter of worship and devotion or saluting the military standards that they were discussing, but the matter of paying public taxes for governmental administration purposes. This fact is made plain by the Bible account concerning this incident at a time when Herod Antipas was the administrator appointed by Caesar for the province of Galilee and Pontius Pilate was the administrator appointed by Caesar for the province of Judea. The place is Jerusalem in Judea. The time is just two days before Jesus is impaled on the torture stake at Calvary. The account reads:

⁴ "Then the Pharisees went their way and took counsel together in order to trap him in his speech. So they dispatched to him their disciples together with party followers of Herod, saying: 'Teacher, we know you are truthful and teach the way of God in truth, and you do not care for anybody, for you do not look upon men's outward appearance. Tell us, therefore,

What do you think? Is it lawful to pay tribute to Caesar or not?" But Jesus, knowing their wickedness, said: "Why do you put me to the test, hypocrites? Show me the tribute coin." They brought him a denarius [equal to 17 cents or 8 pence 2 farthings, a day's wage for workmen then]. And he said to them: "Whose image and inscription is this?" They said: "Caesar's." Then he said to them: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." Well, when they heard that, they marveled, and leaving him they went off."—Matt. 22:15-22, NW; Mark 12:13-17; Luke 20:19-26.

⁵ The scheme of the Pharisees, scribes and chief priests of the Jews was to get Jesus in trouble with Caesar's government over Palestine and lay him open to the charge of sedition. That is why they sent along Jews who were party followers or politically in favor of Herod as a local ruler over them. Luke points that out, saying: "And, after observing him closely, they [the scribes and chief priests] sent out men secretly hired to pretend that they were righteous, in order that they might catch him in speech, so as to turn him over to the government and to the authority of the governor [Pontius Pilate]." They proved unable to catch any subversive, seditious words from Jesus. Yet two days later they deliberately went ahead and accused him before Pontius Pilate of those very things, saying: "This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king." (Luke 20:20; 23:2, NW) Little wonder that today the religious enemies of Jehovah's witnesses accuse them before the political authorities of espionage, subversiveness and sedition! Well, Jesus, who is Jehovah's chief witness, declared that if the enemies accused him, the Master, of such things, how much more would they falsely accuse his

followers of the same things to bring them into difficulties with the political powers!

⁶ As we analyze Jesus' statement we see he was not subversive and seditious but just and fair toward Caesar. Whether the Pharisees, scribes and chief priests liked it or not, Jesus conceded that the payment of tax to Caesar was a due owing to him. It is true that Caesar was the military conqueror of Palestine and held the Jews in subjection, but, just the same, Caesar's servants were exercising governmental functions. They provided many public benefits from their administration and kept the peace and public order. So for such social, economic and administrative benefits and services, even the oppressed, liberty-loving, independence-seeking Jews were obligated to pay back to Caesar what belonged to him. Part of the tax money paid in Caesar might use in his military ventures; but though the Jews had no sympathy for such military aggressions and did not join his armies, they still must pay the tax, because it was Caesar's responsibility and not theirs as to what he did with his own money. The denarius coin was of his make, and not that of Jehovah's theocratic government. The image and inscription on the coin identified the political taxing power, and it was in this coin that the tax was to be paid. So for the beneficial services that Caesar dispensed to them the subject peoples were to pay him back in the coin which he demanded, even if he overcharged them oppressively.

⁷ Jesus himself paid the tax. And that he had no objection to the collection or the payment of the tax by his fellow Jews to a foreign imperial power he showed by his mingling with tax collectors and seeking their salvation. Hence his religious foes said: "Look! a man gluttonous and given to drinking wine, a friend of tax collectors and sinners." (Matt. 11:19, NW) Jesus came as God's ambassador to earth,

but in a foreign land under administration by the foreign ruling power even an ambassador must pay tax on the real estate he occupies in that foreign land or on the things he buys or services hired. So Jesus was reasonable and righteous as to what was owing to Caesar.—2 Cor. 5:20, NW.

THOSE UNDER THESE INSTRUCTIONS

* Caesar may not have agreed with what Jesus here said, because it placed a limitation upon Caesar. Today modern Caesars and extreme nationalistic patriots insist on payments mainly to Caesar, but they do not like to quote or to be confronted with the other part of Jesus' statement about paying back God's things to God. Now everybody must take note that Jesus said these words, not to Gentiles such as pagan Romans and Greeks, but to religious Jews. They were members of a nation consecrated to Jehovah God and which he had chosen and brought into a covenant with him. They were primarily under the theocratic law which God had given to them by Moses, and which governed their personal conduct and their worship. So by this theocratic law they owed the first things to Jehovah God, and not to any human creation such as Caesar. Later on, that same day, Jesus told the Jews this, when one of the Pharisees, versed in the theocratic law, put him to the test by saying: "Teacher, which is the greatest commandment in the Law?" Thereupon Jesus quoted from the Law at Deuteronomy 6:5 and at Leviticus 19:18 and answered: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets."—Matt. 22:34-40, NW.

⁹ It was not according to Caesar's law

that the question was up concerning the lawfulness of paying tax to him. Caesar's own law required the tax, but the legalness of it was questioned by the Jews according to Jehovah's law, the theocratic law. The pagan Romans paid worship to Caesar according to his law and also worshiped or paid religious honors to their military standards and ensigns. By the first and second of the Ten Commandments the consecrated Jews like Jesus were forbidden to do this. (Ex. 20:2-6, AS) The Caesars, with a show of tolerance, allowed conquered peoples to worship their own local or national gods, but demanded that they also worship the deified Caesar or emperor as god so as to bind the empire together by a united worship. But Jesus and his faithful followers could never divide their worship. He made this plain in the mount of temptation. Concerning this we read: "So he brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.' In reply Jesus said to him: 'It is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."'" (Luke 4:5-8, NW) Hence when Jesus said to those under theocratic law that they should pay back God's things to God, he did not mean Caesar deified. He meant Jehovah God, who gave the Mosaic Law to his chosen people. On these things owed to God we can never compromise with "Caesar" and his political henchmen.

¹⁰ A.D.: 1914 the "appointed times of the nations" which began in 607 B.C. with King Nebuchadnezzar's destruction of Jerusalem ran out. Since then the nations have been in the "time of the end" of this world. Under the international stress of

this crucial time, and particularly now with the cold war between the Eastern and Western blocs of nations threatening to become hot in a third world war, the political state symbolized by Caesar feels under pressure to demand that its citizens pay everything to Caesar, attributing to the state the continued welfare and salvation of its citizens. More and more it is inclined to encroach upon those God-given things which genuine Christians must pay back to the living, true God, and it makes demands in conflict with the ruling laid down by Jesus Christ. The proud, ambitious, self-centered nations never consider that they as nations owe anything to Jehovah God. Nevertheless, they owe it to God to pay back what belongs to him, particularly since 1914. Since then the issue of universal sovereignty has been set before them by the witnesses of Jehovah God. This issue includes the question, Who will rightfully dominate the earth and rule all its people? Who should rightfully do so is clear from the prophecy for our time, at Psalm 24:1, 2, 7-10 (AS): "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. . . . He is the King of glory."

¹¹ No nation owns in absolute right the territory it governs. The earth belongs to Jehovah the Creator, and it is only by his sufferance that nations are occupying His territory, his possession. They are responsible to him for the way they manage the earth. The governments over the various parts of the earth and its people hold a communal responsibility to the Creator, especially those governments which claim

to be Christian or which have renounced Christianity. He holds them responsible, just as he did ancient Sodom and Gomorrah upon which he rained down fire and brimstone. The appointed times of the nations for world domination expired in 1914. He has notified them of this by his witnesses who proclaim the setting up of his kingdom by Christ. Therefore it would be the right thing for the nations, especially those of Christendom, to pay back to God his things and yield over their territory and their sovereignty to him and his Christ. But "Caesar" refuses to bow to this right course. All the nations selfishly choose to perpetuate "Caesar" and to exploit Jehovah's property, the earthly globe, and to ruin it and its populations. As pictured by the "ten kings", they prefer to fulfill Revelation 17:12-14 (NW): "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."

¹² Extreme nationalists, exasperated at the faithfulness of Jehovah's witnesses to him, want to drive them off Jehovah's own property and territory. They talk like godless totalitarians and loudly clamor for Jehovah's witnesses to be deported from the country, as if these witnesses were living on soil where they did not belong. In fact, they would deport them from the face of the earth. Little do they appreciate that the faithful servants of Jehovah are the only ones who now have a right to occupy the earth. God will demonstrate that right in the battle between the Lamb and the worldly nations. There Jehovah will clear the earth of these fanatical superpatriots of this world and will let only his faithful witnesses survive on earth into the new world where all creatures will pay back to God the things belonging to God.

Subjection to the

HIGHER POWERS

THE clergy of Christendom have made themselves a part of this world. They freely meddle in the politics of this world and drag politics into their religious meetings. In 1929, by means of a concordat with the late Fascist dictator Mussolini, the chief religionist re-established himself as a political ruler over a political state and now receives at his court the political ambassadors, ministers and *chargés d'affaires* from the various nations. Not only do the clergy pray for the political figures of the state and their policies, but in times of mortal combat between nations they let their religious unity be split and pray for the contending sides, each side praying to the same God in the name of the same Christ to bless their side against the other side, while Methodist sets out to destroy Methodist, Baptist Baptist, Catholic Catholic, Presbyterian Presbyterian, etc. The clergy and their religious flocks justify themselves in such actions by affirming that they must render to Caesar what belongs to Caesar.

² The clergy also quote the apostle's writing at Romans 13:1: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." This scripture, they explain, declares that Caesar and like political authorities are the "higher powers" ordained by God, and Christian souls must be subject to them, rendering full obedience to them. Under such ecclesiastical interpretation of the text it has been easy for so-called Christians to

be drawn into political movements and be swung over to Nazi, Fascist, Communist and other dictators who set up a totalitarian state, brutally persecute the true worshipers of Jehovah and the faithful imitators of his Christ and set out on a course of military aggression for dominating the world and subjecting all peoples to their social, political ideologies.

³ What such clerical construing of the Scriptures has resulted in may be gathered from a couple of news reports. A special dispatch to the *New York Times* with the date line "Moscow, April 24" stated: "The elaborate celebration of the Russian Orthodox Easter opened last night with the traditional midnight services conducted by Patriarch Alexei at Moscow's Yelokhovskiy Cathedral. The cathedral was jammed to capacity. Just before midnight, Alexei uttered prayers for the Soviet people and for the preservation of peace and a BENEDICTION FOR THE LEADER OF THE SOVIET STATE, JOSEPH STALIN."—*New York Times*, April 25, 1949.

⁴ The other dispatch was published by the *South German Gazette (Sueddeutsche Zeitung)* on December 7, 1945, and tells of the confession of the well-known Pastor Niemoeller shortly after the end of World War II. Bearing the date line "Frankfurt on the Main, 6 December (DANA)", this article with the heading "Criticism of the Evangelical Church" said: "Pastor Niemoeller preached here on the first Sunday in Advent to an audience of a thousand men and women of all professions and ages. He expressed the wish for peace and

1. How do the clergy make themselves part of this world, and how do they justify themselves in doing so?
2. How do they explain Romans 13:1? With what effect on Christians?

3, 4. What do two newspaper reports show resulting from such clergy construing of the Scriptures?

warned against those who say that peace is unrealizable and impossible. With sharp words Pastor Niemoeller severely criticized the Evangelical Church, which in former years and for hundreds of years has often SANCTIONED WARS AND BLESSED WEAPONS. He held out in contrast with them the courageous fighters who unflinchingly stood up for their ideas, making special mention of the *Bibelforscher* [Bible Students, or Jehovah's witnesses] who to the number of thousands had suffered death in the concentration camps for the sake of their faith. The peace that we aspire to, said Niemoeller, and the work which awaits us, will not be made possible by an influential church, but solely by our return to modesty and love of one's neighbor, the foundation of Christianity."

NEED FOR RE-EXAMINING THE SCRIPTURES

⁵ Not alone in Germany but in all the belligerent countries the clergy of all denominations asked divine blessings upon the carnal weapons of the destroyers of human lives and valuable property. Their religious flocks approved, applauded and supported the advances that were being made against the foe. But many honest-hearted persons saw the excesses to which the clergy interpretation of vital scriptures led the professed followers of Christ Jesus, making them the easy pawns of totalitarian dictators who demanded for "Caesar" the abject subjection of the people to the political state. So they were filled with misgivings. They began to see there was need to re-examine the Holy Scriptures,

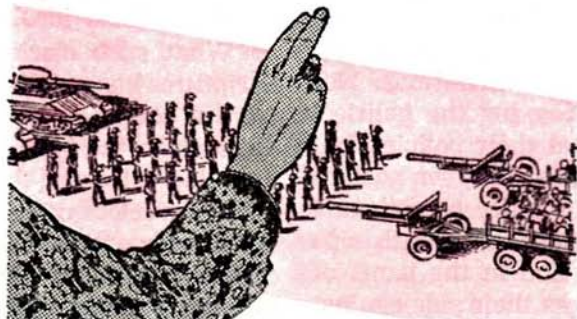
for certainly God's sacred Word was not to be interpreted in such a way that it led to such un-Christlike acts. In proof of such misgivings in honest hearts was the news received at the same time as the above dispatch from the American Zone of the then occupied Germany.

⁶ The news was to this effect: That "in Frankfort a strong movement within the Evangelical Church is under way which is aiming at a reform in the church also in a theological sense. Nothing has been so detrimental to the Evangelical Church in

the last 12 years as the theological principles expressed in the words: 'Be subject to the higher powers, who have authority over you'—therefore also the Hitler dictatorship—and, 'Render unto Caesar the

things which are Caesar's—and, according to this, also 'unto the Fuehrer the things which are the Fuehrer's'. These teachings had made the crossing over into the camp of National Socialism all too easy and facilitated the further step of blessing cannon for the war. Teachings of this kind which were quite understandable from Luther's standpoint have been outlived. Here a reform must be made".

⁷ How far the Evangelical Church of Germany has gone in altering its understanding of the Scripture texts above referred to we are here not prepared to say. But in Pastor Niemoeller's confession reported above he mentioned the *Bibelforscher* or Jehovah's witnesses in Germany and the Christian course of action they



5. How have many honest-hearted persons been affected by such things?

6. In proof of this what was the news from Frankfort on the Main?

7. When did we re-examine Romans 13:1-7 and publish the conclusions? What has holding to those conclusions meant?

took even under stress of dictatorship and World War II. Up till 1928 they, too, had held to the ecclesiastical interpretation of Romans 13:1-7 concerning the "higher powers". But that year this scripture was taken under re-examination, especially in view of the fact that the "times of the Gentiles" had ended A.D. 1914 and God's kingdom by Christ had then been established in the heavens to bring in a new world with eternal blessings for obedient men of good will. The conclusions arrived at were published in the June 1 and 15, 1929, issues of *The Watchtower* in the article, in two parts, entitled "The Higher Powers". Holding to these conclusions ever since has cost many of Jehovah's witnesses their personal liberty and even their lives. But persecution, imprisonment, exile, and violent death were also the price which Jesus' faithful apostles paid for paying back to God God's things and to Caesar only Caesar's things and for rendering proper subjection to the true "higher powers". But such sufferings are not to be compared with the everlasting reward they have received. So, because of the pertinence of the subject, now that totalitarian ideas and practices and the idolatry of the political state and its emblems are spreading, we here take up a discussion of the crucial text, Romans 13:1-7.

⁸ The King James or Authorized Version of the Bible reads, at Romans 13:1: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." The apostle Paul wrote those words to the Christian congregation at Rome when the Caesars were ruling the Roman Empire. The clergy of Christendom have interpreted Paul to mean here by the "higher powers" the political powers of this world. So they have used his words here as in-

spired instructions on rendering to Caesar the things belonging to Caesar. Understanding that the existing political powers have been ordained by God, the translators of the English *Authorized Version* were led to say the following in their dedication found in the front of each copy of this version:

⁹ "To the Most High and Mighty Prince, James, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. The Translators of the Bible wish Grace, Mercy, and Peace through JESUS CHRIST our Lord. Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. . . . The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great God, and the good of his Church, through Jesus Christ our Lord and only Saviour."

¹⁰ But rather than being instructions by the apostle to render to Caesar what belongs to Caesar, Romans 13:1-7 has since 1929 been taken by Jehovah's witnesses to be instructions on rendering to God what belongs to God. Why? Because the expression "the higher powers" is now understood to mean primarily the Most High God and his reigning Son Jesus Christ. Surely there are no powers or authorities higher than these. As rendered by the recently issued *New World Translation of the Christian Greek Scriptures* Romans 13:1 reads: "Let every soul be in subjection to the superior authorities, for there

8, 9. How have the clergy applied Romans 13:1, and how is this shown in the dedication of the King James Bible Version?

10. Romans 13:1-7 are instructions to make payments back to whom? Why?

is no authority except by God; the existing authorities stand placed in their relative positions by God." Jehovah God is the Supreme and Original Authority. He being the Creator of all things, it follows that he is the source of all authority for doing what is right. Because he is supreme and all creation is dependent upon him, no one has the right to question the Most High God on how he uses his authority, even though for a time we may not understand it. He does what he pleases, but what he does is always for good, since there can never be any unrighteousness or untruthfulness in him. "The Almighty is beyond our minds. Supreme in power and rich in justice, he violates no right." "There is one thing God has said; ay, twice have I heard him say it: that power belongs to God." (Job 37:23 and Ps. 62:11, *Mo*) The fact stands unassailable that Jehovah God is the Chief of the Superior Authorities. Every soul should be subject to him.

¹¹ In saying "there is no authority except by God", the apostle Paul also meant the authority possessed by God's only-begotten Son Jesus Christ. Jesus admitted that his authority came from Jehovah God when he said: "Father, the hour has come; glorify your son, that your son may glorify you, according as you have given him authority over all flesh, that, as regards the whole number which you have given him, he may give them everlasting life." "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. And he has given him authority to do judging, because Son of man he is. I cannot do a single thing of my own initiative; just as I hear, I judge, and the judgment that I render is righteous, because I seek not my own will but the will of him that sent me." (John 17:1, 2 and 5:26, 27, 30, *NW*) After Jesus had proved his complete

subjection to his heavenly Father as the Supreme Authority of the universe even to dying on the torture stake, God raised him from the dead to immortal life in the heavens. Then the resurrected Jesus said to his disciples: "All authority has been given me in heaven and on the earth." (Matt. 28:18, *NW*) Such full authority was God's gift to him for his perfect faithfulness.

¹² On the clergy interpretation of Romans 13:1 has been based the Roman Catholic doctrine of the "divine right of kings". Man-made governments since the flood of Noah's day stem from Nimrod's government at Babel or Babylon. "Cush [Noah's grandson] was the father of Nimrod, who was the first person on the earth to be a despot. . . . The nucleus of his kingdom was Babylon." (Gen. 10:8-10, *AT; Mo*) A public accusation was recently made in Quebec against Jehovah's witnesses in these words: "Finally, the witnesses are anarchists, for they consider that all the governments of the world, from Nimrod to our days, have been under Satan's inspiration."* But can anybody say that Nimrod had the "divine right of kings" and that his despotic kingdom at Babylon was set up under the inspiration and by the authority of Jehovah God? His own Word, at Genesis 10:8-10, describes Nimrod as setting himself up in opposition to Jehovah, as being mightier than Jehovah. None of the man-made political governments since Nimrod's day can prove from God's Word that they draw authority from God for their existence.

¹³ The Bible describes political govern-

* *Les Témoins de Jehovah*, par Damien Jasmin, Collection de L'Institut Pie XI, Editions Lumen, Montréal 1947. Also the *Montréal-Matin*, Canada, January 12, 1948.

12. From what government do man-made governments till now stem? How is it shown whether this has been with divine authority?

13, 14. How does Revelation 13:1-12 show the source of their authority?

11. Why is Jesus' authority also meant in that text?

ments under the form of wild beasts. (Dan. 7:1-24) Revelation symbolizes the worldly political system which has dominated the earth since Nimrod's day down to the twentieth century as a beast from the sea. It symbolizes the empire that has dominated the world since the seventeenth century as a beast out of the earth. It symbolizes Satan the Devil as the dragon. Showing symbolically the source of worldly political authority it says:

¹⁴ "And the dragon [not God] gave the beast its power and its throne and great authority. And they worshiped the dragon because he gave the authority to the wild beast, and they worshiped the wild beast . . . And I saw another wild beast ascending out of the earth, and it had two horns like a lamb, but it began speaking as a dragon. And it exercises all the authority of the first wild beast in its sight."—Rev. 13:2, 4, 11, 12, NW.

¹⁵ The Bible is not anarchistic for revealing that fact; and neither are Jehovah's witnesses for teaching the Bible. They are the most law-abiding, order-keeping people on the earth. Jesus was not anarchistic because he refused to deviate from God's law to please men and devils. Because he recognized that man-made governments did not derive their authority from God but were under the inspiration of Satan, he refused to meddle in them or take the headship over them. It was Satan the Devil, and not God, who offered him all the authority and glory of the kingdoms of this world if Jesus would do an act of worship to Satan. But Jesus was anointed with God's spirit to the kingdom of the heavens, and he refused to try to form a fusion government with Satan in order to gain the authority over the kingdoms of this world. Jesus even refused to be elected king by the popular vote of the Jewish people, be-

cause he recognized that his appointment and his authority to be king came from God. He did not derive his power to govern from the consent of the governed, that is to say, from the people. (Luke 4:5-8; John 6:14, 15) So he kept subject to the Supreme Authority, God.

ARGUMENTS MET

¹⁶ Clergymen who insist that political powers of this world are the higher authorities to which we are to be subject bring forward certain scriptures to bolster their argument. They quote Daniel's words in interpreting the dream to Nebuchadnezzar king of Babylon: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." And on the night that Babylon fell to the Persian conqueror Cyrus, Daniel said to King Belshazzar: "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him." (Dan. 2:37, 38; 5:18, 19) In harmony with this Jehovah God told the Israelites by the prophet Jeremiah: "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon"; and he told the Israelites to go out and yield themselves in subjection to the king of Babylon. (Jer. 27:5-13, 17) Then, too, there are the words of Cyrus the conqueror of Babylon: "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah." (2 Chron.

15. Why, then, cannot Jehovah's witnesses or Jesus himself be rightly accused of being anarchistic?

16. How do the clergy refer to Nebuchadnezzar and Cyrus to bolster their argument?

36:22, 23, AS; Ezra 1:1, 2) Do not these scriptures prove that the political powers of this world of today draw their authority from Jehovah God and are ordained by him?

¹⁷ The foregoing scriptures must be harmonized with Revelation, chapter 13, and other texts which show the political powers of this world are by and are under the "ruler of this world", "the god of this system of things." "The whole world is lying in the power of the wicked one." (John 12:31 and 2 Cor. 4:4 and 1 John 5:19, NW) So it must be remembered that both Nebuchadnezzar and Cyrus were used as types. In destroying Jerusalem in 607 B.C. and taking the Jews captive to Babylon Nebuchadnezzar was being used as Jehovah's executioner against the unfaithful Jewish nation. For this reason Jehovah spoke of him as "my servant" and gave him the domination over other nations of this world. In this capacity Nebuchadnezzar was a type of Jesus Christ. God uses Christ as his executioner of vengeance against Jerusalem's modern counterpart, Christendom, and God also gives him the domination over all the nations of this world before destroying them at the battle of Armageddon. In conquering Babylon and restoring the exiled Jews to Palestine to rebuild the temple at Jerusalem Cyrus king of Persia was also used as a type. For this reason Jehovah God gave the kingdoms of this world into the hand of Cyrus. This prefigured that God would use Jesus Christ to destroy the Devil's organization, mystic Babylon, and would use him to restore Jehovah's witnesses to the pure and free worship of God in this "time of the end" of the world and would make him ruler over all the earth.

¹⁸ It cannot be said of the other political

17. How do we answer their argument in harmony with Revelation 13:1-12?

18, 19. How, therefore, does this prove political governments are not the "superior authorities", and how far do we obey them?

powers and authorities of this world that they were types of Christ as God's Chief Servant and that therefore God gave such political powers their authority. Certainly Caesar's government in killing the Son of God and thereafter persecuting his faithful followers was not a type of Christ's government authorized by God. Jesus told the Roman government: "You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin." (John 19:11, NW) But God did not approve of the Roman government for executing Jesus at Calvary. Neither did he hold it without sin for doing so. Likewise he does not authorize and give approval to political governments of today in persecuting the Christian witnesses of Jehovah.

¹⁹ The political powers of this world are, therefore, not the "superior authorities" to whom Christian souls are to be subject in every demand they make. Every law and statute that is in harmony with righteousness the true Christians will obey in an exemplary fashion. But any law and demand made in conflict with the superior laws and commandments of God they will not obey, for that would mean to render to "Caesar" what belongs to God.

²⁰ Jesus' apostles took this position. In their day the Jewish Sanhedrin at Jerusalem was charged with certain judicial and legal functions by Caesar's government. But it was not for this reason part of the "superior authorities" among Jesus' followers. Jesus had separated his disciples from the natural Israelites and had formed them into a spiritual Israel, "the Israel of God." (Gal. 6:16) So the Jewish Sanhedrin was no longer a governing body among God's true people, but was an alien governmental body now. Its being a religious body

20. How did Jesus' apostles take this same position, and why?

of priests and clergymen added nothing to its power over Jewish Christians. So when it demanded of the apostles that they stop preaching Jesus Christ to the people at Jerusalem, Peter and John answered the Sánhedrin: "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." A second time before the Sánhedrin for refusing to obey their court order, Peter and the other apostles replied: "We must obey God as ruler rather than men. The God of our forefathers raised up Jesus, . . . And we are witnesses of these matters, and so is the holy spirit which God has given to those obeying him as ruler." (Acts 4:19, 20 and 5:29-32, NW) But for this refusal to obey the anti-God order of the Jewish Supreme Court Peter and the other apostles could not be accused of being anarchists or subversive. God gave them and not the Sánhedrin his holy spirit, thus showing whom he approved and authorized.

²¹ In view of not recognizing worldly political powers as the "superior authorities" ordained by God, but recognizing only God and Jesus Christ to be such now, the Christian witnesses conscientiously refrain from taking part in the politics of this world, yes, even from voting. This has been true of them from the first century on. Testifying to this fact, *Ancient Times—A History of the Early World*, by Jas. H. Breasted, Ph.D., LL.D., says, under the heading, "1070. Rome persecutes the early Christians," the following: "The officers of government often found these early converts not only refusing to sacrifice to the emperor as a god but also openly prophesying the downfall of the Roman State. The early Christians were therefore more than once called upon to endure cruel persecu-

tion. Their religion seemed incompatible with good citizenship, since it forbade them to show the usual respect for the emperor and the government."—Page 663, edition of 1916.

²² In some countries today the legislature wants to make all the adult citizens responsible for the government. To enforce the democratic way upon them they are required by law to vote in the national elections. Under such circumstances what are Christians to do, since they are under divine command to keep themselves unspotted from this world? By dedicating themselves wholly to God through Christ they have vowed their unswerving allegiance to the kingdom of God, and they cannot divide their allegiance. So how are they now to proceed? Can they register as qualified voters? Yes. The apostle Paul held onto his Roman citizenship and fought for its rights, even appealing to Caesar in defending his right to preach the gospel. In lands where military conscription is in force Jehovah's witnesses register the same as all others within the age limits, and they write down their relationship to the matter. They remember how Joseph and Mary complied with Caesar's decree and traveled to Bethlehem-Judah in order to be registered at their home town. (Luke 2:1-5, NW) But it is when these ministers of Jehovah's Word are called up for induction into the army that then they present themselves and take their stand according to God's Word and pay to him what belongs to him. Likewise where Caesar makes it compulsory for citizens to vote. After they have registered and when election day comes, they can go to the polls and enter the voting booths. It is here that they are called upon to mark the ballot or write in what they stand for. The voters do what they will with their ballots. So

21. Hence from what have Christians refrained, from the first century on?

22. How are they to proceed where voting is made compulsory by law?

here in the presence of God is where his witnesses must act in harmony with his commandments and in accordance with their faith.

²³ It is not our responsibility to instruct them what to do with the ballot. They must act in accord with their conscience as enlightened by the study of God's Word. In lands where voting is not compulsory, the ministers of Jehovah's Word remember that his people are theocratically organized. According to the divine law under which they are organized the popular vote of the majority does not put servants in office, but all appointments in the theocratic organization are from God and through those whom he puts in authority in his organization. Even in his visible organization the individual members of the congregation do not vote democratically and put qualified men into positions of overseers and ministerial servants by majority vote. No, but the appointments to all official positions of service are made by the spirit of God and through the governing body according to the Scriptural requirements. Even the governing body which make the appointments are under instructions from the "superior authorities", God and his Christ. To them it is written: "Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself pure." (1 Tim. 3:1-13 and 5:22, NW) So the ministers of Jehovah's Word do not possess the vote within his organization. As for the governing body, it does not lay its hands hastily upon a consecrated person, lest it should become responsible for his sins in office due to a hasty appointment of an undependable, unqualified person.

²⁴ Since they do not exercise the popular vote to put even consecrated servants into office even within the theocratic organiza-

tion, they consider it improper to exercise the democratic vote by which unconsecrated persons are put into worldly political offices. They do not choose to share in the responsibility for the sins of such worldlings in governmental offices. They want to preserve themselves pure from this world. They abide by God's appointments through his theocratic organization, and they accept his appointment of Jesus Christ to the kingship of the righteous new world.

THE AUTHORITIES ORDAINED BY GOD

²⁵ Paul was a member of the governing body of the congregation of the first century. He gives the reason for being in subjection to the superior authorities, saying: "The existing authorities stand placed in their relative positions by God." (Rom. 13:1, NW) How could this be true of worldly political governments? There those in official positions are put in by popular vote, by machine party-politics, by dictatorial seizure of power, by executive appointment, by hereditary law of a dynasty, by legislative action or parliamentary appointment. God is not manipulating worldly politics like a political boss. It is only within his theocratic organization that the existing authorities stand placed in various positions with relationship to one another by God. In the preceding chapter Paul writes: "Just as we have in one body many members, but the members do not all have the same function, so we, although many, are one body in union with Christ, but members belonging individually to one another."—Rom. 12:4, 5, NW.

²⁶ In an earlier letter to the congregation at Corinth Paul writes concerning the same theocratic body and says: "But now God has set the members in the body, each one of them, just as he pleased. . . . God compounded the body, giving honor more

23, 24. What do they do where voting is not compulsory, and why?

25, 26. Where are the existing authorities placed in position by God?

abundant to the part which had a lack, so that there should be no division in the body, but that its members should have the same care for one another. Now you are Christ's body, and members individually. And God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services, abilities to direct, different tongues."—1 Cor. 12:12, 13, 18, 24, 25, 27, 28, NW.

²⁷ Rightfully Jehovah God has reserved for himself the position of Supreme One of the "superior authorities". He shares that position with no one else, trinitarians to the contrary. Whom, then, has he placed next highest with relation to himself? Jesus Christ, who proved his loyalty to his heavenly Father to a violent death in the midst of Satan's hostile world. "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, 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. 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. 2:5-11, NW.

²⁸ Further testifying that the Most High God has made Jesus Christ one of the "superior authorities", Paul writes: "It is according to the operation of the mightiness of his strength, with which he has

operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come. He also subjected all things under his feet, and made him head over all things to the congregation, which is his body." (Eph. 1:19-23, NW) "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. 3:22, NW.

²⁹ Since Jesus has thus been exalted next to God far above every other government in this world or in that which is to come, then God rightly commands us who adhere to his organization to be subject to Christ Jesus as the Head of the congregation which is his body. To picture this theocratic subjection of the congregation to its Head Christ Jesus, the Christian wives maintain themselves subject to their husbands. To show they are subject to the "superior authorities", they do not usurp authority over the men in the congregation and set themselves up as teachers. (1 Cor. 14:33-35; 1 Tim. 2:11-13) When they receive an appointment through the theocratic organization and temporarily occupy the position of service that a man should carry out within the congregation, they subject themselves to the rule at 1 Corinthians 11:10 (NW): "That is why the woman ought to have a sign of authority upon her head because of the angels." They are safeguarded through such subjection.

GOVERNING BODY

³⁰ The entire body of Christ is to be associated with Jesus in the heavenly kingdom in the world to come. This Kingdom

27, 28. So who is highest, and who has been placed next highest?

29. To whom, therefore, does God rightly command us to be subject? How is our subjection to him pictured? 30. Who else were superior authorities in the first century? Why?

body with Jesus Christ as King of kings and Lord of lords will be Jehovah's capital organization over the universe. It was during the first century that "God has set the respective ones in the congregation, first, apostles". (1 Cor. 12:28, NW) Hence in the theocratic organization the apostles, that is, the "twelve apostles of the Lamb", were next to Jesus Christ the Head. (Rev. 21:14) Hence they formed part of the "superior authorities" to which every Christian soul was to be subject. This is indicated to us by various scriptures.

³¹ For example, Paul speaks of those then governing within the entire congregation, saying: "Remember those who are governing you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith. Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you. Give my greetings to all those who are governing you and to all the holy ones." (Heb. 13:7, 17, 24, NW) In no way could this refer to political governors appointed by Caesar or by the Roman Senate. Paul says that these holy governors spoke God's Word to the Christians and their conduct showed faith that is worthy of Christian imitation and they were keeping watch over the souls of the congregation most conscientiously because they had to give an accounting to God. Paul was one of that governing body, and in a number of places he speaks of his authority, which God gave him in the congregation in order to build it up and not tear it down.—1 Cor. 9:12, 18; 2 Cor. 10:8; 13:10; 2 Thess. 3:9.

31. How does Paul further indicate that fact, even in his own case?

³² According to the theocratic arrangement today there must be a governing body for the congregation of Jehovah's witnesses throughout the earth. The facts show these to be associated with the Watch Tower Bible & Tract Society. However, the twentieth-century governing body are not a part of the "superior authorities" as the twelve apostles were. They are subject to the invisible "superior authorities" and merely represent them on earth.

³³ Christ Jesus now is invisibly present in his second *par-ou-si'a* and is the acting Head Governor over his congregation. He is the one whose birth on earth was foretold at Micah 5:2, the prophecy which is quoted at Matthew 2:6: "You, however, O Bethlehem of the land of Judah, are by no means the most insignificant city among the governors of Judah; for out of you will come forth a leader who will shepherd my people, Israel." (NW) In the capacity of Governor with superior authority Jesus in this his second *par-ou-si'a* appoints his anointed slave class to a more responsible service and so fulfills his own prophecy: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you that he will appoint him over all his belongings." (Matt. 24:45-47, NW) But that does not mean making this "faithful and discreet slave" class a part of the "superior authorities" to wield the sword of execution. Since the appointment of this faithful class is theocratic, they should be respected and their services should be gladly received as from the "superior authorities".

32. How about the governing body on earth today?
33. Who is the Head Governor? What class has he now promoted in service, and does this make it part of the superior authorities?



EXECUTION OF JUDGMENT UPON OPPOSERS

IT IS with respect to Jehovah's theocratic organization that Paul says: "Therefore he who ranges himself up against the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves." (Rom. 13:2, NW) Jehovah God has built up a universal organization of his faithful creatures in heaven and earth, and various creatures he sets in positions with special authority. These represent him, and for this reason they are to be respected. They have not assumed this authority themselves. They received it from God in a theocratic way. We are therefore to respect the "authority", the office which the servant of God occupies, even though personally we might want to take exception to the servant in the office. God set up the theocratic organization of the Christian congregation. He made Jesus of Nazareth Head of it and also stationed unlettered and ordinary men as apostles next to him in the organization. The unbelieving Jews, especially their religious leaders, opposed this arrangement of God, and persecuted Jesus and his apostles. In doing so they were taking a stand against God's arrangement and really fighting him. Gamaliel, a Law teacher, warned the Jewish Sanhedrin of this, saying: "Do not meddle with these men, but let them alone; (because, if this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actual-

ly against God." (Acts 5:38, 39, NW) Because it is God's arrangement against which the opposers take a stand and fight, they subject themselves to direct judgment from him. They will surely have it executed upon them by him.

² A.D. 1914 the appointed times of the nations expired. Then God put his Son into authority as King of the new world. Thus the "authority of his Christ" came, and God says now: "Let all God's angels worship him." (Rev. 12:10 and Heb. 1:6, NW) The nations of this world, intent on keeping up their own domination of the earth, opposed this theocratic appointment of Christ, and they have since raged and imagined vain things in opposition. Jehovah's witnesses continue to warn them that they have thus taken a stand against the invincible arrangement of God and will receive adverse judgment from him for it. His fiery judgment will be executed upon them in their utter destruction at the battle of Armageddon. For this special reason the worldly political rulers could not be the "superior authorities" to whom Christian souls are to be subject in everything. Were we to subject ourselves to them in their ideas for perpetuating their political domination of the earth, we would be ranging ourselves with them against Jehovah's kingdom and his Christ. We would then receive judgment to ourselves with them and would suffer annihilation with them at Armageddon.

³ It is for our good that we subject our-

1. To what organization does Romans 13:2 apply? So why must the "authority" be respected and not taken a stand against?

2. Why has the course of the nations since 1914 shown they are not the "superior authorities"? Why cannot we range ourselves with them?
3, 4. Are worldly rulers no object of fear to the good deed? Are they God's ministers to us for good?

selves to the "superior authorities" and to God's arrangement of them. "For those ruling are an object of fear, not to the good deed, but to the evil. Do you, then, want to have no fear of the authority? Keep doing good, and you will have praise from it; for it is God's minister to you for your good." (Rom. 13:3, 4, NW) This cannot be said of worldly rulers, who connive at evil-doers and praise and eulogize those who practice wickedness in this system of things. The greatest good deed that a person could perform is to serve God according to his commandments and to act as a minister of his Word, bearing witness to his name, purpose and universal sovereignty. But in lands behind the "iron curtain" and in so-called democratic lands where fascistic dictators and totalitarian hierarchies hold control, Jehovah's witnesses are forbidden to perform such a good deed. In fact, in all lands they are penalized in various ways for serving the living, true God in harmony with his Word. They are hated by all nations and peoples.—Matt. 10:22; 24:9.

⁴ Because worldly rulers terrorize and create fear in those who want to do the good deed, multitudes of people are frightened off from taking their stand openly for Jehovah and his kingdom and associating themselves with his witnesses in worshiping and serving him. So such political rulers are not God's ministers to us for good. Let such rulers examine themselves and honestly admit it.

⁵ Concerning Jesus Christ it was prophesied: "There will be the root of Jesse [King David's father], and there will be one arising to rule nations; on him nations will rest their hope." Since Jesus' resurrection from death and his glorification in heaven he is "The Ruler of the kings of

the earth". (Rom. 15:12 and Rev. 1:5, NW) He is indeed an object of fear to those doing evil, but he is an encourager of those doing good according to God's will. These have no fear of him in his position of authority since 1914, but good-will persons of all nations are led to rest their hope in him.

⁶ For doing good in obedience to God's Word we do receive praise, so that we know we have the divine approval and blessing. Because the "other sheep" do good to the anointed witnesses who are Christ's brothers, the King Jesus Christ says: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation. . . . To the extent that you did it to one of the least of these my brothers, you did it to me." (Matt. 25:34, 40, NW) So in the strictest sense the Ruler Jesus Christ is God's minister or servant for our highest good. He assures us of his approval despite the scorn, condemnation and persecution by the rulers of this world. And those in the theocratic organization who represent the "superior authorities" in an official capacity will likewise praise those who do good and will encourage them.

⁷ "But if you are doing evil, be in fear: for it is not without purpose that it [the authority] bears the sword; for it is God's minister, an avenger to express wrath upon the one practicing evil." (Rom. 13:4, NW) How true this is in this "time of the end" since 1914! The judgment of the nations is moving ahead. It is a time to fear to do evil. Rather, seek righteousness, meekness and godliness, because Jehovah's authorized Ruler of the new world, Jesus Christ, is on the throne and ruling in the midst of his foes. He is God's avenger and the vindicator of His universal sovereignty.

5, 6. Who as ruler is God's minister fearful to evil-doers? How does he praise those who do good?

7. What does the authority bear, and for what purpose? Where will Christ use it toward the nations, and how?

The sword which the authority bears symbolizes God-given power to execute judgment and cut off those who range themselves against God. Hence the symbolic description of Christ as he rides to execute God's vengeance at Armageddon tells us: "Out of his mouth there protrudes a sharp long sword, that he may smite the nations with it, and he will shepherd them with a rod of iron." (Rev. 19:15, NW) So upon the nations practicing evil he will act as the avenger to express the divine wrath. At Armageddon he will not recognize the political powers of this world as the "superior authorities" with absolute control over every human soul. No, but he will destroy them. He will treat them as his footstool, beneath his feet, and he will tread them to destruction in the winepress of God's wrath. Then there will no more be a "Caesar" to whom anything must be paid. All things will be God's and be paid back to him.—1 Cor. 15:24-28.

"ON ACCOUNT OF YOUR CONSCIENCE"

⁸ In the first century of the Christian congregation the apostles as part of the "superior authorities" exercised considerable power. As inspired spokesmen for God they expressed his judgments against evil-doers in the congregation, this in cases being immediately followed by their punishment. Recall how Ananias and Sapphira fell down at once and expired when Peter pointed out that they had played false, not to men, but to God. What effect did this have on others? "Consequently great fear came over the whole congregation and over all those hearing about these things." When the apostle Paul and Barnabas were preaching before the Roman proconsul on the island of Crete and the sorcerer, the Jewish false prophet Elymas, opposed the

divine message, Paul pronounced the divine judgment upon him. "Instantly a thick mist and darkness fell upon him, and he went around seeking men to lead him by the hand. Then the proconsul, upon seeing what had happened, became a believer, as he was astounded at the teaching of Jehovah." (Acts 5:1-11 and 13:6-12, NW) It was indeed not without purpose that the divine authority, which the apostles represented, bore the sword.

⁹ It is fear-inspiring to contemplate the execution of God's judgment against evil-doing. But not just for motives of fear should we avoid evil-doing and do good. The more powerful driving force in us should be the conscientious love of righteousness. Hence the apostle says: "There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience." (Rom. 13:5, NW) It gives us peace of heart and freedom from fear if we have the approval of our conscience. But to be sure that our conscience is a true and safe indicator of the rightness of our actions it should be taught by God's Word.

¹⁰ If we love life and want divine approval, we, of course, want to do right and escape God's wrath. Fear of wrath is not the greatest power for right-doing. "The demons believe and shudder." (Jas. 2:19, NW) But for all their fear of divine wrath they do not break away from evil-doing in the Devil's organization. However, where we have a conscience trained in righteousness and we want it always to approve us for doing right, we will abandon evil-doing and will devote ourselves to right-doing. Subjecting ourselves to the "superior authorities" because they are the arrangement of God is right. So, not just to avoid God's wrath, but rather for the sake of our

8. How did the apostles act with sword-bearing authority?

9, 10. What is the compelling reason for us to be in subjection? Why?

good conscience, we will keep ourselves in subjection to the "superior authorities". This results in everlasting life to us, for it vindicates the universal sovereignty of God.

¹¹ With authority Jesus told his followers to pay back Caesar's things to Caesar, including the payment of taxes. And so for conscience' sake we pay tribute to "Caesar" as long as Almighty God lets him continue on earth. "For that is why you are also paying tribute," Paul wrote to the Christians who were at Rome, the very capital of Caesar the great imposer of tax and tribute. Then with reference again to Jehovah's theocratic organization Paul adds: "For they are God's public servants constantly serving this very purpose." (Rom. 13:6, NW) Christ and his apostles, clothed with authority from God and thus given superiority within his organization, are and must be his public servants. God keeps a close supervision of them and holds them responsible for the way they use their delegated authority. To him they must in due time render account on how they used their authority in his name. So it behooves these superior authorities under the Most High to serve his purpose constantly for the eternal good of those who subject themselves according to God's will. Christ Jesus and his associates in heaven will do so.

¹² The apostle now concludes the discussion, showing that we can pay back "Caesar's" things conscientiously to "Caesar" while at the same time paying back God's things to God. In view of Jesus' words and the apostle's instructions, this course denotes our subjection to the "superior authorities". Paul says: "Render to all their dues, to him who calls for tribute [levied on persons and land estates], the tribute;

to him who calls for tax [on commercial items], the tax; to him who calls for fear, such fear; to him who calls for honor, such honor." (Rom. 13:7, NW) The superior authorities within the divine organization call for our proper fear and honor. These due things we will render them. To "Caesar" we will render what is due him for the services he renders us, but we will not let him crowd in upon our worship of the Most High God by decrees against the arrangement of God. We will "be in fear of him that can destroy both soul and body in Gehenna", that is, the Almighty and Most High. (Matt. 10:28, NW) To persons in prominent positions within "Caesar's" organization we will give due and proper respect, but will do so with fear of God. "Honor men of all kinds," writes Peter, "have love for the whole association of brothers, be in fear of God, have honor for the king." (1 Pet. 2:17, NW) In the fear of God we will honor his King whom he has clothed with new world authority.

¹³ Pursuing this course prescribed by the Supreme Authority, we will be paying to everybody what is due him. Our obligations in this world both to "Caesar" and to God we will discharge, so that in the final judgment no unpaid debts can be charged against us. One thing we will always be owing our fellow creature, and that is love, love of our neighbor as ourselves. This we will endeavor to pay always, in obedience to the apostolic instruction: "Do not be owing anybody a single thing, except to love one another; for he that loves his fellow man has fulfilled the law." (Rom. 13:8, NW) In obedience to the greatest commandment of all, that of loving God completely, we will be subject to the "superior authorities".

11. Why, then, do we primarily pay tribute? And what purpose do God's public servants constantly serve?

12. What dues will we render to various ones, as commanded?

13. What will we always be paying one another as owing them? In obedience to what command will we be subject to superior authorities?

An Answer to "The Baptist Record"

Oct. 11, 1950.

The Baptist Record,
Baptist Building,
Jackson 105, Miss.

Attention of A. L. Goodrich, D.D., Editor
Gentlemen:

In your edition of *The Baptist Record* of Thursday, August 31, copy of which has been referred to us, you call public notice to the *New World Translation of the Christian Greek Scriptures* released on August 2 at Yankee Stadium, New York city, at the international assembly of Jehovah's witnesses. Your page 1 presents verbatim the Religious News Service (RNS) announcement of this new translation, but it is on your editorial page (4) where you make your attitude known toward this twentieth-century translation of the Christian Scriptures from the original Greek into language that people talk and understand today. A Christian work of this kind is certain to make the sacred Scriptures more understandable to the people and more loved by them, with a transforming effect on their lives in these days when godless communism is cutting deep swaths through the ranks of Christendom.

But you find no commendation for it. Your editorial comment is headed "The Cross Is Not A Stake". First it calls attention to the RNS announcement and then at once declares your lack of confidence in the *New World Translation*. The prejudice that stamps your editorial is

plainly because the Watch Tower Bible & Tract Society obtained possession of this Scripture Translation and is publishing it. We observe that on page one your article headed "Georgia Senators Will Oppose Ambassador to Vatican" reflects your opposition to the Roman Catholic religious system. So we wonder whether you are likewise prejudiced against the *Douay Version* of the Bible and other versions of the Holy Scriptures recently brought out by such men as Monsignor Ronald Knox, Rev. F. A. Spencer, Rev. Cuthbert Lattey, S.J., the Episcopal Committee of the Catholic Confraternity of Christian Doctrine, etc., just because of their being Catholic translators.

In its English publications the Watch Tower Bible & Tract Society has made many quotations from all these Roman Catholic translations, quoting all together from upward of 70 different Bible translations. But you discourage the use of the *New World Translation* by Baptists and any other readers of your paper because of who publishes it. You do this without investigation.

To further bias your readers against the *New World Translation* you comment sarcastically on the fact that the translators have chosen to remain unnamed, letting the merit of the translation rest, not on names, but upon its faithful rendition of the Scriptures from their original language. You impugn the motives of the translators for doing so. Your second paragraph reads: "Note that the translators 'wish to remain anonymous even after death.' We don't blame them. If the facts as stated in the article mentioned above are true, they deserve to remain anonymous both before and after death."

Your comment is on a par with that of *The Catholic Telegraph Register*, of August 18, section two, pages 1, 4, which

says: "Although the Witnesses claim that their translation is the 'product of three years' research by an international commission of Biblical scholars in New York city"—albeit the identity of the translators is being withheld at their own request—they are not likely to make much impression on either Catholic or Protestant scholars. It is no wonder that the translators wish to remain unknown." (Monsignor Matthew Smith) Although they disagree violently among themselves on many points of doctrine and practice, how alike in attitude the clergy of the various wings of orthodox religion of Christendom are toward what is unorthodox!

However, is a work of Scripture to be condemned because the producers do not choose to advertise themselves but let all the glory go to the Author of the Scriptures, God? Then *The Twentieth Century New Testament* is to be condemned without investigation because those responsible for it, "a company of about twenty persons, members of various sections of the Christian Church," chose to remain anonymous and merely signed their Preface "The Translators", November, 1898. Likewise any other anonymous translations of the Scriptures. Then, too, the anonymous books of the Bible, such as 1 and 2 Kings, 1 and 2 Chronicles, and Hebrews, and those which give a name but no details about the one named, are to be condemned, their scholarship is to be doubted and condemned, and their ableness for the task of writing is to be suspected. In its appraisal of the New World Translation Committee, *The Baptist Record* has shown an absence of scholarship. A true scholar would first investigate and honestly study a newly produced work before passing judgment upon its producers according to his own preconceived notions and indoctrination. A trustworthy scholar will in this case follow the Scriptural rule, "Prove

all things, hold fast that which is good." —1 Thessalonians 5:21.

There is no excuse for your position. The *New World Translation* was released August 2 and various news agencies at once published this event. Between then and the date you published your paper you had four weeks in which to procure a copy. But your editorial betrays that you failed to get a copy and make a thorough examination of all its many features which are well documented and authenticated. And yet you presume to pass judgment on the *New World Translation* and condemn it without investigation to all your readers. For this, your responsibility is great before the Bible's great Author.

The pitfall into which such a course will lead a clergyman is revealed in your third paragraph, which makes you ridiculous before all true Biblical scholars. You say therein: "It is also stated that reference to the Trinity have been omitted. [sic] Instead of the phrase 'Father, Son, and Holy Ghost,' the new translation uses the words 'the spirit, the water, and the blood.' That is just one sample of the unscriptural teaching Jehovah's Witnesses. [sic] In other words the phrase 'the spirit, the water, and the blood' in the place of the 'The Father, Son and Holy Ghost' [sic] is not according to the original Greek in which the New Testament was written."

Of course, *The Baptist Record* should know that the word "trinity" does not occur in any English edition of the Bible, nor even in the Latin translation of the original Greek, but the equivalents for it, *triás* and *trinitas*, were introduced into ecclesiastical writings by Theophilus and Tertullian in the late second century. *The Baptist Record* should know, too, that the words "Holy Ghost" do not occur in the *American Standard Version* of the Bible but that it uses the words "holy spirit"; and so do other modern versions.

Hence your statement that "reference to the Trinity have been omitted" is begging the question. Had you been cautious and procured first a copy of the *New World Translation* and read Matthew 28:19, you would have seen that this translation reads: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit."

But the scripture text to which *The Baptist Record* particularly refers is the one upon which trinitarians have relied for centuries as their strongest buttress, namely, 1 John 5:7, 8. The *New World Translation* renders the phrase "the spirit and the water and the blood" because they are there in the authentic Greek text, but it does not render what is not there in the Greek text. So you are absolutely false when you say, "The phrase 'the spirit, the water, and the blood' in the place of the 'The Father, Son and Holy Ghost' is not according to the original Greek in which the New Testament was written."

The *New World Translation* does not substitute the one phrase for the other here, but it translates only what is in the Greek. It refuses to violate the Bible rule: "Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Proverbs 30:6; also Deuteronomy 4:2 and Revelation 22:18.

And when talking of the "original Greek in which the New Testament was written", we ask you, To which edition of the Greek text do you refer? You are referring to a Greek text from which the *King James Version* of 1611 was translated, but which is a text now rejected by true scholars because of the many mistakes, additions and omissions which mark it, so that the *King James Version* has been convicted of containing over 20,000 errors. On page 8 of its Foreword the *New World Translation* apprizes us that the Greek text it used as its

basis was the Westcott and Hort text of 1881, while at the same time it considered three other twentieth century editions of the Greek text by Protestant and Catholic scholars. Dr. Philip Schaff called the Westcott-Hort text "the purest Greek text" and "the last and best edition of the Greek Testament". So your reference to the original Greek text was indeed a fast play to deceive your readers; for the Westcott-Hort Greek text does not contain the phrase "The Father, Son, and Holy Ghost" at 1 John 5:7, 8, but it reads just as the *New World Translation* has faithfully rendered it.

You show ignorance of the contents of your own Baptist publications. We refer to the translation of The Holy Bible of the American Baptist Publication Society, of 1913. At 1 John 5:7, 8 it also reads: "'For there are three that testify; the Spirit, and the water, and the blood; ⁸ and the three agree in one [testimony].'" Is this Baptist rendition guilty of substituting "spirit, water and blood" for "Father, Son and Holy Ghost"? Is this Baptist rendering contrary to the "original Greek in which the New Testament was written"? Your charge against the *New World Translation* of omitting "reference to the Trinity" you are now obliged to level against your very own Baptist translation.

You call the *New World Translation* fantastic in its translation, when you say in your fourth paragraph: "Another sample of their fantastic translation is the fact that the terms 'hell,' and 'cross' have been omitted in favor of 'hades' and 'stake'. There is absolutely no authority for translating the cross as stake."

You might as well accuse the *American Standard Version* for fantastic translation, because in the 8 places where "hades" occurs in the Greek text it renders that word "Hades" in English and never "hell". Your Baptist Bible chooses to render "hades" as

"underworld" instead of "hell". But in the 13 places in the *American Standard Version* where the word "hell" does appear, it is not translated from the Greek "hades". It is translated 12 times from "gehenna" and once from "tartaro'o"; and in its footnotes the *American Standard Version* is honest enough to admit that these are original words in the Greek text.

The *New World Translation* is not fantastic but is literal in its translation when it renders the Greek words "hades, gehenna and tartaros" into English as "Hades, Gehenna, and Tartarus". In a 43-page Appendix those words are explained according to their Scriptural meaning. While we are on that point, note the famous text of Matthew 16:18. There the *Revised Standard Version* of 1946 translates Jesus as saying to Peter "the powers of death" instead of "the gates of hell"; and in its footnote it says: "Greek *the gates of Hades*." Does that strike you as fantastic translation? It knocks one prop for your medieval hell from under you.

Your heading says, "The cross is not a stake," and your paragraph four says it is fantastic to use "stake" instead of "cross". Infected unwittingly as you are with Roman Catholic doctrine, you could be expected to speak that way. If you had not been so foolish as to blurt out before investigation but had gotten a copy of the *New World Translation* and read what pages 768-771 of the Appendix say on Matthew 10:38 and "torture stake", you would have been more restrained in your editorial. You would have learned that the instrument of torture which the Greeks called *staurós*, and the Latins *crux*, was originally only a stake without a cross-beam at any angle. Consult your *International Encyclopedia* or other exhaustive reference work upon the subject for yourself. There is no factual, historical proof that Jesus was nailed to a cross such as

Roman Catholics idolize. It is only a fiction that Helena, queen mother of Emperor Constantine, found by miraculous agencies the "true cross".

The *New World Translation* is not alone in maintaining that Jesus was executed upon a stake. If you have a copy of *The Companion Bible Part V. The Gospels*, published by the Oxford University Press, then turn to its Appendix No. 162 entitled "The Cross and Crucifixion" (page 186). After a lengthy discussion of considerable evidence the article concludes: "The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle." Evidently you, in your reading of the Bible, have failed to attach due significance to the fact that the apostle Peter speaks of it only as a "tree" (Acts 5:30; 10:39; 1 Peter 2:24), and the apostle Paul speaks of it also as a "tree", at Acts 13:29 and Galatians 3:13. It was easy for you to assert that it was not a simple stake upon which Jesus died, but your editorial fails to provide a shred of proof or argument that the *New World Translation* is fantastic, incorrect and unscriptural on this point.

Your editorial concludes: "But read the article for yourself." (Meaning the RNS announcement) It might better have read: "But read the *New World Translation* for yourself." Then your readers would be getting at the facts uncolored by your prejudicial comments and would be able to reach independent, just conclusions. Even for this adverse publicity we are glad, for, as the apostle Paul says: "We can do nothing against the truth, but for the truth." (2 Corinthians 13:8) We consider it a privilege to serve as publishers of the *New World Translation*. Nonetheless, we shall continue to print on our presses and to publish the *King James Version* and the *American Standard Version* Bibles to aid

and encourage the groping multitudes to study God's Word.

We are handing a copy of this letter over to the *Watchtower* magazine for publication. In the meantime *The Baptist Record* has the privilege of publishing in its columns this reply to its editorial. You owe it to your readers to do so, to rectify

the misimpression you have caused. But you owe it especially to the Lord God to do so, for you have grossly misrepresented a faithful translation of his inspired Word and thus hindered the cause of his truth with many.

Sincerely,

WATCH TOWER BIBLE & TRACT SOCIETY



Should Christians Worship *RELICS?*



IT HAS been said that "the most precious treasures" of the Roman Catholic Church are its large collections of relics, which are highly esteemed and on which much veneration and honor are bestowed by the faithful. Such devotion was particularly manifest when the right forearm of St. Francis Xavier, the first Jesuit missionary to go to Japan, 400 years ago, was recently displayed.

In the cathedral of Notre Dame, Paris, is "the reputed true Crown of Thorns worn by Christ", and at Bruges, Belgium, is a "relic of the Most Precious Blood of Our Lord". (*Denver Catholic Register*) A small piece of the "True Cross" sold at auction in London for £600 in 1945, and a couple of months before that the London *Catholic Herald* told how the supposed relics of Timothy, the apostle Paul's companion, had been found in a church along the Adriatic coast of Italy. In Prague, Czechoslovakia, there is a church decorated with the bones of 10,000 persons, arranged in the form of shields, crowns, crucifixes, etc. Other churches in Bohemia and Italy are decorated with relics of dead men's bones, which are worshiped. As the Roman

Catholic Hierarchy catalogues this vast collection of antiques, they are aware of the fact that the bones of the apostle Peter are missing. Hence, their fanatical zeal in flooding the public press with stories about how they "suppose", "assume", "fancy", and "suspect" that "perhaps", "maybe", or "possibly" Peter's bones have been found in the pagan cemetery upon which the Vatican is built.

But why are such old bones, blood and other objects worshiped? The *Catholic Encyclopedia* (vol. 12, p. 734) says: "The teaching of the Catholic Church with regard to the veneration of relics is summed up in a decree of the Council of Trent (Sess. XXV), which enjoins on bishops and other pastors to instruct their flocks that 'the holy bodies of holy martyrs and of others now living with Christ—which bodies were the living members of Christ and "the temple of the Holy Ghost" (1 Cor., vi, 19) and which are by Him to be raised to eternal life and to be glorified are to be venerated by the faithful, for through these [bodies] many benefits are bestowed by God on men.'" The writings of early "church fathers", as Ambrose and

Augustine, were cited as justification for the Council's decree.

As for Scriptural support, the *Catholic Encyclopedia* says: "Turning to Scripture analogies, the compilers [of the "Roman Catechism" produced by the Council of Trent] further argue: 'If the clothes, the kerchiefs (Acts xix, 12), if the shadow of the saints (Acts v, 15), before they departed from this life, banished diseases and restored strength, who will have the hardihood to deny that God wonderfully works the same by the sacred ashes, the bones, and other relics of the saints?'"

It is not a matter of having bravery or pluck to defend a theological dogma, right or wrong. Instead of hardihood, who has the honesty to examine God's sacred and infallible Word of truth on the matter? Those who have will find that the Scriptures do not support the relic-worshipping practice at all. In the particular cases mentioned in Acts 5:15 and Acts 19:12 there is no question that God performed great miracles by the hands of Peter and Paul. Nevertheless, those men did not allow other creatures to bow down to, worship or venerate them as long as they were alive. Why, then, would anyone want to worship their bones after they are dead? (Acts 10:25, 26) The account at 2 Kings 13:21 tells how a dead man came to life after coming in contact with the bones of the prophet Elisha, but there is no record that Elisha's bones were worshiped either before or after that miracle. It was God that performed that miracle, not the bones; so it was proper that all veneration, worship, glory, honor and praise be given to God and not to the lifeless bones.

LET GOD'S WORD GIVE FURTHER ANSWER

In addition to the above-cited scriptures, the distinguished Jesuit theologian Bellarmine cites 2 Kings 23:16-18, Isaiah 11:10 and Matthew 9:20-22 as "proof" for relic

worship. Examination of these texts, however, shows them to be of no weight or consequence. In the first instance, Josiah showed respect for the prophet of the Lord by leaving his bones undisturbed. But he did not bow down to, venerate or worship those bones, nor did he command or allow any religious homage to be bestowed on them by others. Josiah made it his business to clean out pagan idolatry and demonic practices from the land, and he would not defeat his purpose by instituting the worship of dead men's bones in place of the pure worship of Jehovah. —2 Kings 23:16-18.

Textual examination reveals that the Catholic *Douay Version* has grossly mistranslated Isaiah 11:10 when it says concerning "the root of Jesse" that "his sepulchre shall be glorious". The original Hebrew word here rendered "sepulchre" has the thought of "rest" or "resting place" and has no reference to the tomb or grave. Out of the 21 places where the word occurs the Latin *Vulgate* as shown by the *Douay Version* translates the word this way only once. In most other occurrences it properly translates the word. For example, look up Ruth 1:9 and see how the Latin *Vulgate* did not dare to mistranslate the word as "sepulchre" instead of "rest". The eminent Catholic authority, Msgr. Ronald Knox, in his 1950 translation of the Hebrew Scriptures corrects the mistake in Isaiah and then apologizes for the *Vulgate's* blunder. In a footnote he says that "the Latin understands this of resting in the tomb, but this is not suggested by the Hebrew text". So Isaiah 11:10 in no way supports tomb worship.

It is told in Matthew 9:20-22 how a sickly woman had faith so strong that when she touched the garment of Jesus she was cured. Undoubtedly she, like the others that were miraculously cured by Jesus, gave praise to Almighty God, not to the

garment or the one wearing it. (Matt. 9:8; Acts 3:8, 9) There is nothing in the record to the contrary.—Mark 5:25-34; Luke 8:43-48.

The Israelites kept certain things, as the pot of manna, Aaron's budded rod, the stone tablets of the Law, but these were kept as a court record, as a testimony or witness before the people, and on no occasion were they dragged out, worshiped and used to cure ailments of the people. (Heb. 9:4; Ex. 25:10, 16; Num. 17:10; Deut. 31:26, 27) Then there was the mighty sword of Goliath, that had been wrapped up and kept in the Lord's house as a witness of what Jehovah had done to that proud and haughty boaster. But none of Israel worshiped or venerated that blood-stained relic.—1 Sam. 21:9.

That such "souvenirs" were not to be venerated is shown by what happened to the brazen serpent that Moses raised up. It was kept for many years as a symbol of Jehovah's saving power, but when the nation turned away from God and began showing devotion and homage to that relic, good king Hezekiah, with God's full approval, had it destroyed. This is a case bearing directly on the question of relic worship, and it positively, irrefutably and unquestionably condemns such form of idolatry.—Num. 21:8, 9; 2 Ki. 18:4-6.

Furthermore, God's law at Numbers 19:11-13 clearly defines dead bodies as unclean, not "holy". The bones of Jacob and Joseph, in due respect to their wishes in the matter, were buried in the land of promise rather than in Egypt. Be it noted, such bones were not hung up in the tabernacle or used to decorate Solomon's temple or enshrined in some niche in the hope that they would cure ills of those making pilgrimages to see them. No, their bones were buried in the ground. (Gen. 50:5-13, 25, 26; Ex. 13:19; Josh. 24:32; Acts 7:15, 16) How the Devil would have liked to

get hold of the bones of Moses! But the Lord God took care of that matter and buried them in a place no one knew, lest His chosen people should stumble and fall into the heathen practice of worshiping relics of Moses. (Deut. 34:5, 6; Jude 9) Likewise, in the case of Jesus' human body, it was disposed of by the Lord in such a way the relic collectors never got their hands on it.—Matt. 28:5, 6; Mark 16:6; Luke 24:1-3.

There is not a particle of evidence that the body of the first Christian martyr, Stephen, or the bones of the martyr James, were distributed around or sent on a tour as relics by early Christians. To the contrary, the scripture definitely states that Stephen was buried in the ground. (Acts 8:2) These Scriptural facts, therefore, give no comfort or support to those who teach that the bones of "saints" and martyrs should be revered and worshiped, and hence the Hierarchy appeals to tradition and heathen customs for support.

PAGAN ORIGIN OF RELIC WORSHIP

In addition to what God's holy Word the Bible says on the matter there are other very good reasons why true Christians should not venerate or worship religious relics. The practice and custom did not originate with Christ or his apostles or with God's chosen nation of Israel. It is clearly a pagan invention and hence of the Devil, pure and simple, and the *Catholic Encyclopedia* admits as much. It says that the veneration of relics is "a primitive instinct" and is associated with many other religious systems besides that of Catholicism. It goes on to tell how the ancient Greeks superstitiously worshiped the bones and ashes of their heroes, how the Persians "treated with the deepest veneration" the remains of Zoroaster, and how "relic-worship amongst the Buddhists of every sect is a fact beyond dispute".

Other authorities have shown that the ancient Egyptians, Assyrians and Babylonians likewise venerated the relics of their lords and princes. "In the realms of Heathendom the same worship had flourished for ages before Christian saints or martyrs had appeared in the world. . . . From the earliest periods, the system of Buddhism has been propped up by relics, that have wrought miracles at least as well vouched as those wrought by the relics of St. Stephen, or by the 'Twenty Martyrs' [mentioned by Augustine]." (Alexander Hislop's *The Two Babylons*, pages 177, 178) In Kandy, Ceylon, a 400-year-old temple contains what is said to be Buddha's tooth, "venerated by many millions of people." (The *Ceylon Daily News*, April 1, 1950) Into the presence of this relic the British foreign secretary, Ernest Bevin, was brought on January 1, 1950, in the hope it would miraculously cure his ailments.—*New York Times*, Jan. 16, 1950.

The heathen idea of attributing magical powers to bones, skulls, teeth and skins is so much older than Christianity, the above

Catholic authority chooses to call it "a primitive instinct". In reality it is nothing more than fetishism, concerning which the *Encyclopedia Americana* (1942 ed., vol. 11, p. 158) says: "It is the lowest of the unsystematic forms of worship found among uncivilized tribes, and exists especially among the Negroes of Africa, but also among the natives of both Americas, the Polynesians, Australians, and Siberians." When Catholic Portuguese mariners sailed down the west coast of Africa they could see little difference between the worship of "sacred" bones, skulls and charms by the natives, and their own worship of religious relics and amulets which they called *feiticos*, and from which we get the name *fetish*.

M'Clintock & Strong's *Cyclopædia* (vol. 8, p. 1028) well sums up the whole matter when it says: "There is no doubt that the worship of relics is an absurdity, without the guarantee of Scripture, directly contrary to the practice of the primitive Church, and irreconcilable with common-sense."



Fraudulent Religious Relics

AS AN honest, upright and sincere person you love truth and righteousness. You love those who speak the truth, who are honest and can be trusted. Naturally you hate all liars, thieves and cheats. Fakers of all kinds you despise, and especially so when you discover them to be among your closest friends in whom you have in times past put your implicit trust. And if there are any such masked

frauds moving among your circle of associates you are happy and glad if your real friends point them out, in order that you in turn may warn other honest persons like yourself. It is therefore as true friends of the honest-hearted that we call attention to the relic racketeers that operate in the name of religion, and who have for many centuries filched from and plundered credulous people with their fake merchandise. Here are the facts.

Relic worship is of pagan origin and was introduced in the Roman Catholic religion many centuries ago. The *Catholic Encyclopedia* (vol. 12, pages 734-738) not only admits this, but also discloses other very startling facts about where these relics

came from and how. Relic worship among Catholics, it says, "easily lent itself to error, fraud, and greed of gain," and as a result "many grave abuses" were committed. As early as the fourth century, in the days of Augustine, Catholic monks were going around "making profit by the sale of spurious relics".

"In the Theodosian Code," the *Encyclopedia* continues, "the sale of relics is forbidden, but numerous stories, of which it would be easy to collect a long series, beginning with the writings of St. Gregory the Great and St. Gregory of Tours, prove to us that many unprincipled persons found a means of enriching themselves by a sort of trade in these objects of devotion, the majority of which no doubt were fraudulent."

From and after the days of Charlemagne, when Church and State ruled supreme, the traffic in bones of "saints" and other so-called "holy" antiques became so riotous that even members of the Hierarchy complained that the church altars were being loaded down with bogus relics. There was a keen competition between various churches to outdo each other in rare relics. Says the *Catholic Encyclopedia*: "At the beginning of the ninth century, as M. Jean Guiraud had shown, the exportation of the bodies of martyrs from Rome had assumed the dimensions of a regular commerce, and a certain deacon, Deusdona, acquired an unenviable notoriety in these transactions. What was perhaps in the long run hardly less disastrous than fraud or avarice was the keen rivalry between religious centres, and the eager credulity fostered by the desire to be known as the possessors of some unusually startling relic." "Such was the rage for them at one time that even Mabillon, the Benedictine, justly complains that the altars were loaded with suspected relics, numerous spurious ones being everywhere

offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated which, so far from belonging to saints, probably do not belong to Christians."—M'Clintock & Strong's *Cyclopædia*, vol. 8, p. 1928.

WHENCE CAME THESE ANTIQUES?

In later times the huge collections of duplicate relics even embarrassed the Hierarchy to the point that they were forced to do some explaining. To quote again, the *Catholic Encyclopedia* says: "The practice already noticed of attributing the same sanctity to objects which had touched the shrine as attached to the contents of the shrine itself, the custom of making facsimiles and imitations, a custom which persists to our own day in the replicas of the Vatican statue of St. Peter or of the Grotto of Lourdes—all these are causes adequate to account for the multitude of unquestionably spurious relics with which the treasuries of the great medieval churches were crowded." When one appreciates how clerical rogues operated with unlimited license "it becomes easy to understand the multiplicity and extravagance of the entries in the relic inventories of Rome and other countries", says this authority.

Italian churches close to their mother in Rome are especially full of fictitious relics. "The following is only a sample of those in the Church of Santa Croce de Gerusalemme: three pieces of the true cross, the title placed over the cross; two thorns from the crown of our Lord; the sponge extended to our Lord with vinegar and gall; a piece of the veil and hair of the Virgin; a phial full of the blood of Jesus; some of the manna gathered in the desert, etc." (M'Clintock & Strong's *Cyclopædia*) One observer has commented that "there is in existence throughout Catholicism today enough of the 'True Cross' to build several houses". And besides the phial of

Jesus' blood here mentioned and another at Bruges, Belgium, the Denver Catholic Register newspaper says "other supposed relics of the Precious Blood are preserved in Wurttemberg, Sarzana, Mentone, and Mantua".

Making a historical footnote on this fake-relic business in his day, Geoffrey Chaucer in his "Prologue to the Canterbury Tales" describes "The Pardoner" who had just arrived straight from the Vatican with his pockets full of pardons hot from Rome. Besides these, in his bag he had a pillowcase which he said was "Our Lady's" veil; also a fragment of the very sail from Saint Peter's fishing boat; also a glass full of pig's bones. These latter "relikes" (relics), Chaucer says, he peddled, making twice as much money in a single day as a working man. And yet, for all of this, "he was in church a noble ecclesiaste", gibed Chaucer.

A more recent example of a questionable relic being worshipfully bowed down to by thousands of trusting souls was that of St. Francis Xavier's "right" forearm and hand. Life magazine published a picture of the relic when it toured the United States. Whereupon a doctor's wife called the editor's attention to the fact that it was actually a left arm and hand turned over. It can't be, Life declared, because Xavier's left arm is still attached to the body in Goa, India, which only proves the relic being circulated is somebody else's left arm and hand. A blundersome forgery indeed!

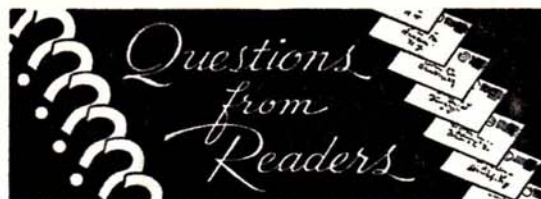
WHO IS RESPONSIBLE?

Admitted by high dignitaries of the Roman Catholic Hierarchy, and other informed persons, that the majority of Christendom's relics are fakes—why, then, are they worshiped in this enlightened twentieth century? What reasons, excuses or explanations do the clergy have for not informing the people in general that the

majority of their antiques are fraudulent imitations? Their answers to these questions, as set forth in the *Catholic Encyclopedia*, will shock honest, truth-loving persons.

First of all, in view of the fact that relic worship extends back into remote antiquity, the clergy say they should not be blamed for allowing the practice to continue. But is this Christlike? Did not Jesus at all times speak the truth, even if it exposed and rooted out false teachings and demonic practices of the Jewish clergy that were rooted in remote antiquity? (Matt. 15:1-9; 23:1-5, 16-28) The task of determining which relics are genuine and which are spurious is too great, the "time and expense" too much, the clergy say, and besides it would cause a sensational scandal and disturbance among the peasantry. All right, why not do away with the whole inventory of relics? Why not tell the people that the whole business of worshiping relics is of pagan origin and of the Devil? Why not tell the people the truth? Why try to hide the real facts beneath a refuge of lies or bury them under ecclesiastical falsehoods? Do the clergy not know that soon now Jehovah God will wash away their refuge of lies and falsehoods?—Isa. 28:15-17.

"Supposing it [relic worship] to be in fact spurious," the *Catholic Encyclopedia* says, "no dishonour is done to God by the continuance of an error which has been handed down in perfect good faith for many centuries." How foreign and strange this doctrine to anything written in the Bible! Jehovah is the God of truth! (John 3:33; Rom. 3:4; Heb. 6:18) All error and lies are of the Devil and are certainly a great reproach and dishonor to God. (John 8:44; Rom. 1:25) Consequently, Jehovah is against all such pious frauds that teach lies in His name and He will clean them out at Armageddon.



● How does one account for the apparently barbarous treatment that David, a man after God's own heart, meted out to the Ammonites, as recorded at 2 Samuel 12:31 and 1 Chronicles 20:3?—J. C., Lisbon, Portugal.

At 2 Samuel 12:31 it states that David "put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln". At 1 Chronicles 20:3 it says he "cut them with saws, and with harrows of iron, and with axes". Modern translations bring out the true sense of these passages, showing that David merely put the Ammonite captives to work. Hence Moffatt's translation renders these two texts as follows: "He also brought away the spoil of the town, a vast amount, and the townsfolk, whom he set to work with saws and iron picks and iron axes and made them labour at brick-making." "The townsfolk, whom he set to work with saws and iron picks and axes."

● Will children who have not reached the age of accountability and who die at Armageddon have a resurrection?—Ohio reader.

We cannot be dogmatic about this matter, as God is the judge. However, if Jehovah God expresses an adverse judgment against certain individuals, and does this through his King Christ Jesus at Armageddon, there must be some sort of finality to God's decision. If so, those destroyed by the judgment of God in the battle of Armageddon are really destroyed. Ezekiel chapter 9 appears to refer to Armageddon, and verse 6 states, "Slay utterly old and young, both maids, and little children, and women: but come not near any

man upon whom is the mark." Those unmarked by a favorable reception of God's warning receive no mercy from him. This is no injustice on God's part. If it were a case of absolute justice he would spare no one, as everyone, young or old, is an imperfect sinner. It is only through the exercise of his love and mercy that anyone is preserved through Armageddon or is resurrected.

Children are affected by the course of their parents, and parents are warned that their iniquity is visited on their offspring unto the third and fourth generation. (Ex. 20:5,6) Parents are commanded to instruct their children in God's way, and if in these last days parents refuse to heed the divine instruction and warning they bring destruction upon themselves and their small children at Armageddon. (Deut. 6:6,7; Eph. 6:4) According to justice God can leave such children dead, for, as Ezekiel showed, all die in their iniquity. (Ezek. 3:17-19; 33:1-6) Parents should remember that their wrong course unfavorably affects their children and may bring their offspring to destruction at Armageddon, just as a right course on the part of parents may put their small children in the way of preservation during Armageddon and opportunity for eternal life in the new world to follow.

CUT THIS OUT AND PASTE IT

In your copy of the *New World Translation of the Christian Greek Scriptures* in the blank space on page 786:

ADDENDA ON 1 JOHN 5:7,8:

Since release of the *New World Translation* on August 2, 1950, at the international assembly of Jehovah's witnesses at Yankee Stadium, New York city, there has been widely published religious criticism over its rendering of 1 John 5:7,8. Therefore we append the following as a suitable footnote to those verses appearing on page 700:

1 John 5:7,8: "For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement."

This rendering is according to the Greek texts by Westcott and Hort (1881) and by D. Eberhard Nestle (18th edition of 1948) and by José María Bover, S.J. (1943) and by Augustinus Merk, S.J. (6th edition of 1948).

After "witness bearers" the cursive Manuscripts No. 61 (of 15th or 16th century) and No. 629 (in Latin and Greek,

of 14th to 15th century) and Vgc.^s add the words: "In heaven, the Father, the Word and the holy spirit; and these three are one." ⁸ And there are three witness bearers on earth." But these words are omitted by ⁸BAS^{most} MSS. Vg^{many} MSS. and the Latin New Testament according to the edition of St. Jerome, by Wordsworth and White, edition of 1911.

Experience in Announcing Jehovah's Kingdom

FRUITS OF NEIGHBOR LOVE IN TENNESSEE

"Here is the heart-warming story of a kind servant of Jehovah and a grateful wayfarer who had with him three little children. Some time ago out here in the mountains of Tennessee a witness was going home from a home Bible study. The evening was coming on and it was raining. As he drove slowly down the road he saw a man leading some little children by the hand and leaning into the driving rain. The witness stopped his car and invited them to ride down the road with him. It was learned that the man and children had come almost one hundred miles in the last few days in the rain. The witness invited them to come in and stay all night and have a meal. The wayfarer declined to stay in the house but did take some warm food and he and the children stayed all night in the barn. Before bedding down for the night the wayfarer got his interest aroused in the new world of righteousness, and received

a gift copy of the book *'Let God Be True'*. Next morning after thanking his host for the food and housing and expressing his gratitude for the new Bible knowledge and the book, the wayfarer and his children were on their way. The story now shifts to a little town in Alabama: Keener. The wayfarer had moved on and the book had gone with him. He and his children stayed all night at a house in Keener, and he told his host about the new world of righteousness. His host showed interest, and wanted the book *'Let God Be True'*. But it was the wayfarer's most prized possession; he could not part with it. But he told his host how to get one: write to the kind servant of Jehovah back in Tennessee. The host wrote the letter; he got his copy of the book, provided by the same servant of God who had first showed hospitality to a wayfarer. Once again it is seen that Jehovah is working in many ways that the 'sheep' may be found."

"PREACH THE WORD" TESTIMONY PERIOD

December, the final month of 1950, has been designated as "Preach the Word" Testimony Period. How could this eventful year be more effectively concluded than by taking the word of God upon your lips and heralding it forth to all who will hear? That is what Jehovah's witnesses will be doing, in harmony with Paul's counsel at 2 Timothy 4:2. The 320-page book *"This Means Everlasting Life"* will be offered to those displaying interest in God's Word, on 35c contribution. We suggest you report to us the results of your preaching.

1951 YEARBOOK OF JEHOVAH'S WITNESSES

Of the increase of God's government and peace there will be no end. This Scriptural truth is convincingly proved by the report of the 1950 service year as presented by the president of the Watch Tower Bible & Tract Society in the 1951 *Yearbook of Jehovah's Witnesses*. In addition to this annual report covering more than 100 regions, the *Yearbook* contains the president's comment on the yeartext for 1951 and a daily text and comment for each day of the coming year. Those associated with a group should send in combined orders, as through the servant of a company, to save time and expense. A remittance of 50c per copy should accompany each order.

1951 CALENDAR

Prominently displayed across the top of the 1951 Calendar published by the Watch Tower Bible & Tract Society is the new yeartext, "They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.'" (Rev. 19:6, NW) Beneath this appears a beautiful view of the Society's newly enlarged printing plant in Brooklyn, New York. The calendar pad attached below this picture presents six different scenes of theocratic interest in pastel shades, overprinted by the calendar for 1951. The calendar pad also furnishes the Scriptural themes for the six bimonthly testimony periods and service themes for the intervening months. This service calendar will be sent to any address at 25c a copy or \$1.00 for 5 copies sent to one address, postpaid. Groups or companies are encouraged to order in quantity, through the appointed servant, sending remittance to cover the cost.

"WATCHTOWER" STUDIES

Week of December 24:

Subjection to the Higher Powers, ¶ 1-24.

Week of December 31:

Subjection to the Higher Powers, ¶ 25-33; and Execution of Judgment upon Opposers, ¶ 1-13.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1950

Semimonthly

PARABLE OF THE SOWER

BRINGING FORTH FRUIT
FOR ETERNAL LIFE

AN OPEN LETTER TO THE
CATHOLIC MONSIGNOR

GEHENNA, A PLACE OF
ETERNAL PUNISHMENT

DOES PAPAL ENCYCLICAL
RESIST COMPROMISE?

© 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".



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N. H. KNORR, President

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"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	ES - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

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

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DOES PAPAL ENCYCLICAL RESIST COMPROMISE?

AUGUST 21 marked the release of the official English translation of Pope Pius XII's encyclical *Humani Generis* (Of Mankind). Its target was those Catholic churchmen who, in the interests of unity and of forming a solid religious front against atheism, would compromise on or set aside differences in dogma.

But was it the principle of compromise that the pope really objected to? In countries where she is powerful the Catholic Church declares that freedom of speech and freedom of religion are pernicious errors to be stamped out, but in democratic lands where the Church is a minority her spokesmen champion such freedoms. Is that not compromising her principles?

The *Catholic Encyclopedia* says, "Union with the Church is not merely one out of various means by which salvation may be obtained: it is the only means." Papal bulls and Church catechisms have said the same, and in this latest encyclical the pope lamented, "Some reduce to a meaningless formula the necessity of belonging to the true church in order to gain salvation." Yet when four Catholic teachers in Catholic schools in Boston protested that Jesuit Keleher, president of Boston College, taught heresy in saying there was salvation outside the Church, the teachers were fired. Their appeals to the Vatican were futile, for the Vatican knew that its doctrine of no salvation outside the Catholic

Church would not be popular in the United States democracy. Was not the Vatican compromising?

And is it not in an effort to compromise with science that the Catholic Church says that God may have made man's body by evolution, and then created a soul to go into that evolved body? The *Catholic Encyclopedia* states, "That God should have made use of natural, evolutionary, original causes in the production of man's body, is *per se* not improbable, and was propounded by St. Augustine." And again the pope in his recent encyclical echoes this view when he declares that studies in evolution must be limited to "inquiries into the origin of the human body as coming from pre-existent and living matter—for Catholic faith obliges us to hold that souls are immediately created by God".

In his encyclical the pope acknowledged "the word of God as contained in the sacred scripture as the foundation of all religious teaching"; yet this compromise with evolution cannot have foundation in the Scriptures. Why not? Because souls existed long before man was created. When making water animals God said, "Let the waters swarm with an abundance of living soul." Again, "God created the great sea-monsters, and every living soul that moveth." As to land animals, "God said, Let the land bring forth living soul after its kind, tame-beast and creeping thing

and wild-beast." (Gen. 1:20, 21, 24, Ro) Hence living souls were in existence before "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". (Gen. 2:7) Numbers 31:28 shows that animals are souls. Ecclesiastes 3:18-20 shows the close similarity between men and beasts in death, and Ezekiel 18:4 proves that human souls die. No scripture even intimates that God implanted in man's body an immortal soul.

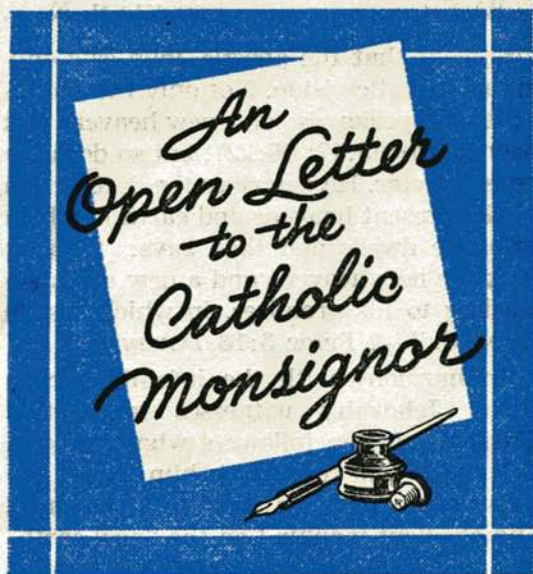
If the pope is concerned over compromise that contaminates the faith, why limit concern to modern trends? Why not cleanse the Catholic Church of the pagan teachings it embraced at the time of Emperor Constantine, in the fourth century? From that time forward the Church has opened its arms to such paganisms as trinity, purgatory, eternal torment, prayers for the dead, use of rosaries and images, cross worship, and many others. In defense of adopting such paganisms Cardinal Newman said the Church did "transmute the very instruments and appendages of demon-worship to an evangelical use" and added that they "are all of pagan origin, and sanctified by their adoption into the Church". (*Essay on the Development of Christian Doctrine*) Such hierarchy reasoning, however, collides head-on with 2 Corinthians 6:14-16: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

Actually, it is not so much compromise that the pope opposes. Catholic Church history reeks with many kinds of compromises. What the pope fears are the compromises of priests made independent

of the Church. He fears their drift from papal control, and that is why his encyclical repeatedly hammers home the assertion that the Church is the "teaching authority". But is the Catholic Church the "teaching authority", the "faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season"? (Matt. 24:45) No organization that provides pagan doctrines as spiritual "meat in due season" could be, for 1 Corinthians 10:21 states: "Ye cannot be partakers of the Lord's table, and of the table of devils."

Nor can the Catholic Church pass as the teaching authority on the basis of her claim to be built on Peter. There is no proof that she is founded on him. He would not accept money for divine favors; the priests do. (Acts 8:20) He would not allow another man to kneel at his feet; the popes have men kiss theirs. (Acts 10:26) Moreover, the true church of Christ is not built on Peter, but on Christ. He is the one the Jews rejected as cornerstone for the spiritual temple, not Peter. He is the one Peter himself identified as the Chief Cornerstone, and added that other anointed Christians are living stones built up as a spiritual temple on Him. As for Peter, he claimed no infallibility, was corrected and taught by Paul, and was spoken of as only one of the twelve apostolic foundation stones.—Isa. 28:16; 1 Pet. 2:4-8; Gal. 2:11-14; 2 Pet. 3:15, 16; Rev. 21:14.

In view of all these conflicts between the Catholic Church and the Bible, we can understand this papal encyclical's lament concerning men now turning to the Bible: "It is a matter of regret that not a few of these, the more firmly they accept the word of God, so much the more do they diminish the value of human reason, and the more they exalt the authority of God and revealer, the more severely do they spurn the teaching office of the church."



Oct. 11, 1950.

To Matthew Smith,
Monsignor of the Roman Catholic
Church in America,
c/o The Register,
Catholic Press Soc., Inc.
Denver, Colo.

Before us is a copy of *The Catholic Telegraph-Register*, Section Two, dated Friday, August 18, 1950, containing an article signed by you. It occupies parts of three columns in the lower left-hand corner of page one and continues on page four for two full-column lengths, and is entitled: "Listening In," with the subheading, "Sect Rewrites Parts of Bible to Fit Beliefs." Also before us is a copy of the identical article by you appearing in *The St. Louis Register* of the same date, from which fact is to be gathered that your article was published quite generally in the 32 Diocesan editions of *The Register* published in as many cities. Your article therefore gained nation-wide publicity.

You open and close your article with a reference to the *New World Translation of the Christian Greek Scriptures*, released at Yankee Stadium, Wednesday, August 2,

the fourth day of the International Assembly of Jehovah's witnesses there. During the remaining four days of which Assembly 85,850 copies of this new translation were placed with the conventioners. We being the printers who have come into possession of the publication rights of this translation, we feel the obligation of making some answer to your article. It is hardly an exaggeration to say that the general public who read your adverse article is expecting a published reply from us, and we do not want either to disappoint these or to fail in our obligation to the Most High God and his recorded Word.

Your article appears to be based entirely on what the news reporters had to say about the speeches and releases offered at the Yankee Stadium Assembly, and not upon a personal examination of the literature that was released. For instance, your remark (§ 17): "All this will be wholly different from the perpetual *earthly* happiness promised by the Witnesses. Their idea, if the newspapers are correctly quoting their leaders, is closer to a Mohammedan idea than to a Christian one."

Hearsay ("Listening In") is a very unreliable foundation on which to make such an assertion in the public press in criticism of a group of Christians, who, though a minority, have circulated their literature around the earth in more than 90 languages in excess of half a billion copies of bound books and booklets, besides hundreds of millions of free tracts and magazines.

Your article admits that in his public address of August 6 on "Can You Live Forever in Happiness on Earth?" the Watch Tower Society's president N. H. Knorr answered the question in the affirmative. Following his lecture 250,000 copies of his speech, in a 32-page booklet, were distributed free to all in attendance, numbers taking many copies each, so that

what Mr. Knorr said was freely available in print. You, with your Catholic means of obtaining information, could easily have procured a copy of this booklet. Those who heard or read this speech know that it has no resemblance to Mohammedanism but is based wholly upon the inspired Scriptures and the modern-day fulfillments of prophecy.

You say, "The idea of a perpetual reign of the saints on earth is repulsive to the majority of Christians," "Heaven will not be a glorified earth," and, "It is to be hoped, therefore, that Jehovah's Witnesses will not place all their faith in the absurdity of an earthly kingdom that will never die." (§§ 15, 16, 22) In none of their speeches or publications have Jehovah's witnesses taught that 'heaven will be a glorified earth'; but it is you, Monsignor, and your religious system that teach that people of your faith will take their *earthly* bodies to heaven.

Jehovah's witnesses, however, adhere strictly to the inspired Scriptures and believe what the apostle John says about those of the "little flock" of Christians who will go to the heavenly kingdom: "Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like him: because we shall see him as he is." (1 John 3:2, *Douay Version*) We believe with the apostle John in a distinction between heaven and earth, and we accept his vision of the future in which he says: "And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more." (Apocalypse 21:1, *Douay*) Certainly that new earth is to be populated with creatures of the earth, earthy, for Isaias 45:18 declares that the Lord God did not create the earth in vain: "he formed it to be inhabited."

It is useless for you to counter with the

argument that the apostle John saw only an apocalyptic vision. Not only the prophet Isaias speaks also of a new heavens and new earth (65:17; 66:22), but so does the apostle Peter. He describes the destruction of the present heavens and earth in which injustice dwells and then says: "But we look for new heavens and a new earth according to his promises, in which justice dwelleth."—2 Peter 3:13, *Douay*.

In harmony with the infallible Scriptures, Jehovah's witnesses teach that Christ's footstep followers who overcome this world will reign with him, not in the "new earth", but in the "new heavens"; and obedient mankind on the "new earth" will be blessed by the invisible, heavenly reign of Jesus Christ and his glorified followers, his bride. (Apocalypse 2:26-28; 3:21; 20:4-6) If this is "repulsive", it is repulsive to the majority of professed Christians who do not accept God's Word but who have been indoctrinated with religious traditions of men contrary to God's Word. (Matthew 15:1-9, *Douay*) Your hopes, therefore, that we will not place our faith "in the absurdity of an earthly kingdom that will never die" are ill-founded and are needless. We do not hope for such a thing, but preach "the kingdom of HEAVEN" as the rightful government for all the universe. Modern events fulfilling sacred prophecy prove that this heavenly kingdom is at hand and will remove the Devil's rule of earth; and because of this fact we can assure people of good will that they can live forever in happiness on earth under the heavenly kingdom of Christ and his glorified congregation. Then, in answer to the Lord's prayer, God's name will be hallowed and his will will forever be done on earth as it is done in heaven.

NO REWRITING OF PARTS OF THE BIBLE

Your article (§ 2) states: "Newspaper accounts indicated that the 'translation'

changed the texts to fit Witnesses' doctrines." Then, to make it appear that Jehovah's witnesses are mutilating the Christian Greek Scriptures, you quote the *New York Times*' report as saying: "Rejecting the idea of the Holy Trinity, the Bible society translation replaces the phrase 'the Father, the Son and the Holy Ghost,' used frequently throughout the King James version with 'the spirit and the water and the blood' (1 John v. 7)."

First of all, the newspaper report errs in saying that the phrase "the Father, the Son and the Holy Ghost" is used frequently throughout the *King James Version*. It is not so used even in the Catholic *Douay Version*. The one place in the Scriptures where the phrase does occur, namely, at Matthew 28:19, the *New World Translation* renders the verse: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit." In a corresponding passage, namely, 2 Corinthians 13:14, this translation reads: "The undeserved kindness of the Lord Jesus Christ and the love of God and the sharing in the holy spirit be with all of you."

No parts of the Bible have been rewritten in this *New World Translation* to fit the beliefs of Jehovah's witnesses, as you blatantly assert. The Translation Committee did not construct its own Greek text of the Christian Scriptures. No; but on page 8 of the Foreword it notifies us that the Committee used the 1948 Macmillan Company edition of the Westcott and Hort text of 1881, besides S. C. E. Legg's editions of Matthew and Mark, and that it also took into consideration "other texts, including that prepared by D. Eberhard Nestle and that compiled by the Spanish Jesuit scholar José María Bover and that by the other Jesuit scholar A. Merk". Concerning the same Greek text mainly used by the Committee, E. J. Goodspeed says

in his Preface in "An American Translation" (1939): "I have closely followed the Greek text of Westcott and Hort, now generally accepted. Every scholar knows its great superiority to the late and faulty Greek texts from which the early English translations from Tyndale to the *Authorized Version* were made."

So the *New World Translation* has rewritten no part of the Greek text, not even 1 John 5:7 which is cited in your article as a place where Jehovah's witnesses clash with the trinitarian doctrine. Does the *New World Translation* here replace the phrase "the Father, the Son and the Holy Ghost" with the phrase "the spirit and the water and the blood"? No! How could the latter phrase be used as a replacement when it is already there in the Greek text? But it is the former phrase that is not there.

The *New World Translation* of 1 John 5:7, 8 reads: "For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement [*margin: are for the one thing*]." This is a literal translation of the Greek text by the above-named Augustinus Merk, S.J., in his *Novum Testamentum Graece et Latine*; it is also a literal translation of the Greek text by the other Roman Catholic scholar, Joseph M. Bover, S.J., in his *Novi Testamenti Biblia Graeca et Latina*; as well as of Nestle's *Novum Testamentum Graece* and of the Westcott and Hort Greek text. So you see that even those Jesuit scholars do not include in their Greek texts the words, "in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth." (*Douay*) Those words are now recognized by all genuine scholars as spurious to the authentic Greek text. Your own precious Vatican Manuscript No. 1209 of the early

4th century does not contain the words, but brands them spurious.

The French Catholic Bible by Canon A. Crampon puts those words in brackets and says in the footnote: "The words put in brackets are not found in any Greek manuscript prior to the 15th century, nor in any manuscript of the Vulgate prior to the 8th." The Catholic German translation by P. Johann Perk of 1947 puts the words in parentheses and explains in a footnote. It is true that the Jesuit scholars Merk and Bover show the words in their parallel Latin text, but, please, note this: Bover and Cantera do not include the words in their Spanish translation of 1947. Also, the words do not appear in the Latin text of the *Novum Testamentum Latine* by J. Wordsworth and H. J. White of 1911, and which is rendered according to St. Jerome's edition. Their footnote says they print the Latin text without the disputed words, in harmony with the Latin manuscripts Amiatinus, Armachanus, Fuldensis, Sangermanensis, and the original Vallicellanus, these manuscripts being of the 6th to the 9th centuries. The footnote adds that the words appear in the Latin manuscripts Cavensis, the revised Vallicellanus, of the 9th century, and the Sixtine and Clementine editions of the Vulgate of the 16th century.

Please note other Roman Catholic translations that omit the words: The Spanish translation of 1948 by Nácar and Colunga; the French translation by Canon E. Osty, of 1949, and the French Catholic Bible of 1949 by the Monks of Maredsous; and the Westminster Version of the Sacred Scriptures by Rev. Cuthbert Lattey, S.J., of 1948. These read like the 1950 *New World Translation*.

Thus on the main text that is cited for charging Jehovah's witnesses with rewriting parts of the Bible to fit their beliefs you are proved false. The *New World Translation* stands vindicated, and it will

remain so against any future attacks from any quarter.

THE DIVINE NAME

The last four paragraphs of your article are grouped under the heading "Jehovah Not Correct as God's Name". Here you open by saying: "Something of the shallow scholarship in the sect in adopting the word Jehovah as part of its title is shown by the *Catholic Biblical Encyclopedia's* treatment of this word: . . ." And your closing paragraph says: "We fear that all the other scholarship of the Witnesses, including what they have done in their translation of the New Testament, is on the same basis as their use of the word Jehovah."

Thank you for this opportunity to present some facts to you and to the public. We do not say that "Jehovah" is the correct pronunciation of God's name. For that matter, neither is "Jesus" the correct pronunciation of Christ's name. But according to the Aramaic language which Christ and his apostles spoke, his name was pronounced "Yeshu'a" (the *a* representing a guttural ending). But "Jesus" is only our colloquial way of pronouncing his name, and we do not find fault with you for using it instead of Yeshu'a. However, if you call it shallow scholarship for the Committee to use the word Jehovah in the *New World Translation*, then you will have to admit that it is due to the shallow scholarship of the Roman Catholic clergy of the thirteenth century, for in that century the word historically appears among them.

Your quotation from the *Catholic Biblical Encyclopedia* says Jehovah was the incorrect pronunciation given to the Hebrew tetragrammaton JHVH in the 14th century by Porchetus de Salvaticis (1303). But let us say: The origin of the word Jehovah used to be attributed to Petrus Galatinus, a Franciscan friar, the confes-

sor of Pope Leo X, in his *De Arcanis Catholicae Veritatis*, published in 1518. But the latest scholarship has proved he was not the one to introduce the pronunciation Jehovah, and neither was your aforementioned Porchetus de Salvaticis. As shown by Joseph Voisin, the learned editor of the *Pugio Fidei* (*The Poniard of Faith*) by Raymundus Martini, Jehovah had been used long before Galatinus. Even a generation before Porchetus de Salvaticis wrote his *Victoria contra Judaeos* (1303), the Spanish Dominican friar Raymundus Martini wrote his *Pugio*, about 1278, and used the name Jehovah. In fact, Porchetus took the contents of his *Victoria* largely from Martini's *Pugio*. And Scaliger proves that Galatinus took his *De Arcanis* bodily from Martini's *Pugio*. Galatinus did not introduce the pronunciation Jehovah, but merely defended it against those who pronounced the Hebrew tetragrammaton *Jova*.

In 1557 Jehovah became established in John Forster's *New Hebrew Dictionary*, and Marcus Marinus admitted Jehova in his *Lexicon Arca Noae* of 1593. Sebastian Muenster uses the name Jehova in his text of his Latin translation of the Hebrew Scriptures (1534), and in his notes on Exodus 3:15 and 6:3 he uses the name as though it were well known. Also in 1557, in bringing out Pagninus' Latin version of the Hebrew Scriptures, Robert Stephanus used Jehova uniformly for the Hebrew tetragrammaton. In a note on Psalm 2:1 he remarked that substituting *Adonai* for it was to be rejected as a Jewish superstition.

Cardinal Thomas de Vio Cajetanus in his Commentary on the Pentateuch, of 1531, regularly used Jehova. In his translation of Genesis 2:4 he has "Jehova Elohim"; and in his note on Exodus 6:3 he says: "Jehovah the God of your fathers appeared to me (*Iehova Elohe patrum vestrorum visus est mihi*). To be consist-

ent, you should call that "shallow scholarship" on the part of your cardinal, what?

But that such "shallow scholarship" is not limited to Roman Catholic clergy of the 13th to the 16th centuries, please be apprised that in an edition of the French Catholic Bible by Abbé A. Crampon of 1905 he used Jehovah in his text; this has since been amended to read "Yahweh" according to our copy of the 1939 edition. But note also the following.

You are also doubtless acquainted with the magazine *The Grail*, published in St. Meinrad, Indiana. Well, in the February, 1949, issue of this magazine appeared the article "Jona, God's Problem Prophet" by Philip Dan Stack. In it we read: "Now the word of Jehovah came unto Jona the son of Amittay* [Footnote*: 'All quotations from Sacred Scripture in this essay are from The Westminster Version of the Sacred Scripture, edited by The Rev. Cuthbert Lattey, S.J.; this accounts for the unusual spelling of certain proper names.'], saying, 'Arise, go to Nineveh, that great city, and denounce it; for their wickedness is come up before me.' (Jona 1:1-2) . . . A fine chance he, an insignificant prophet from Gath-hefer, would stand in forcing penance upon the fabulous Ninevites, who did not even know his own God's name." From page 54 to page 58 the name Jehovah is used 30 times, twice being spelled Jahve, and the version from which it is quoting is, mind you, the Westminster Version by a Jesuit Reverend! Was that not quite "shallow scholarship" to set before Catholic readers? Does it not make you blush to be confronted with such "shallow scholarship" on the part of Roman Catholic publications and authors in this twentieth century?

The pronunciation Jahweh, usually credited to John L. Ewald of the 18th century, goes back farther, to the 16th century. Ten years before Ewald was born (1747),

Jahveh was found in Eichhorn's *Simonis*, the Lexicon in most general use in Germany. F. H. Gesenius adopted the pronunciation Jahveh when Ewald was still defending Jehovah.

Why, then, does the *New World Translation* use the name Jehovah 237 times in its main text? Is it due to "shallow scholarship", as you insinuate? No. In the Foreword, from page 10 to page 25, the Translation Committee explains its basis for using this name so many times. In addition to the 19 Hebrew versions, it cites versions of the "New Testament" in 38 languages besides English and Hebrew where the translators use a vernacular form of the Hebrew tetragrammaton. But in its 2nd last paragraph the Translation Committee says: "While inclining to view the pronunciation 'Yah-weh' as the more correct way, we have retained the form 'Jehovah' because of people's familiarity with it since the 14th century. Moreover, it preserves, equally with other forms, the four letters of the tetragrammaton JHVH." And in its footnote^a of page 36, on Matthew 1:20 where "Jehovah's angel" appears, it says: "Jehovah's, or, Yahweh's."

At the Yankee Stadium, when giving his speech introducing the *New World Translation*, the Society's president said: "But, while recognizing the merits of the pronunciation 'Yah-weh', the translation committee has used the form 'Jehovah' because of its familiarity and because it preserves the four original letters of the Hebrew name. In God's own time when He reveals the correct pronunciation of his holy name, we will gladly make the accu-

rate correction."—See *The Watchtower*, September 15, 1950, page 317 ¶ 14.

The true scholarship behind the *New World Translation* will make itself known, not by the disclosure of the names of the translating committee, but by the faithfulness of the translation to the Greek text and by the reliable help it gives toward understanding God's written revelation to men. We are not troubled, therefore, by your thrust: "Albeit the identity of the translators is being withheld at their own request—they are not likely to make much impression on either Catholic or Protestant scholars. It is no wonder that the translators wish to remain unknown." (¶ 7)

Not praise from the scholarship of this fading world, but the true service of God and the education of the people in his Word, is what we are after. The honesty, courage and firm foundations of this translation will commend it to honest seeking hearts. Already the fact that the universally known Watch Tower Bible & Tract Society publishes this *New World Translation* has been more of a recommendation to lovers of God's Word than the mere scholarship of Christendom.

We are releasing this letter for publication in *The Register*, in fair play, as our answer to your article. Regardless of whether any of the affiliates of *The Register* publish this answer in whole or not, the *Watchtower* magazine will gladly publish it and thus it will reach its way to the public to whom it is due.

Sincerely,

WATCH TOWER BIBLE AND TRACT SOCIETY



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.

Mobsters Break Up Assembly in Missouri

JEHOVAH'S witnesses arrange for a three-day circuit assembly of Christian people, September 1-3, in Kennett, Mo. This is a little town of six or seven thousand located in the southeastern corner of the state. The Blue Room above the Palace Cafe is obtained, preliminary preparations are completed, and the Friday evening session is peaceably held.

¶ Early the next morning the witnesses are on the streets extending to the good citizens of the community knowledge and information which will enable them to chose the way of life that leads to God's glorious kingdom, the new world of righteousness long ago promised. In fact, the public lecture scheduled to be given the next afternoon, and to which the people are invited, is entitled "Choose Life that You May Live".

¶ At first a few sneering voices are heard, then threats of violence are hurled, and finally, by late afternoon the whole atmosphere is filled with the nasty storm clouds of mob violence. A bully by the name of Coy Bannister goes from one barroom to the next tanking up on alcohol, and at the same time tries to get a mob organized. He is joined by a couple of other rogues, Paul Patton and "Buck" Estes, and the three form the nucleus of a mob that swells until it numbers 100 or 150. They mill around the streets, rip placards from the backs of helpless witnesses, pounce on lone witnesses, beating up those they are able to overpower.

¶ Meantime, the mayor of the town, apparently an honest and upright man, does everything in his power to avoid bloodshed. But how helpless he is! There are only six men on his police force. He calls the governor of the state. He calls the state police. It is now late afternoon when he and the sheriff, the prosecuting attorney, the owner of the hall, and several others come to see the besieged witnesses at the hall and lay plans for their deliverance. It being impossible to hold any kind of public lecture the next day in this mob-infested town, it is agreed by all that evacuation must be made Saturday night. "While you're in session," the mayor says,

"we will make all arrangements for your removal."

¶ Around six o'clock the evening program gets under way, while the limited police force guards the two entrances. Kingdom songs are sung, Jehovah's direction is asked and the entire meeting is put in his hands. Field experiences are related, and, needless to say, there are many interesting ones. The crowd outside cannot understand how the witnesses can remain so cool, and many of them will long remember the beautiful songs that are sung to Jehovah's praise. Even the state police, the mayor and other officials marvel at the coolness of these Christians in the face of so much opposition. During the meeting an attempt is made to cut the light wires, and at one time the mob charges the back door trying to force entrance. The state police stationed there draws his gun and holds them off.

¶ It is now about 9 p.m., the meeting is over and the National Guard is prepared to evacuate the witnesses. Martial law is declared. The crowd outside, now numbering upward of 2,000, is ordered to the opposite side of the street. The iron door to the hall is opened and down come the witnesses. Steel-helmeted guardsmen with fixed bayonets now patrol the sidewalks maintaining law and order. Truly it is a strange sight, for one now sees among the guardsmen some of those who only a short time ago were among the mobsters. Ordered into uniforms they are now forced to act as protectors of the very Christian men and women they sought to destroy. It reminds one of how Jehovah turned the tables on wicked Haman.—Esther 6:4-13.

¶ And as in that ancient case, so here in Kennett, many people are very much opposed to this violent outbreak of devilish mob spirit. The "sheep" are thus divided from the "goats". (Matt. 25:31-46) In conclusion this eyewitness account, as related by the circuit and district servants, tells how the broken-up assembly was moved a hundred miles away to Cape Girardeau for the final day's sessions. There, eleven were baptized and about 200 attended the public lecture.

Simeon Realizes His Heart's Desire

IN EDEN God foretold the coming of the One who would bruise the serpent's head. Later, to Abraham, God identified that One as he who was to bless all the families of the earth. Under inspiration Abraham's grandson, Jacob, when on his deathbed, foretold the coming of that One, Shiloh, to whom the people would gather. Moses prophesied of the coming of that One, and that he would be a prophet greater than Moses. David, king and poet, sang of the glories of His kingdom. Isaiah foretold that he would be born of a virgin, and Micah recorded that that One would be born in Bethlehem. Such are but a few of the many prophecies that pointed forward to the One who by common consent of the Jews was referred to as the Messiah, the Son of David.

☞ These prophecies were now hundreds of years, yes, one of them even four thousand years old. The Israelites had seen a seventy-year captivity in Babylon coupled with the complete desolation of their beloved homeland and since then they had experienced five hundred more years of subjection to Gentile rulers. Still no Messiah! still no Son of David! How the faithful, God-fearing Jews yearned and prayed for his coming—he that was to restore Israel, free it from the galling Gentile yoke; the One who was to bless all the families of the earth.

☞ Among such righteous and reverent Jews who longed and prayed for the Messiah's coming was a faithful old servant of Jehovah by the name of Simeon who lived in Jerusalem. God had placed on him his holy spirit and rewarded him with the revelation that he would not see death until he had laid eyes on the one who was to be the Christ of Jehovah. Days, months, years were fleeing by, Simeon was aging, he had not much longer to live. When would he see this one?

☞ Then one day, toward the end of 2 B.C., a young couple with a baby came to the temple from Bethlehem in Judea. The holy spirit revealed to him that this was the day he was waiting for and moved him to go to the temple, and there he would see the one of whom all the prophets had written. Hurrying there as quickly as his aged frame will permit him,

he sees Joseph, Mary and the child. With what joy Simeon takes the child Jesus in his arms! This was the One who would be the promised Messiah, the Son of David! Though himself too old to hope to see this One fulfill his earthly mission, yet even to see him as a babe, to realize that salvation for Israel was that near, that God had again remembered and visited his people, that all that had been written regarding him by the prophets was now at long last beginning to have fulfillment—what ecstasy all this must have brought to the aged Simeon! Now he was content to sleep in death until the latter end, until God would call him forth in the resurrection. Lifting his voice in praise to God we hear him say: "Now, Sovereign Lord, you are letting your slave go free in peace according to your declaration; because my eyes have seen your means of saving that you have made ready in the sight of all the peoples, a light for removing the veil from the nations and a glory of your people Israel."—Luke 2:27-33, NW.

☞ See now how his face lights up as he blesses Joseph, the foster father, and Mary, the mother of Jesus! Then his face suddenly becomes serious, as, directing his remarks to Mary alone, he adds: "Look! this one is laid for the fall and the rising again of many in Israel and for a sign to be talked against (yes, a long sword will be run through the soul of you yourself), in order that the reasonings of many hearts may be uncovered."—Luke 2:34, 35, NW.

☞ Under the influence of the holy spirit Simeon here was applying a number of prophecies to Jesus. See Isaiah 52:10; 40:5; 42:6; 49:6; 8:14, 18. The Christian Scriptures and the physical facts have since borne out that the Messiah, Christ Jesus, is indeed the light of the nations, the One to remove the veil of darkness from the faces of men and the One that brings them salvation.

☞ We have good reason to believe that before long Simeon himself will share in the blessings that he foretold that Christ Jesus would bring to the peoples. (Rev. 11:17, 18) With what joy he will enter on his privileges in the new world under Jehovah's king, the Son of David!

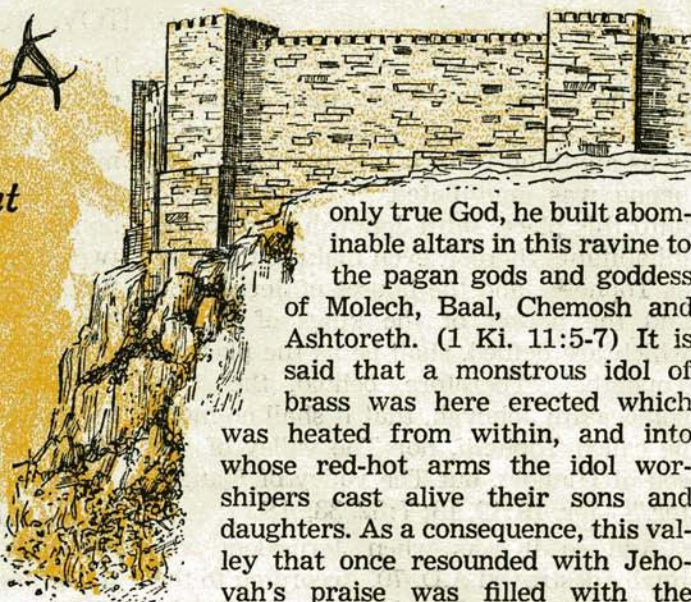
GEHENNA

A Place of Eternal Punishment

OUTSIDE of the small number of serious students of the Bible there are very few people who know what Gehenna really is. The vast majority of people are totally ignorant on a subject they should be very much concerned about. This is a pity, because, for the most part, they are not responsible for their ignorance. Hundreds of years ago creed-bound men mistranslated into the many Bible versions certain Greek words. This is one reason for the general misunderstanding on the subject of what the eternal punishment of the wicked is. Another reason is the fact that the clergymen of Christendom, although many of them know the truth of the matter, have done very little to inform the people concerning Gehenna's true nature.

To the west and south, and immediately outside the ancient city of Jerusalem, was a valley first known in Hebrew as *gey ben [b'ne] hinnom*, "the valley of the son [or, sons] of Hinnom." Later it was just called *gey hinnom*, "valley of Hinnom," or in the Greek tongue, *Gehenna*. It was a rather deep and narrow gorge, with steep rocky slopes, situated not far from the great temple and palace of Solomon. One portion of this valley was later called Topheth, and it was here, some believe, that a music grove was located where Solomon's royal singers and musicians gathered to fill the valley with songs of praise to Jehovah. —Josh. 15:8; 2 Ki. 23:10; Jer. 19:2, 6.

However, in his old age, when Solomon's heart was turned away from serving the



only true God, he built abominable altars in this ravine to the pagan gods and goddess of Molech, Baal, Chemosh and Ashtoreth. (1 Ki. 11:5-7) It is said that a monstrous idol of brass was here erected which was heated from within, and into whose red-hot arms the idol worshipers cast alive their sons and daughters. As a consequence, this valley that once resounded with Jehovah's praise was filled with the screams of little children who were offered up as sacrifices to the fire-god Molech. —2 Chron. 28:3; 33:6.

In due time, faithful King Josiah stamped out this fiendishness, and in order that the practice might not spring up again he polluted the valley by defiling it with dead men's bones. (2 Ki. 23:10, 14; 2 Chron. 34:4, 5) From that time on Gehenna became the common cesspool for the city's sewage, a place where all of Jerusalem's garbage and filth were dumped. Here the bodies of dead animals and executed criminals were thrown. It was the city's incinerator, and to keep the fires burning sulphur or brimstone was added. The sides of the cliffs were jagged and some of the refuse thrown over clung to the rocks, and as putrefaction set in worms or maggots consumed the fleshy parts rather than the sulphurous fires below. To the Jewish mind Gehenna became a vivid symbol of destruction and an abomination, an abhorrence to the eye, and a stench to the nostrils.

What a fitting example and illustration Gehenna was for Jeremiah to use! When that prophet of God pointed to that defiled place as an example of what Jehovah pur-

posed to do to that rebellious nation they got the point. They knew that Almighty God purposed to destroy them as completely as anything thrown into the literal Gehenna was annihilated. "Thus will I do unto this place, saith Jehovah, and to the inhabitants thereof, even making this city as Topheth: and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth." "Therefore, behold, the days come, saith Jehovah, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter."—Jer. 19:12, 13; 7:32, 33, AS.

And so it was when Jerusalem was finally destroyed A.D. 70. According to the Jewish historian, Josephus, between 2,000,000 and 3,000,000 inhabitants died of famine or disease or were killed by the Romans, and it appears that many of their dead bodies were thrown into Gehenna after that terrible struggle.

Now then, in view of what Gehenna was, literally and symbolically, what better illustration or symbol could the Great Prophet, Christ Jesus, use when telling Jews what was in store for the wilfully wicked? When he said certain ones were liable to wind up in Gehenna, his listeners two millenniums ago knew exactly what he was talking about. They knew that if the sulphurous fires did not consume their dead bodies, the ever-present maggots would. In either event, they knew full well that to be cast into Gehenna meant they were criminals unworthy of either a burial or a resurrection, only annihilation.

But some may ask: 'When or where did Jesus speak of Gehenna? In our Catholic *Douay* and Protestant *King James* Bibles we do not find the word Gehenna.' Quite true. This is the point made earlier, that those men who translated the Bible from the original Hebrew and Greek and from

the Latin *Vulgate* into English in the early seventeenth century were so mentally bound up and constrained by man-made creeds of "eternal torment" and "hell fire" they were not free to make even an honest translation. Consequently, at the twelve places in the Christian Greek Scriptures, commonly called the "New Testament", where the name Gehenna occurs, they translated it "hell", which English word they also used to translate the Hebrew word *Sheol* and the Greek words *Hades* and *Tartaros*.

All modern translators of any repute, both Catholic and Protestant, have been forced to make note of and apologize for the gross blunder in the following texts: Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6. The *English Revised*, *American Standard*, *Revised Standard*, *Catholic Confraternity*, *Spencer's* (Catholic), *Young's*, *Rotherham's*, *Weymouth's*, *Moffatt's*, *Emphatic Diaglott*, the *New World Translation*, and many other modern versions, either correct the error in the text or make note of it in their footnotes.

NO TORMENT IN GEHENNA

'What is that? No eternal torment in the never-dying fires of Gehenna?' That is correct even though contrary to popular opinion. The general idea held by organized religionists is that Gehenna is just another name for the fantastic ecclesiastical firepool so fanatically taught by the clergy. Simply carrying over the Greek word Gehenna into English Bibles means nothing if the clergy continue to deceive the people into believing that Gehenna is a place of eternal torment. As the *Encyclopedia Americana* (1942 ed., v. 14, p. 81) observes: "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 simple transliteration of these words by the translators of the revised editions of the Bible has not sufficed to appreciably clear up this confusion and misconception."

There is a vast distinction between *eternal torment* and *eternal destruction*. Gehenna symbolizes the latter, a place of everlasting destruction. There was no thought of torment in the ancient Gehenna outside the walls of Jerusalem, for nothing *alive* was cast therein. To be tormented it would have to be alive! Hence, Gehenna cannot possibly symbolize torment or torture, either temporary or eternal.

On this point, it is well to consider what modern translators have to say. The footnote of Matthew 5:22, in the *Catholic Confraternity* translation of 1941, does not say that criminals were cast alive into Gehenna to be tortured in its fire and brimstone, but rather it was the place "where the bodies of criminals were burnt after execution of sentence". Commenting on this same text, the Roman Catholic Dr. F. A. Spencer, in his translation of 1937, says that when King Josiah desecrated the valley of Gehenna "the Jews thereafter used it as a dumping place for all kinds of refuse and the bodies of dead animals and criminals. To prevent infection, fires were kept always burning there; and the place became a type of the state of punishment of the lost". You see, there were fires in the literal Gehenna all right, but they were not used to torture even the worst criminals, criminals whose dead bodies were thrown there because they were considered unworthy of a resurrection.

After giving a brief history of the place, the appendix, page 891, of Benjamin Wilson's *Emphatic Diaglott* (1864), declares: "Gehenna, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in no place signifies a place

of eternal torment." To which can be added the following significant paragraph found in the appendix, page 767, of the *New World Translation of the Christian Greek Scriptures* (1950): "No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence the place could never symbolize an invisible region where human souls are tormented in literal fire and attacked by undying immortal worms for ever and ever. (Isa. 66:24) Because the dead criminals cast here were denied a decent burial in a memorial tomb, which symbolizes the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize everlasting destruction, annihilation from God's universe, or 'second death', an eternal punishment. Hence to be sentenced to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and from its significance the symbol of the 'lake burning with fire and sulphur' was drawn, at Revelation 19:20; 20:10, 14, 15; 21:8."

"Fire" is a symbol of utter destruction. Consequently, Revelation says in symbolic language that those who do not get life are hurled into the fiery lake which is the "second death". Likewise Jude 7 says that Sodom and Gomorrah are punished with "eternal fire". This is not literal fire, for those cities are now under water on the bottom of the Red sea. Jesus says in the parable that the "sheep" receive everlasting life, but the "goats" the opposite, "everlasting cutting-off" in destruction. (Matt. 25:46, NW; ED) The narration of the rich man and Lazarus at Luke 16:19-31 is just a *parable*, hence not literal. There is not one scripture that supports "eternal torment" or "everlasting torment" when correctly understood. What the Devil and his followers justly receive is everlasting cutting-off from life in annihilation.

Bringing Forth Fruit for Eternal Life

"As for the one sown upon the right kind of soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty."—Matt. 13:23, NW.

JEHOVAH takes pleasure in fruitfulness, especially where it results in everlasting life. Where there is fruit there is life, and what bears good fruit deserves to live. Every farmer feels joy and satisfaction in the productiveness of land under his cultivation. Not less true is this of the greatest farmer of them all, and he is Jehovah God. It was on the third day of creation that this great Cultivator of all the earth issued the fiat: "Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth." You see, he had not created this earth to be a waste. Days later, before he made man and woman, "Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." (Gen. 1:11; 2:8, 9, AS) To this perfect man the great Cultivator let out the earth for him and his future family to till it and look after it, extending the garden of Eden all around the globe to make it a paradise of pleasure. The great Cultivator will yet realize this paradise purpose of his, that obedient mankind may enjoy eternal life in a happy home. Their eating of the perfect fruits of this earthly paradise will sustain their lives forevermore.

² The adversary of God and of man sowed the seeds of doubt and distrust in the heart of the woman in Eden. They took root in her and brought forth fruit in the form of disregard of her husband's headship and disobedience to God. Through the

woman the adversary sowed in her husband's heart the seeds of love of wife more than the love of Jehovah God, which was, in effect, a love more of himself than of God. Such seeds of selfishness rooted themselves in his heart and brought forth under his wife's cultivation fruit in the form of willful violation of Jehovah's law against eating the forbidden fruit. The fruitage thus brought forth by Adam and Eve met with God's disapproval, for it showed obedience to the will of the adversary, Satan the Devil, rather than God's will. And so it was a fruitage that led to death and destruction, and not to everlasting life in the paradise of pleasure. God sentenced the disobedient pair to death and drove them from the garden of Eden, out of reach of the "tree of life", that they might not "eat, and live for ever". (Gen. 3:1-24) When pronouncing sentence upon the adversary who, like a serpent, had schemed to lead mankind into disobedience, Jehovah God declared his purpose to set up a new government for the vindication of Him as the universe's Sovereign whom all mankind ought to obey. He declared his purpose to bring this government forth from the womb of his heavenly universal organization and to have it break up the works of the Serpent.—1 John 3:8, NW.

³ The heavenly universal organization loved God. Hence she had no love for the Serpent. So, too, the new government to which God's womanlike organization would give birth was certain to love God and hate the Serpent. God determined to test and prove the loyalty of this government by letting the Serpent wound the heel of its chief member, its King, the Seed of

God's woman. Then by this proved loyal government God purposed to destroy utterly the Serpent and all the wicked offspring which the Serpent would bring forth. In this way God purposed to bring back all the earth and its inhabitants under the universal sovereignty of God and to restore paradise and make it earth-wide. All this is included in his cryptic words to the Serpent, Satan the Devil: "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt wound his heel." (Gen. 3:15, *Le*) Four thousand years later God's Son from heaven, Jesus Christ, suffered the heel wound and was raised from the dead and returned to heaven to become King. Then his apostle Paul wrote to the King's faithful followers: "For his part, the God who gives peace will crush Satan under your feet shortly." (Rom. 16:20, *NW*) The time is very short now till Satan and his seed are crushed and paradise is afterward restored on earth.

When suffering the wounding of his heel by dying on the torture stake at Calvary Jesus Christ gave promise of the restoring of paradise to earth. The evildoer hanging alongside him had just said sympathetically: "Jesus, remember me when you get into your kingdom." Jesus showed

the resurrection hope which was set before this evildoer and all mankind in their graves by saying to him: "Truly I tell you today, You will be with me in Paradise." (Luke 23:42, 43, *NW*; *Ro*) This evildoer had not been a follower of Jesus Christ and so could hope only for paradise as the place for him to gain everlasting life. However, during the three and a half years of Jesus' teaching campaign among the Jews he had invited believers to become his footstep followers, forsaking this world. He held before them no earthly paradise hope, but a heavenly hope. He told them of his returning to heaven to receive the kingship in the government of a new world, and he invited them to prove themselves worthy to share with him in his heavenly kingdom. To this end he told them many parables or illustrations and explained the meaning of these to them. Among other requirements, they must be fruitful to the praise of God and his kingdom. Fruit of *this* kind results in eternal life for the fruitbearer, whereas the fruit that Eve and Adam brought forth in Eden resulted in death for us all. To illustrate this, Jesus, in the second year of his public lecture campaign, gave his parable of the sower of seed. Life seekers will be interested in studying it in the article that next follows.



THE parable of the sower is found in the gospel accounts of the disciples Matthew, Mark and Luke. Matthew's history of Jesus Christ introduces it this way: "On that day Jesus, having left the house, was sitting by the sea; and great crowds gathered to him, so

that he went aboard a boat and sat down, and all the crowd was standing on the beach. Then he told them many things by illustrations, saying: 'Look! a sower went out to sow;

1. How does Matthew introduce the parable of the Sower?

and as he was sowing, some seeds fell alongside the road, and the birds came and ate them up. Others fell upon the rocky places where they did not have much soil, and at once they sprang up because of not having depth of soil. But when the sun rose they were scorched, and because of not having root they withered. Others, too, fell among the thorns, and the thorns came up and choked them. Still others fell upon soil that was right and they began to yield fruit, this one a hundredfold, that one sixty, the other thirty. Let him that has ears listen.'"—Matt. 13:1-9, NW.

² In Jesus' home country the sowing season commences in October. About the first of that month Jesus was born in Bethlehem and was baptized thirty years later in the Jordan river. The latter half of October the winter rains begin, but they are not so continuous as to prevent farmers from sowing seed for next year's crop. The sowing season continues during this rainy period until the end of February. Before the beginning of January the wheat was planted, and after the first of January the barley was planted. But the barley ripened first, by passovertime. The wheat was harvested after the feast of weeks, or Pentecost, some fifty days later. The sower of those days held the basketful of seed with his left hand. With his right he scattered the seed, "drawing it out" or scattering it along the furrows of his plowed land. (Ps. 126:5, 6; Amos 9:13, *margin*) The illustration of the sower was given by Jesus, not to illustrate the general Christian harvest at the world's "time of the end", but the fruitfulness of his faithful followers and the unfruitfulness of others who come in touch with the Kingdom news during the so-called "Christian era". The fruitful class gains life in the new world; the unfruitful class fails to do so. Why, we shall see.

2. When and how was seed then sown, and what does the parable of the Sower illustrate?

³ The fulfillment of the parable had its beginning with Jesus Christ, who earned the title "the Son of man". As stated in his explanation of another parable, "the sower of the right kind of seed is the Son of man." (Matt. 13:37, NW) He is the one to whom the great Cultivator, Jehovah God, entrusts the seed to be sown. The seed is a message: "the sower sows the word." It is no message of human origin, but is one of heavenly origin and which men on earth were inspired to give. "The seed is the word of God." (Mark 4:14, 15 and Luke 8:11, NW) It is particularly the message of God's kingdom exercised through Christ. This message shows the opportunity for his followers to gain a place in the Kingdom with him by their complete faithfulness to God. This is indicated by Jesus' expression, "Where anyone hears the word of the kingdom."—Matt. 13:19, NW.

⁴ It is true that John the Baptist proclaimed, "Repent, for the kingdom of the heavens has drawn near," but his proclamation did not reveal the sacred secret that the followers of God's anointed King would have the opportunity to enter into the kingdom of the heavens with him to rule as kings. Jesus, and not John the Baptist, was the one who uncovered the secret: "Unless anyone is born again, he cannot see the kingdom of God. . . . Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." (John 3:3, 5, NW) So Jesus is primarily the sower, and God gave him the seed of the Word of the Kingdom to sow. But Jesus takes his faithful followers into the sowing work with him, and through him they receive the Word of the Kingdom to scatter. That is why the apostle says to them: "Now he that abundantly supplies seed to the sower and bread for eating will supply and multiply the seed for you

3, 4. Who is the sower? What is the seed?

to sow and will increase the products of your righteousness." (2 Cor. 9:10, NW) Since A.D. 1914, the year when the "appointed times of the nations" ended, the seed has been the message of God's kingdom as born or set up.

⁵ Jesus' illustration of the four kinds of soils shows the four general kinds of persons who receive the seed of the Word or who come in touch with the Kingdom message. This seed is sown in their hearts or minds. Those who receive it and make faithful use of it in the proper way come under special cultivation by Jehovah God. No matter what man or men have to do with sowing the seed and watering it in the hearts of the receivers, these receivers do not become sectarians or followers of human religious leaders. No; they belong to God as his property, for he supplied the seed of the Word and it is his Word that they accepted. To such ones with whom the Word of the Kingdom was sown the apostle wrote: "You people are God's field under cultivation, God's building." (1 Cor. 3:9, NW) But in the course of scattering the seed, all kinds of persons as represented by the four kinds of soils get a witness to the Kingdom. The natural Jews were first to get it through Jesus in their midst. Three and a half years after his death and resurrection and his ascent to heaven the people of all the non-Jewish nations were privileged to receive the witness, yes, people of all classes, high and low. This fits in with the purpose of God: "This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth. For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all—this is what

is to be witnessed to at its own particular times."—1 Tim. 2:3-6, NW.

THE SOIL ALONGSIDE THE ROAD

⁶ Are you a farmer interested in different kinds of soil? No? Still you are concerned about living in a perfect new world and you want to produce fruit that will entitle you to life in that world, whether in its heavenly government or in its paradise earth. You want to avoid what will prevent your being fruitful in that direction, for you want to be just as fruitful as you can. You will therefore be interested in the illustration which Jesus gave of how you can do these things. So there are three types of soil that you do not want to be like. The first type Jesus explained to his disciples in this way: "You, then, listen to the illustration of the man that sowed. Where anyone hears the word of the kingdom but does not get the sense of it, the wicked one comes and snatches away what has been sown in his heart; this is the one sown alongside the road." (Matt. 13:18, 19, NW) Soil alongside a road would likely be hard-packed, like the road itself over which the regular traffic passes. This hard surface condition would not let the seeds sown sink in but would make them lie exposed where the wild hungry birds could see them and pick them up. The seed never takes root or shoots up even a blade. For the seed of the Kingdom truth to take root in us and bear fruit it must sink into our hearts or minds, for it is with the heart that a person exercises faith for righteousness. Without faith we can never be saved; which is why Jesus said: "Those alongside the road are the ones that have heard, then the Devil comes and takes the word away from their hearts in order that they may not believe and be saved." (Luke 8:12, NW) We must bear fruit in order to be saved.

5. That the parable illustrates four kinds of soils shows what?

6. Why are those like soil alongside the road not saved?

⁷ The roadside hearers of God's Word who lose even what they had Jesus compared with Isaiah's description at Isaiah 6:9, 10. Jesus said to his disciples: "To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted. For whoever has, more will be given him and he will be made to abound; but whoever does not have, even what he has will be taken from him.

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. 13:11-17, NW.

⁸ That kind of hearers are those who listen without understanding or who do not seek an understanding. They can thus be easily robbed of the life-giving information that was sown on their hearts. Only a wicked person would want to rob them of this seed of God's Word instead of cultivating it in their hearts. That wicked one Luke's account says is the Devil. Mark's account says he is Satan, which name is another designation of that same wicked one. (Mark 4:15) We can be sure he is ever alert and watches wherever the seed is sown and follows it up with his assaults

7. With what prophetic description did Jesus compare the roadside hearers?

8. Who are the parable's birds, and how do these act?

to commit a robbery. He sends out his "birds", whether they are invisible demons who work at the mind or are men and women. His birds hate the pure Word of God, whether by that is meant a faithful translation of the Bible or the explanation of the "faith that was once for all time delivered to the holy ones". (Jude 3, NW) Like hungry birds which are not interested in the producing of food for mankind, Satan's agents are on the hunt for such seed sown. How many reports we receive of clergymen, nuns and priests that follow up the distribution of the printed Word by Jehovah's witnesses and demand that its obtainers either hand over such printed material or else burn it up if they do not surrender it to such religious "birds"! They will attack and oppose such printed Word, in harmony with the wicked one's name "Satan". Or else they will misrepresent it and slander and malign the ones sowing such spiritual seed, in harmony with the wicked one's name "Devil". In this way they show they are his children. —John 8:44.

⁹ Those who do not seek understanding will yield to opposers, slanderers and intimidators. Many such kind have thus contributed the literature they obtained toward the pile that has been collected and burned publicly to the glee of the clergymen who set the match to it. We do not



have to go so far back in mind as the time when copies of William

Tyndale's

printed translation of the Holy Scriptures were burned at St. Paul's cross in London, England. Early in his dictatorship the Nazi *fuehrer* in true Hitlerian style had as many as 50,000 copies of the literature of Jehovah's witnesses burned in Germany.

9. How have roadside hearers yielded to such birds?

But an understanding person or one who does want understanding and who prizes it will not be like a roadside hearer. He will hold onto the seed sown with him and will refuse to part with it on the demand of enemies.

¹⁰ Over a half billion copies of bound books and booklets, besides Bibles, have been distributed by Jehovah's witnesses since A.D. 1918 alone, not to mention the



additional hundreds of millions of copies of magazines, free tracts, and announcements also passed out. Why, on the very day, August 6, 1950, that the public lecture "Can You Live Forever in Happiness on Earth?" was delivered at their international assembly at Yankee Stadium, New York city, a quarter of a million copies of the speech in print in a handsome 32-page booklet were distributed free right afterward to the 123,707 in attendance. But as for all the literature distributed till now, many possessors have not studied it thoroughly or at all, and many readers have not understood or not sought further understanding, and the religious clergy have not helped them understand. The religious agents of Christendom have discouraged the reading of such Bible material and have tried to capture the interest and attention of the people away from such literature.

¹¹ Much Bible literature as well as Bibles themselves have thus lain idle, like seed that chanced to fall on hard-packed, wayside ground. The matter has largely to do with the mind and with the condition of the heart, as to whether it yearns for truth and understanding. So that, even if the

Kingdom message is presented in a verbal way by a public lecture or by a more direct personal presentation at the doorstep or elsewhere, the message received will lie dormant on the surface of the heart or mind and be as good as dead, allowing the demons and others who make attacks on the mind to snatch away what has been sown there. The Sower has been along their way, but they did not understand him or his work or his message delivered by word of mouth or by the printed page. Not hungering for truth and righteousness, they do not care to understand. So the seed is snatched away by the foes of the Word before ever it has a chance to take root. In consequence of all this, what appalling Bible illiteracy there now is!

¹² We, who have our eyes open to what is going on and who are aware of the enemy's tactics, what can we do about the situation? We can put forth more efficient efforts to reduce the great Bible illiteracy. We can continue to spread the "word of the kingdom" and can beat off the wicked one's "birds" and prevent them from snatching God's Word from those not yet understanding it. Yes, we must even try to beat those "birds" to it. How? By making



ing calls without delay upon those who express interest after hearing the message or who hand in their names at a

public lecture, or by making return visits upon those in whose homes we place the literature. So doing, we can anticipate the action of the greedy "birds" and can help the receivers of the Word to understand it and to develop an appetite for more of it. We can make our regular visits back progressively helpful by instituting a Bi-

10. How have many obtainers of literature been like roadside soil?

11. Why have the birds been able to snatch so much seed away?

12. Aware of all this, what can we do about the situation?

ble study there, using one of our Bible helps as a guide to the material studied.

¹³ We are not mere book and Bible peddlers, who spread a lot of printed matter for the sake of the financial intake and who run away from the territory where we spread the literature, afraid to go back and face again the people with whom we placed literature, but seeking, instead, a new territory in which just to place books. True, the printed page can take the place of the oral sermon. But the apostle Paul and Barnabas stayed a whole year in Antioch in order to teach the people. It was not because Paul and Barnabas did not have much, if any, printed or hand-copied literature to put out on a contribution for their support. No; but because the verbal message sown on the heart or mind can be snatched away by Satan's birds just as easily as, if not more quickly than, a printed message. Hence the need for Paul and Barnabas to stay in the territory to forestall the coming and activity of the "birds". Jesus, too, moved around from place to place, but he did so within his territory. He had to reach all his territory and had only three and a half years in which to do so and he made return trips over the different parts of his assignment. He also did follow-up work after his apostles.—Acts 11:25, 26; Luke 8:40; John 11:7; Luke 10:1.

¹⁴ Remember: a farmer, if he wants to reap, cannot leave his fields, letting them go uncultivated after a sowing. He must work at his sown fields and keep off the destroyers of crops, and must show patience, waiting long for his crop. (Jas. 5:7) We who are privileged to sow God's Word must do the same thing in a spiritual way. The graduates of the Watchtower Bible School of Gilead who were sent as missionaries into the province of Quebec

(Canada), which is plagued with many "birds", had to hang on fast and hard to their territory and fight off the "birds". Now their eyes and hearts rejoice over the fruitage which they see from the seed sown. So, too, it has been in other parts of the world. Hence we must not leave it all to those with whom the Word is sown as their responsibility, but must stay close by the seed sown and try to improve the soil thus seeded and help it become fruitful and help to counteract the invasion of Satan's "birds".

¹⁵ Of course, those who receive the Word by hearing it or by getting reading matter have a responsibility if they do not seek an understanding of it, keeping their minds hard and unreceptive like much-trodden soil. They suffer, too, the consequences of their indifferent hardness by suffering robbery from the "birds". So they remain unfruitful, because never coming to a belief of the seed sown. They are no better than the open road itself. What they once had is taken from them. They become seedless soil, and stay barren, because the rain of God's blessings has nothing to work on. They are a disappointment to the Sower. Their faithless unfruitfulness gains no salvation. If, then, we love eternal life in happiness, we do not want to be that kind of soil to the great Sower. In our own case we have to beware of the adversary's "birds" as well as soften our own hearts and minds toward the Kingdom message. "Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you." (Jas. 4:7, NW) Do not let your minds be the Devil's roadway and let him harden you.

ROCKY SOIL

¹⁶ To prove worthy of everlasting life, especially life with Jesus Christ in the

13. In what way must we not be mere book peddlers?

14. How must we be like a farmer who wants to reap?

15. How are the "roadside soil" hearers responsible, suffering the consequences of their hardness?

16. To what are the quitters likened? To what does quitting lead?

heavenly kingdom, we must show decision for the right and then stick to it with endurance down to the end. Quitters will never gain eternal life; and that fact holds true also for those persons of good will who now entertain hopes of surviving the world catastrophe of Armageddon into the "new earth". This vital point is made by Jesus when he explains whom the soil with a rock-layer underneath pictures: "As for the one sown upon the rocky places, this is the one hearing the word and at once accepting it with joy. Yet he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word he is at once stumbled." (Matt. 13:20, 21, NW) And Luke 8:13 says: "They believe for a season, but in a season of testing they fall away." (NW) Such stumbling and falling away leads to destruction!

¹⁷ One thing is sure: If you accept the truth, you are going to be persecuted and suffer tribulation for it. You cannot escape it in this world, and especially in this "time of the end". The apostle Paul writes: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, NW) Well, then, are you going to prove like the soil with a rock-shelf beneath? Such soil does not have much depth and hence cannot hold much of the moisture which the rains deposit upon it. It does not hold moisture long, because the rock-shelf underneath is reached by the sun's heat and warms the soil above and helps hasten its evaporation. The shallow depth of the soil also does not let the roots strike deep in search of plant food and moisture. How, then, can such soil bring forth fruit abundantly and to perfection? Jesus shows it cannot.

17. Why does not such "soil" bring forth fruit to perfection?

¹⁸ It is a joy to receive God's Word, and especially the message that his kingdom by Christ was established in the heavens A.D. 1914 and so the righteous new world is near. The people of the rocky-soil kind do "accept it with joy". (Mark 4:16, NW) Because of its own goodness the "word of the kingdom" ought to be accepted with joy, and that joy ought to be a strength to us to go through whatever may follow. But the rocky-soil persons let their joy quickly evaporate. At first they overflow with joy and manifest a great zeal both to gain knowledge and to share it with others yet in ignorance. And then something happens! This Word sets before them the supreme issue of God's universal sovereignty, an issue upon which both angels and men are obliged to decide each for himself. To be right they are obliged to line up on the side of Jehovah's rightful sovereignty by his kingdom. To do this by associating with Jehovah's witnesses and by publishing the Kingdom message exposes the rocky-soil persons to reproach, tribulation and persecution. Thus that "season of testing" comes upon them. The solar heat beats down upon them. Then what?

¹⁹ The seed of divine truth has sprouted in them, but now they feel scorched and they weakly wither away. The tribulations met with in their service of God and the persecutions they must undergo for preaching the Word dry up their fruit-bearing possibilities. They are stumbled by this fiery tribulation and persecution and take offense at it, rather than being convinced that such an experience marks the right side and proves that they are on the right side. Unlike the apostles, they do not come through the tribulation and persecution "rejoicing because they had been counted

18. How do the "rocky soil" hearers accept the "seed", and why does a "season of testing" come upon them?
19. How and unlike whom do they act under such "heat"?

worthy to be dishonored in behalf of his name". In ancient time believers at Thessalonica, Greece, who accepted the Word through Paul, "accepted the word under much tribulation with joy of holy spirit, so that [they] came to be an example to all the believers in Macedonia and in Achaia." (Acts 5:41; 1 Thess. 1:6-8, NW) They were not stumbled either by the persecutions upon the apostle Paul who sowed the seed among them or by the persecution they themselves now suffered. But not so the rocky-soil receivers of the Word. They do not view things as Paul and so do not believe that "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) They stop growing. They fall away.

²⁰ What is wrong with them? They forget that Jesus foretold that tribulation and persecution would come upon them for faithfully copying him and his apostles. To his apostles he said: "I have spoken these things to you that you may not be stumbled. Men will expel you from the congregation. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me. Nevertheless, I have spoken these things to you that, when the hour for them arrives, you may remember I told them to you."—John 16:1-4, NW.

²¹ But the rocky-soil class do stumble, despite this forewarning. God's Word proves to be not deeply rooted in them. Its seed-roots do not take deep hold on their hearts, so as to bring forth a public confession from a heart abounding with truth and to maintain that confession under heat of persecution and tribulation. God's blessings have rained down upon

them with a refreshment that should last, but they have not stored up enough of such refreshment to withstand the heat of a blazing enemy sun. (Luke 8:6) They prove shallow-minded, weak-hearted. They have not overwhelmingly convinced themselves of the genuine quality of the truth sown in them. They let the Word go in only so far and then let some impenetrable thing like a rock-layer prevent its roots from going down deeper and pulling good qualities of courage and faithfulness to the surface. Under the test they betray themselves as double-minded, lukewarm, not consumed with zeal for God's house. They think the cost is too great: the persecutions and tribulations cost more than the seed of God's Word and his rain of blessings are worth. So the "season of testing" sifts them out from the loyal.

²² What an opportunity they miss to brand the Devil a liar in charging that Almighty God could not put on earth a man in his image and likeness who would keep his integrity toward God under persecution and tribulation by the Devil! How happy inwardly, yes, how happy eventually, they would be if they availed themselves of this opportunity to keep integrity under persecution! They have plenty of ancient examples for doing so. "Take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! we pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate." (Jas. 5:10, 11, NW) Let us remember that the approved apostles stuck with Jesus in his trials and for their faithfulness they were taken into the covenant for the heavenly kingdom with him. For leaving everything and following him they took the persecutions along with

20. What words of Jesus do they forget?

21. Why does this class stumble and take offense?

22. How could they be happy, and thus be like whom?

the heavy rain of blessings a hundredfold. They endured the great contest under sufferings. They never drew back either when faced with persecution or when in the heat of it. They knew that to shrink back meant destruction, but to have faith meant the preserving alive of the soul.—Luke 22:28, 29 and Mark 10:30 and Hebrews 10:32-39, NW.

²³ As in that first century, tribulation and persecution can scatter the faithful disciples. It scatters them to be preachers or sowers of the Word elsewhere, over a broader field. But the rocky-soil class are scattered by persecution as runaways hunting cover. They do not have the apostle's conviction that nothing trialsome now or yet to come will be "able to separate us from God's love that is in Christ Jesus our Lord". Since they do not act on their high privilege to suffer with Christ, they miss out forever on reigning with him in glory. (Rom. 8:35-39, NW; 2 Tim. 2:11, 12) For proving unfruitful, they fail to gain new world life.

²⁴ Seeing, then, that tribulation and persecution are certain to come upon those among whom we sow God's Word of the Kingdom, we should forewarn and prepare them for its coming. When it does come upon them in their early days before the message has had time to take deep root and be fruitful, we should stand loyally by them under it. Help them to endure it, watering them with the rain of God's blessings that they may withstand the "heat". We cannot do so by forsaking them to themselves, refusing to make return visits upon them, discussing the Bible or holding a regular study of it with them, taking them to our meetings and also out in the field service with us to show them how we

ourselves endure tribulation encountered in the field. The rocky-soil class who at first raise great hopes in us turn out painfully disappointing to us. But we are glad that in all our sowing of Jehovah's Word many are demonstrating that they are not of the rocky-soil kind there in countries behind the communistic "iron curtain", yes, too, in Greece, in the Dominican Republic, in Argentina, in Quebec, and elsewhere. Instead of withering away under the heat, their roots are drawing on the moisture of God's truth, blessing and spirit, and they are fruitful in obedience to his supreme commands. They are defeating the wicked intent of the enemy persecution and are making Jehovah's heart laugh at the frustrated enemies. The "faithful and discreet slave" organization devotedly sticks with them under persecution, getting food to them. (Matt. 24:45-47, NW) Hence the number of His witnesses keeps increasing.

THE DANGER OF PROVING LIKE THORNY SOIL

²⁵ "As for the one sown among the thorns, this is the one hearing the word, but the anxiety of this system of things and the deceptive power of wealth choke the word, and he becomes unfruitful." That is the way Jesus gave the warning according to Matthew 13:18-22 (NW). But Mark 4:19 says the desires for the rest of the things join in making inroads upon his selfish heart. Luke names another factor, saying: "As for that which fell among the thorns, these are the ones that have heard, but, by being carried away by anxieties and wealth and pleasures of this life, they are completely choked and bring nothing to perfection." (Luke 8:14, NW) This system of things may be at its consummation, but it is still with us. While it lasts, there are its anxious cares, its wealth-getting opportunities, and the pleasures of this

23. What privilege do they not act on? What do they fail to gain?

24. Foreseeing tribulation coming, what should we do toward those on whom we sow seed? How does this affect the number of witnesses?

25. How is the course of the thorny-soil class described?

life. So we all need to take heed to the warning picture Jesus gave.

²⁶ People today who are like the thorn-infested soil receive the seed of the Word and could be just as fruitful as others. But they do not rid themselves of the thorns and thistles. They are too concerned about tomorrow and its needs and so do not uproot such thorny things by fully trusting Jehovah according to his promises. Then, too, they are deeply enmeshed in this present system, making themselves slaves of it, and they seek to preserve their souls according to present standards of living. What they lack is godly devotion with contentment. Hence what they do is seek to be rich in this world's goods, thus stabbing themselves all over with many pains. Somehow they never get undeceived. So their selfishness never allows them proper time to be rich in good works or to bring forth fruit in God's service. Their selfish anxiety does not let them give attention to this. And if they do have time, they must spend it in the "pleasures of this life". For relief from anxiety and boredom they feel they must turn to such pleasures. What wonder, then, that God's Word which was sown in them has its productive power completely choked!

²⁷ Do we find ourselves infested with such thorns and thistles and correspondingly poor in the good works of God? Then we need to burn off those sticky, thorny growths so as to allow the seed of his Word in us to grow, leading to fruit bearing. Otherwise, we cannot be rich in right works which will leave a record that will survive our death. We cannot treasure up a right foundation for us to attain real life, eternal life in the new world. (1 Tim. 6:6-10, NW) Look at Jesus. How heavenly rich he was! And yet how comparatively

poor he became, even to the point of being poor in earthly material goods! To do this, he sold all he had and at last he submitted to a sacrificial death. Now he has become supernally rich. Unless we copy him, his word will not dwell in us richly, making us also abound in fruit.—Col. 3:16.

²⁸ Thorny, thistly ground is rejected by the cultivator and is near to being cursed because of not producing life-giving food in response to the rain that falls upon it. It ends up with being burned. If that is so, then the thorny-soil class have a similar end. (Heb. 6:7, 8) They waste God's undeserved kindness to them and let worldly things combine to choke off their fruit bearing. This results in fiery destruction to them.

²⁹ We may see some who are in our congregation or some whom we have sown with the seed tending to let thorny-like obstructions invade their lives and hearts and choke their spiritual productiveness. We can warn them. When the young man let his love of deceptive wealth choke off his fruit-bearing possibilities as a Christian, Jesus warned his disciples: "It will be a difficult thing for a rich man to get into the kingdom of the heavens." Timothy, as a young overseer in a congregation, was instructed by the apostle Paul to warn the rich and those inclining to the love of money. (Matt. 19:23, 24; 1 Tim. 6:17-19, NW) We want to help others now to get free of entanglements and worldly preoccupations and to seek, instead, the Theocracy's increase now when it is due. (Isa. 9:6, 7) We want to avoid letting this thorn-infested condition overrun the soil of our own hearts and minds. In harmony with such an effort within ourselves we should lovingly help others to do so. It is most timely to keep before us Jesus' words: "Pay attention to yourselves that your hearts

26. How do they let thorny things choke their productivity?

27, 28. What action must the thorn-infested ones take? Otherwise, what will be their end?

29. What can we do to help them and also do in our own interest?

never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man."—Luke 21:34-36, NW.

"THE GOOD SOIL"

³⁰ Who, then, are the ones like the "good soil" upon which the seed fell, so that, "after sprouting, it produced fruit" manyfold? (Luke 8:8, NW) Ah, these are the ones who have right and good hearts into which to receive the seed of the Word. On hearing the Word, they get the sense of it. If not getting it just at the time, they afterward seek an understanding of it through God's spirit and organization. They hold onto the Word and do not hardheartedly yield it over to the robber birds of the Devil.

³¹ Describing the "good soil" class, Jesus said: "As for the one sown upon the right kind of soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty." (Matt. 13:23, NW) Jesus' words according to Luke's account show just why such a hearer of the Word gets the sense of it and why he brings forth fruit so manyfold, saying: "As for that on the right 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) First of all, these have a right and good heart condition. Once receiving the Word, they retain it as precious, just like the good, loamy, thorn-free soil that has

been plowed up and that can let the seed sown sink deep down and be covered over, because it has great, moisture-retaining depth, with no rock barrier beneath. Their heart stores up treasures of good things, because it fixes its affections upon such. When God's ministers of the new covenant come along with the seed of his Word, they let God by his Word and spirit write his law upon the fleshly tablets of the heart, so that from then on they do God's will from the heart, by the power of his spirit. They guard their hearts with all vigilance, for out of it flow the wellsprings of life. (2 Cor. 3:3-6, NW; Prov. 4:23) How we do enjoy going with the seed of God's Word to persons with such hearts!

³² What, then, is the fruit that such hearts bear? Well, seeds of the various grains produce other seeds, each variety of seed producing its own kind. The seed which the great Sower broadcasts is the Word of God's kingdom. So, then, the fruit it produces must be witness-bearing or Kingdom testimonies to others. A Kingdom seed brings forth its own kind in Kingdom preaching.—1 Cor. 15:36-38.

³³ With the heart the "good soil" person receives the seed of the Word and believes it for righteousness, but it is with the mouth that he fearlessly makes public declaration for salvation. It is out of the abundance of the heart that the mouth is bound to speak. Having been favored to receive the Kingdom message into right and good hearts, we must "always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name". (Rom. 10:10; Matt. 12:34, 35; Heb. 13:15, NW) So, when we receive the seed and it takes root in us because we retain it and get the sense of God's Word, we have thus lodged with us a commission to preach, and we must fully accomplish

30. How do those like the "good soil" act toward the seed sown?

31. How did Jesus illustrate such ones, showing what they do?

32. What is the fruit that such hearts bear?

33. Why must the "good soil" person produce such fruit?

it in order for others to hear the Kingdom tidings. That seed of God's Word is not dead, but is a living force. It has power to bring preaching abilities and activities to the surface, so causing a crop of Kingdom proclamation to be reaped by the great Sower. By the divine Word and spirit within us God creates the fruit of our lips. (Isa. 57:19) The "good soil" heart with the living seed implanted in it is deeply stirred and it moves the vocal cords and tongue and lips into action to "preach the word". The fruitage thus produced is proof that the person is of the "good soil" class and that he is in very fact a minister of God's Word. His producing Kingdom fruit wins the great Sower's approval and makes it possible for the Sower to scatter more seed upon other hearers. Thus through his followers he continues sowing the precious seed.

ENDURANCE FOR GREATER PRODUCTIVITY

³⁴ We have to exercise endurance in order to produce Kingdom fruit in praise of God, just as a farmer has to exercise patience and show good endurance when he cultivates the soil and the growing crop. As he works, he must wait upon God to make things grow. "In this way the kingdom of God is just as when a man casts the seed upon the ground and he sleeps at night and rises up by day, and the seed sprouts and grows tall, just how he does not know. Of its own self the ground bears fruit gradually, first the grass-blade, then the stalk-head, finally the full grain in the head. But as soon as the fruit permits it, he thrusts in the sickle, because the harvest-time has come."—Mark 4:26-29, NW.

³⁵ A person must trust in God to make him grow into a preacher of the Word, fully competent to present the message in all places and under all outward condi-

tions. By displaying endurance he proves his trust in God. In turn, God increases the seed yield of the enduring one that this seed may be scattered about by Kingdom-preaching. "In every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, . . . by longsuffering, . . . by truthful speech, by God's power." We do not wither and fall away under the blazing sun of persecution and tribulation. (2 Cor. 6:4-7, NW) Being ourselves strengthened by God's power to endure, we must help others to endure. It is oh so necessary for us to assist others personally, encouraging them, praying for them, setting them the right example, taking them along with us or accompanying them in the field service of preaching the Word. God's visible organization is endeavoring to help all receivers of the seed to be fruitful to the limit of their productiveness. And so it continues to promote the cultivation work upon those whose hearts are of the right kind of soil.

³⁶ Jesus indicated there would be a difference of seed yield among those with whom God's Word is sown, some bringing forth as high as a hundredfold. Since the quality of the soil and the amount of cultivation given to it largely determine the yield, our own amount of fruitfulness can be determined considerably for each of us by like things. However, a person who brings forth only thirtyfold is making a commendable yield. His opportunities may be limited through imprisonment, exile, isolation, underground restrictions, and confinement because of illness, infirmity or old age. But he has a right and good heart, and so he is sincere and zealous and puts forth unselfish efforts. Hence his yield of Kingdom publication whether by word of mouth or by printed page is good.

³⁷ Bringing forth sixtyfold denotes larger

34, 35. (a) Like a farmer, what qualities must we exercise? (b) How must we help other "good soil" persons?

36. How is our yield determined, and why do some bring forth thirtyfold?

37. How do others bring forth sixtyfold?

opportunities and a corresponding taking advantage of them. Those who answer the invitation into the full-time service or pioneer service enter into larger privileges and enjoy greater opportunities than the ordinary company publisher does. They have a wider sphere of action and larger possibilities. They must measure up to these. Of course, our length of time in the truth and our living to an active old age, as in the cases of the apostles Paul and John, can allow for more fruitage. But we must do more than have mere length of term in God's service. We have to pack it full of positive effort and activity in order to be above the thirtyfold yield.

³⁸ Yielding a hundredfold is outstanding. But it does not denote perfection of service in the case of any of us imperfect ministers. It denotes our trying to live up fully to the opportunities that present themselves or that we can clear the way for. We must be vigilantly watching against the intrusion of any thorns of worldly anxieties, money love, and pleasures. Among Jesus' apostles, Paul, while he lived, "labored in excess of them all." (1 Cor. 15:10, NW) Not that we are to make comparisons among ourselves, either to blow ourselves up with pride or to make excuses for our underproduction. Such a course is not wise for us. But we can note and rejoice in the increase which God gives in varying amounts in this one's case and in that one's, and we can study the reasons for it to our own profiting. We all have room for growth in productivity. None of us can ever equal the great Sower himself in bearing fruit to God. The Christian who sows the Word sparingly will reap sparingly. But those who zealously expend themselves will have God make them abound with the righteousness of

spreading his life-giving Word. (2 Cor. 9:6-12; Ps. 112:9) Bringing forth fruit a hundredfold is a worthy goal to strive for.

³⁹ Lift up your eyes, sweep them east and west, north and south, and behold the faithful witnesses of the Most High God bearing fruit like "good soil" thirtyfold, sixtyfold, and a hundredfold, both behind the "iron curtain" of totalitarian dictatorships and outside it. How the great Sower must rejoice! What especially makes us also rejoice with him over this is that it means an ever-increasing praise to the living, true God. The great Sower said: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." (John 15:8, NW) Our heavenly Father rejoices to see us fruitful. He is pleased, therefore, to bestow everlasting life upon us in the new world. It is for gaining this life that we receivers of his Word must be fruitful now before Armageddon. But not only is our own new world life involved with our productivity. Through our fruit bearing Jehovah God is also pleased to confer life upon others upon whom he uses us to scatter the seed and who likewise become fruitful manyfold to God's glory and vindication. Though the coming battle of Armageddon will wipe out and uproot every ungodly plant which our heavenly Father has not planted, it will not destroy the precious fruits of our righteousness in preaching his Word and advancing the interests of his kingdom by Christ. Oh, then, in the time yet remaining before Armageddon may He continue to cultivate us as his ministers and constantly renew our strength to endure and bring forth more fruit for his vindication and our own everlasting life in his new world! "Let him that has ears listen."—Matt. 13:9, NW.

38. What does producing a hundredfold denote, and how do we make for it?

39. Why especially do we rejoice over the productivity of the "good soil" class today, and what does it mean for all such fruitful ones?

"Preach the Word"

"JEHOVAH has made preaching the most important work any of us could do in this world." So stated *The Watchtower*, issue of December 15, 1949, which considered in detail the subject "Preach the Word". This preaching work has to do with the permanent rescue of obedient persons from the death-dealing effects of the first man's fall.

Why did the greatest man who ever lived quit his secular employment in the prime of life? To preach! What did that One, Jesus Christ, instruct his associates to do? Preach too! And what did he tell those outside his circle of apostles? Preach also! (Luke 9:1, 2, 6, 59, 60) Furthermore, after his death and resurrection, Jesus again laid upon his followers the obligation of being his witnesses among all nations to the uttermost parts of the earth. Preaching of this message therefore became not only a work of great importance but also one of world-wide consequence.—Matt. 28:19, 20; Acts 1:8.

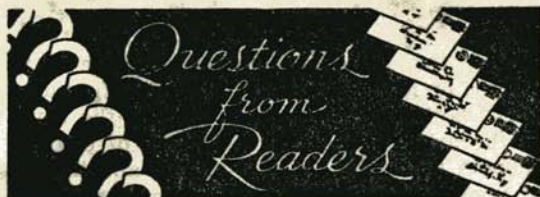
Opposition and persecution were not to stop this preaching work. Saul of Tarsus, in fact, became acquainted with it during raging fires of hate in the days after preacher Stephen was taken out and stoned to death. But this did not prevent this man Saul from becoming Paul the apostle, who later wrote: "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) Paul's preaching work took him far afield. Under all kinds of hardships, trials and afflictions he carried on. He never quit his preaching. He fought a good fight. And when his course was about over, and while lingering in prison, he was well-qualified to counsel his friend and companion Timothy. (Rom. 8:35-39; 2 Cor. 11:23-28; 2 Tim. 4:6, 7) Wrote Paul: "I earnestly beg you before God and Christ Jesus, who is destined to judge the living and the dead, and by his

manifestation and his kingdom, Preach the word."—2 Tim. 4:1, 2, NW.

Paul thus made his charge and appeal to Timothy as strong as possible, before God and Christ, the "higher powers". (Acts 10:38-42; 1 Ki. 22:14; Dan. 3:17, 18; Acts 4:18-20; 5:29, 32; Rom. 13:1) Let no human court, political power or religious system presume upon God and Christ, or attempt to countermand the apostles, by interfering with or forbidding the preaching work of Jehovah's witnesses today in this time of "his manifestation and his kingdom". And because this command to preach does not originate with men or the "Watchtower Society", but with Almighty God, His witnesses put the gospel-preaching ahead of everything else in their lives, and, if the need be forced upon them, are willing to go to a Hitler or Communist slave camp and there die a slow death.

What, how, where, when, and why preach? Paul says "preach the word" of God, which should be studied and used to teach, reprove, correct and train others. (2 Tim. 3:14-17) By example, Paul showed how and where this preaching was to be done: "In public and from house to house," in conformity with the pattern cut out by Christ.—Acts 20:20, 21, 25, RS; Matt. 4:12-17, 23; Luke 8:1; 9:1, 2; 10:1.

And when is it possible to preach? "Be at it urgently in favorable season, in troublesome season," Paul admonishes. (2 Tim. 4:2, NW) You may be all tired out from the day's work, or you may be languishing in a filthy jail, and yet the occasion is a very "favorable season" for the listeners. You therefore preach. You do this in order to save life. We are living in a critical time. This world's end is upon us. There is no time to lose. Your life and the life of others is at stake. So "preach the word"! —1 Tim. 4:16.



● Was the gift of tongues in the early church always manifested in languages used by men, or was it sometimes evidenced in tongues foreign to all men?—L. S., New York.

Paul wrote: "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. 13:1, NW) Here Paul made a distinction between the tongues of men and the tongue of angels, and certainly the latter would not be understood by men. Yet it is evident that the gift of tongues by the spirit sometimes enabled men to speak in the tongue of angels. It is possible that at the time of Pentecost when the spirit was poured out some spoke in the tongue of angels, which because of its strangeness to human ears brought forth the charge that the Christians were intoxicated. Certainly drunkenness could not be used to explain the sudden ability to speak in various human languages, though it might be cited by scoffers as inspiring speech that was unintelligible to all human ears. (Acts 2:1-13) Without the gift of interpretation, it would edify no man, but would be as "a sounding piece of brass or a clashing cymbal".—1 Cor. 12:10.

● Were not the gifts of tongues, healing, etc., to continue after the time of the apostles, according to Jesus' words at Mark 16:17, 18?—A. J., Pennsylvania.

The authenticity of these verses is questionable, since Mark 16 ends with verse 8 in the old and reliable manuscripts Vatican 1209 and Sinaitic, though verses 9-20 do appear in the Alexandrine and other ancient manuscripts and versions. However, even these questionable verses cited in the above question do not say such things would continue after the apostles, but only after Jesus. These gifts to the early church could not have continued long after the death of the apostles, for it was only through the apostles that such gifts were passed on to others. (Acts 8:7-21; 19:6) Paul specifically said such gifts would not continue on: "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." (1 Cor. 13:8, NW) The gist of Paul's reasoning in the remainder of this chapter is that such miraculous gifts of the spirit were given to establish the early church while in its infancy, but that once established and mature it would no longer need such gifts of tongues, healing, etc., to maintain or bolster it up.

● If there is to be no resurrection of the wicked, why did *The Watchtower* quote Acts 24:15 from *An American Translation*, which reads: "There is to be a resurrection of the upright and the wicked"?—An Ohio reader.

We see no reason to be disturbed over the use of "wicked" in connection with the resurrection. We cannot be held down to one meaning and one application by the word "wicked". It all depends upon whether the wickedness is deliberate and persisted in right along or whether it is done otherwise.

For example, Ephesians 6:16 speaks of the "fiery darts of the wicked", and uses the Greek word *ponerós*; in fact, 1 John 2:13, 14; 3:12; 5:18, 19 all speak of the "wicked one", using *ponerós* and meaning Satan the Devil. And yet in addressing his disciples in the sermon on the mount Jesus said to them: "If ye then, being evil [*ponerós*], know how to give good gifts unto your children," etc. (Matt. 7:11; Luke 11:13) He also said God made his "sun to rise on the evil [*ponerós*] and on the good". (Matt. 5:45; Luke 6:35) Colossians 1:21 tells us that we were once enemies of God "in your mind by wicked [*ponerós*] works". Also Ezekiel 18:21, 23 says: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"

So we see that those who wrote the Bible used the words meaning wickedness or to be wicked in a general way sometimes, to include those who can be recovered to righteousness and spared from Gehenna. So *An American Translation* has committed no grave doctrinal error in speaking of a "resurrection of . . . the wicked", neither *The Watchtower* in quoting that translation. Certainly here could not be meant deliberately wicked ones beyond the point of reformation, as referred to by Psalm 145:20: "All the wicked will he destroy."

● In view of what Deuteronomy 4:15-23 has to say about the making of any graven image, would it be considered Scripturally correct to make photographs of individuals for display purposes of any sort, or for other uses?—P. S., Indiana.

The prohibitions as to the making of images had to do specifically with the making of images for the purposes of worship. The Israelites were not prevented from making images for other purposes, but since image-making in those times was almost invariably of an idolatrous nature, there was little image-making

among the Israelites. However, there were images or likenesses of cherubim in the tabernacle, both on the hangings and on the cover of the ark. Solomon made images of oxen to support the laver for the temple, and images of lions for his throne. It would be far-fetched to connect the taking of photographs for any purpose, other than worship, of course, with the making of idols. Photography, painting and sculpturing can serve useful or artistic purposes in accurately depicting persons or things. Pictures are often educational, and it is said that a picture tells more than a thousand words.

SHARING IN THE FINAL WITNESS

Shortly before he was impaled Jesus counseled his apostles, "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." The time for the accomplished end of this wicked system of things is very near, and the servants of God are giving the final witness in every corner of the earth. What a privilege it is, to have a share in this momentous work! Since you have now learned something of God's gracious provisions for those who act in harmony with his will, wouldn't you like to share in spreading this good news? For January Jehovah's witnesses have as their service theme, Sharing in the Final Witness (Matt. 24:14, NW). During this month they will offer a year's subscription for this Christian journal, *The Watchtower*, on a contribution of \$1.00. Why not share in the final witness by calling the attention of your neighbors to the significance of the times in which we live and offer them a subscription for *The Watchtower* to aid them further to learn of God's requirements? The local company of Jehovah's witnesses will be glad to assist you; or write to us and we will furnish you with additional instructions and forms for reporting your activity.

1951 YEARBOOK OF JEHOVAH'S WITNESSES

Of the increase of God's government and peace there will be no end. This Scriptural truth is convincingly proved by the report of the 1950 service year as presented by the president of the Watch Tower Bible & Tract Society

in the 1951 *Yearbook of Jehovah's Witnesses*. In addition to this annual report covering more than 100 regions, the *Yearbook* contains the president's comment on the yeartext for 1951 and a daily text and comment for each day of the coming year. Those associated with a group should send in combined orders, as through the servant of a company, to save time and expense. A remittance of 50c. per copy should accompany each order. Your 1951 Calendar may be ordered at the same time; price: 25 cents each or five to one address for \$1.00.

1951 ASSEMBLIES

The big convention of the year 1951 is planned for London, England, August 1 to 5 inclusive. Brethren in America and other countries can now make plans for vacation periods and traveling to England to attend this gathering of Jehovah's witnesses.

If possible, other assemblies will be held in France from August 9 to 12 inclusive and in The Netherlands from August 17 to 19 inclusive. Other European assemblies will be announced later.

The principal convention will be at London. Details and travel announcements for American brethren will be published soon. Please do not write the Society until you read these.

"WATCHTOWER" STUDIES

Week of January 7:

Parable of the Sower, ¶ 1-19.

Week of January 14:

Parable of the Sower, ¶ 20-39.

Aug 15

The WATCHTOWER

DECEMBER 15, 1950

Semimonthly

**PRAISE TO THE
NEW WORLD'S FOUNDER**

THE NEW WORLD CROWD OF PRAISERS

JEHOVAH'S WITNESSES AGAIN ENDURE
TOTALITARIAN HATE

THIS MASQUERADE CALLED CHRISTMAS

RELIGIOUS CHARITY VS. GOOD WORKS

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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".



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"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

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JEHOVAH'S WITNESSES AGAIN ENDURE TOTALITARIAN HATE

Communism in East Germany relights the Nazi fires of persecution

COMMUNISTS may hate the Bible, but they prove its prophecies true. Their furious onslaughts against Jehovah's witnesses are a part of the fulfillment of Jesus' words to his followers: "Ye shall be hated of all nations for my name's sake." (Matt. 24:9) In blazing forth against these followers of Christ, the Communists prove themselves footstep followers of the Nazis. The Reds relight the fires of persecution once stoked by Hitler's hordes. And, like the Nazis, the Communists seek to cover their basic hate of true Christianity with a torrent of lies.

The Communist-dominated East Germany press continually spews out distortions against the Witnesses. It falsely accuses them of advocating immorality. It claimed that a Witness murdered his wife as a sacrifice to Jehovah, and that he was intending to kill his children to imitate Abraham's willingness to sacrifice Isaac. It charges the Witnesses with anti-Semitism because they Scripturally teach that Jews no longer comprise a consecrated, holy nation, but are on an equal footing with all men before God. But the favorite distortion is that the Witnesses are spies for American imperialists. The evidence? Why, they get literature from America, distribute CARE packages from America, refuse to sign the Communist appeal to

outlaw the atom bomb, and preach that the destructive war of Armageddon is inevitable. Communist propaganda argues that the Witnesses refuse to sign the appeal outlawing the atom bomb because through this bomb America will win the battle of Armageddon. How ridiculous!

Hiding hateful religious persecution behind false charges of subversion and sedition was not new with the Nazis, and is not new with the Communists. The same false charges of sedition and weakener of national morale were brought against Jehovah's servants before Christ, against Christ, and against his followers. Note this for yourself by reading Ezra 4:15, Nehemiah 2:19, Esther 3:8, Jeremiah 37:13-15; 38:4, Luke 23:2 and Acts 24:5. Such faithful servants of God suffered torture and death in ancient times. They do today also. Read the following translation of a dispatch appearing in the newspaper *Stockholms-Tidningen*, September 18, 1950:

"JEHOVAH'S WITNESSES IN EASTERN ZONE SUFFERING TERRIBLE TORTURE

"HANNOVER, Sept. 17.—(ST) Having arrested nearly 1,000 of the more noted among Jehovah's witnesses in the Eastern Zone, the People's Police are now searching high and low for all members of this

so strongly resistant sect in order to definitely liquidate the sect as such. Their leading preachers have been sentenced to 25 years of hard labor, and so have the members of their families, and one has to face the possibility that, so long as the Communist government is in power, all of Jehovah's witnesses will disappear into prison.

"Academy students who have fled from the Eastern Zone are reporting about all that which the authorities have done, but hitherto without success, to break the open and fanatical opposition of the sect against the Communists. Jehovah's witnesses have been ill-treated and tortured in the most horrible way without renouncing their faith, which is to the effect that Christ is to be acknowledged as the highest and only authority and that they do not want to submit to any human power.

"With the mass-arresting of Jehovah's witnesses these people have now, for the second time within a couple of decades, donned the martyr's crown—and they know what that means. Already during the Hitler regime about 1,000 Jehovah's witnesses were executed as traitors, because they not only refused to serve in the war but openly opposed Hitler's authority. Another 1,000 of Jehovah's witnesses died in prisons and concentration camps, and all who have afterwards been describing life in those camps have in their books given Jehovah's witnesses the very highest recognition.

"Jehovah's witnesses have now been acting under the Communist Quisling regime just as they acted during the Hitler regime, and in the Eastern Zone the sect had of late been getting such a following, especially among the women and the youth, that it became too frightening to the regime. The preachers of the sect have never hesitated to openly state what they think of the Communist regime. They have

branded the Eastern Zone elections as fraudulent and the Communist regime itself as 'a Satanic rule'.

"Taking shelter behind the scripture, 'All power in heaven and in earth is given unto me,' Jehovah's witnesses refuse to accept any kind of earthly authority. Normally they are fighting neither the state as such nor its laws, and the only thing which they have been considering themselves entitled to claim in ordinary, honest, democratic states is to be exempted from serving in war. But, exactly as in the Hitler Reich, in the Eastern Zone they have got into a mortal struggle with the regime only because of their publicly proclaiming their faith. As they, before 1945, used to refuse to salute Hitler's swastika flag and to say 'Heil Hitler', so they are now refusing to salute the Red ensigns. And to the Eastern Zone movement of resistance against the Communist regime they have, because of their uncompromising attitude, become the factor around which to rally. To the masses of Germans in the Eastern Zone the unsophisticated witnesses of Jehovah, in their implicit faith, have become a great example, and hence very dangerous to the Communist regime.

"The Communists have an easy job in rounding up Jehovah's witnesses, by reason of the new questionnaire: 'Are you willing to sign or subscribe to the Stockholm Appeal against the atom bomb?' . . . Hitherto they have refused to sign, all of them, and for this refusal they are now all going to prison. In view of Jehovah's witnesses' almost supernatural power of resistance, one may take it for granted that, should the Communist regime in the Eastern Zone stay in power much longer, they will never return from the prisons alive."

To this revealing account is added the United Press dispatch of October 4, from

Berlin: "Nine members of the Jehovah's witnesses sect were sentenced to long prison terms today by the Supreme Court in Communist East Germany for spying in the Russian zone for the United States. Willi Heinicke and Friedric Adler received life terms. The others were sentenced to from eight to fifteen years. All were convicted of charges of sending military and other data to 'an espionage center in Brooklyn'. They were charged also with sabotage in connection with the Communist campaign to outlaw the atomic bomb and 'defamation of the people's elections' scheduled to be held in the Soviet zone October 15."

Through all trials Jehovah's witnesses today hold staunchly to the inspired conviction of the apostle Paul: "Who will separate us from the love of the Christ?"

Will tribulation or distress or persecution or hunger or nakedness or danger or sword? To the contrary, in all these things we are coming off completely victorious through him that loved us. For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord." (Rom. 8:35, 37-39, NW) Communism cannot succeed where Nazism failed. Human ruling isms will end at the latest in Jehovah God's battle of Armageddon. To those who endure the hate and persecution from all nations for Christ's name's sake the promise applies: "He that has endured to the finish is the one that will be saved."—Matt. 24:13, NW.



This Masquerade Called **Christmas**



VISIT the Kelly family around the corner and the Joneses across the street on Christmas day and you will see that they celebrate the occasion about the same way thousands of other people do throughout the world. The Kellys are Catholics, have nine children, and are quite poor. The Joneses are Protestants, have three children, and are well-to-do. Circumstances like these make the annual December celebration in the two homes very different in many details.

For example, in the Kelly home is a tiny artificial Christmas tree left over from year before last. The Joneses have such a huge freshly-cut evergreen its top

had to be removed to get it into the house.

Nevertheless, in all purpose and intent, the spirit of the occasion in the two homes is essentially the same. Both houses are filled with an unusual atmosphere of mirth, and as they sit down to special Christmas dinners they momentarily forget their everyday sorrows and worries. Faithfully, they have attended their respective churches earlier in the day, where they heard the clergymen extol Christmas as a Christian celebration in honor of Jesus Christ.

But pause and think. What do such things as the Christmas tree with its trimmings and the holiday's other accessories—mistletoe, holly, candles, yuletide logs,

fruits and nuts, mince pies, and roast pig—have to do with the birth and life of Christ? Why the ever-increasing emphasis on the "Christmas spirit": excessive wining and dining, drunkenness and licentiousness? Where did the "Santa Claus" myth originate? If December 25 is Christ's birthday, then why do the Eastern and Orthodox churches celebrate Christmas on January 7?

WHEN WAS JESUS BORN?

The Bible, all will agree, is the only reliable history on the subject, and fortunately it does not leave us in doubt as to what time of the year Jesus was born. Zechariah, the priestly father of John the Baptist, was serving at the temple in the eighth course of the priesthood called that of "Abijah". This was in the early part of June, and at that time the Lord's angel informed him that Elizabeth his wife would shortly conceive a son who would be named John. (Luke 1:5, 8, 13, 23-28, 48) So when Jehovah's angel visited Elizabeth's cousin, Mary, during the sixth month of Elizabeth's conception this would mark the time of year as December. The record, therefore, shows that it was at that time in December that this Mary, the mother-to-be of Jesus, became pregnant. Consequently, Jesus was not born in December, but rather, nine months later, around the latter part of September or the first of October.—Luke 1:26, 27, 30, 31, 36.

Furthermore, the Scriptures say that shepherds were in the open fields attending their flocks when Jesus was born. Hence it was autumn time before the rainy season, and not in December, when the flocks would be wintering in sheepfolds. (Luke 2:8-20; Ezra 10:9, 13) Moreover, Jesus was baptized in the Jordan river about the time of his thirtieth birthday, and that was not in the chill of winter. (Luke 3:21-23) Let it also be called to mind that

Jesus was nailed to the tree when thirty-three and a half years old, and since this occurred at passover time in the spring of the year, necessarily he was born thirty-three years *and six months* previous, that is, in the fall of the year and not in December. So all the scriptures are very definite in proving that Jesus was not born anywhere near December 25 or January 7. Hence it is wrong to celebrate either of these dates as Jesus' birthday.

Then how does it come that these dates have been so universally accepted for the celebration of Christmas? A look at ancient paganism shows that people thousands of years before Christ was born worshiped the ever-rising, ever-setting, never-dying sun as the source of life and immortality. Yearly they watched the days grow shorter until the winter solstice, on December 21, was reached, and then in jubilation over its "return" they held a great feast in honor of the "reborn" sun. When the tower-building experiment at Babel became confused sun worshipers were scattered throughout the world, and so among the early Scandinavians, Anglo-Saxons and Celts, as well as the Egyptians, Persians and others, riotous December feasting with drunken revelry and lewd rites were held. This feast among the pagan Romans was known as the "feast of Saturnalia".

The obvious conclusion drawn from these facts is that the celebration of December 25 is purely of pagan and demonic origin. Says the *Catholic Encyclopedia* (vol. 3, page 727): "The well-known solar feast, however, of *Natalis Invicti* ['Birthday of the Unconquered'], celebrated on 25 December, has a strong claim on the responsibility for our December date."

Early Christians had nothing to do with this pagan holiday. "Christmas was not among the earliest festivals of the Church. Irenaeus and Tertullian omit it from their

lists of feasts," says the *Catholic Encyclopedia*. However, as time went on and the Roman Catholic Church endeavored to win over more pagans, the clergy pinned a "Christian" label on the pagan Saturnalia on December 25 and sponsored it as the "mass of Christ" or "Christ-mass".

Not only do the clergy admit this, they even try to justify it. James M. Gillis, C.S.P., editor of the *Catholic World* (Dec. 2, 1945), wrote: "It is a well-known fact that the popes and councils in the early Church deliberately placed a Christian festival on or near the day of a previously existing pagan carnival, with the purpose of ousting the heathenish and generally licentious celebration." But how has the continued celebration of this pagan holiday with a Christian label on it ousted the heathenish celebration? Under clergy sponsorship and blessing the pagan customs have continued down until the present time.

ORIGIN AND MEANING OF XMAS CUSTOMS

Evergreens were used by the ancient sun worshipers as a symbol of immortality. In Egypt, where pine trees are not available, the green branches of palm trees were substituted. In India, oleander twigs were used, and the pagans of Rome decorated their homes for the grand Saturnalia feast with green boughs. Ivy and holly were likewise considered sacred by the ancient Greeks and others. The Druids held mistletoe especially sacred, and in their mystic rites on December 25 "the privilege of the mistletoe" allowed a youth to kiss a girl beneath it as long as the berries lasted, one for each kiss.

Lighted candles in the window hark back to the wax candles used by the Roman celebrators of the Saturnalia. The yule log was annually burned at the December festival by the Scandinavians. Long before so-called Christians in Italy

took up the practice, the Chinese and Hindus used fireworks to make their worship of the demons as noisy as possible.

Even the special Christmas dishes of food and the use of potent alcoholic drinks originated with the pagans. Back in the days of Jeremiah, those that turned away from Jehovah's pure worship baked special cakes for their goddess, "the queen of heaven," and it is from that ancient practice that such things as "gingerbread men", mince pies and the like originated. (Jer. 7:18) It was the Druids who roasted a boar's head for their goddess Freya, and since then roast pig has been considered very appropriate for the Christmas dinner. The forerunner of the season's punch bowl was the Anglo-Saxon wassail bowl with its intoxicating brew. Gluttony in both eating and drinking was as much a part of the celebration among the pagans as it is today among people of Christendom. The Bible, however, condemns such.—Prov. 23:21; Gal. 5:19-21; Phil. 3:19.

That red-cheeked, double-chinned, be-whiskered "jolly good fellow" called Santa Claus has had a much shorter association with the holiday than the other accessories. Some claim that a saintly bishop of Myre by the name of Nicholas, who lived in the fourth century after Christ, was the first "St. Nicholas", and down through the dark Middle Ages he was considered the patron saint of pawnshops and beggars. He was depicted as a simple, pale and rather ascetic personage, until a cartoonist got hold of him in 1863 and dressed the "saint" up in gay togs. "St. Nick" in reality is a personification of the Devil, as *The Century Dictionary* points out.

The Devil has done everything possible to blaspheme and reproach the true and living God and to turn the people away from His pure worship. To accomplish both of these wicked purposes, as is done when so-called Christians celebrate Christ-

mas, the Devil has employed every device of deception. Two major features of his scheme have been exposed, namely, the labeling of a pagan holiday as Christ's birthday, and the continued use of pagan customs, symbols and practices in the name of Christ. In addition, Satan has so successfully bound the hearts and affections and emotions of the people to this God-dishonoring celebration that even when they are informed of the outright paganism of the whole affair many people are inclined to hold on to it as a cherished possession. "So what?" is their attitude. Overlook the bad features and look at the good that is accomplished, they say. Look at the spiritual uplift that is annually obtained—gifts to the poor, inspiring carol songs, Bible reading about 'peace on earth, good will toward men'. A closer examination of these features, however, will also show them to be clever parts of the masquerade.

You may be surprised to learn that the giving of Christmas gifts is as pagan in its origin as the other customs. You object to this on the grounds that "wise men" brought gifts when Jesus was born? Well, that is just the point. Those "wise men" were devil-worshiping magi from the East, from Persia, and they came at the instance of the Devil and would have carried out his purpose of betraying Jesus to wicked Herod had God not intercepted the plan. On the other hand, God-fearing shepherds also came, but there is no record that they indulged in the pagan gift-giving practice. (Matt. 2:1-11; Luke 2:8-20) Tertullian and others tell how exchanging of gifts was a part of the Saturnalia celebration. And the hymns they sang at that feast were predecessors to the Christmas carols.

Let us be honest about the giving of food baskets to the poor at this season. What about the rest of the year? Will once-a-year giving by a nation that calls

itself Christian appease God's anger for its deliberate withholding necessities of life from the poor in order to keep prices high? Indeed not! No outward splurge of charity to Christmas funds will erase the wanton and sinful destruction of food and material—the killing off of pigs, the burning of coffee, the plowing under of cotton, the dumping of milk, eggs and potatoes. Surely God will hear the cry of the needy who are doled out a portion of food on Christmas and are neglected, forgotten and oppressed the rest of the year.—Ps. 9:16-18; Jer. 5:26-29; Amos 8:4-7.

Frankly, those that sing the loudest at Christmastime about "Peace on earth" are the very ones that are foremost in fighting against the only means of obtaining that lasting peace, namely, by and through God's kingdom over which Christ Jesus rules. Hypocrites they are who honor God with their lips but with their hearts, minds and course of action oppose him. (Matt. 15:8) True Christianity, on the other hand, is not a once-a-year affair. It is a full-time, an all-the-time, way of life, a life filled full of singing Jehovah's praise and the praise of his beloved Son, a life devoted to the doing of their will and the keeping of their commandments.—John 14:21, 23, 24; 15:9, 10; 1 John 2:3-6.

Let the Kellys and the Joneses and all the other sincere, honest and upright people who have slavishly celebrated the pagan holiday called Christmas now make a break for freedom. Let them come away into the pure worship of Jehovah God the Life-giver as that worship is set forth in the great Book of freedom and truth, the Bible. This will mean not only everlasting life to them, the following of such a Christian course, but also a happy life of eternity filled full of joy and gladness and pleasures forevermore.—John 17:3, NW.



versus GOOD WORKS

EVERY year hundreds of millions of dollars are contributed by the public to what are termed reputable, legitimate and worthy charities, many of which are sponsored by religious organizations. The question is, Should true Christians, who are under the godly commandments to do good, contribute to these supposedly humanitarian money-raising schemes?

Jehovah God is the best example of one that does good to others. He gave the first man a beautiful home with all the necessities of life. (Gen. 1:29-31) Thereafter, and in spite of the original man's disobedience, condemnation and execution, the sinful offspring of the first pair have continued to enjoy many blessings from God's merciful hand. All living creatures are completely dependent on Him for the sunshine, air, rain, soil, fertile seed and all other things essential for life.—Ps. 145:15-17, Yg.

Why, then, are there so many poor and needy people in the world, so many who are sick, diseased and suffering, and who are in need of the bare necessities of life? Satan the Devil is the one responsible for all this woe and trouble. God is in no wise to blame for such miserable conditions even though so falsely charged. The Devil, by and through his world organization, has ruled the people with the spirit of greed

and selfishness. With cruelty and harshness the masses of common people have been oppressed and kept in subjection.

The state tells farmers what and how much they may plant, how many pigs to kill off and bury in the ground, how much cotton to plow under, how much coffee to burn—all this to keep prices excessively high. The government dumps potatoes and destroys other crops when prices are "too low", and in this way the increase that God gives to the land and its animals is destroyed by selfish men.

Substituting communistic co-operatives for capitalistic governments does not remedy or correct conditions. Under one system of government or under another, the people continue to suffer. The poor we will always have with us, Jesus said, until this present evil world is swept away and God's glorious new world is established.—Mark 14:7.

GOD COMMANDS US TO DO GOOD WORKS

To know that Jehovah is able to shield and protect the poor against the strong oppressor and the mighty rich is surely a great comfort. (Ps. 35:10) The Lord has always been interested in helping the poor. All true Christians likewise do good to the poor. "The righteous considereth the cause of the poor: but the wicked regardeth not to know it." "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor." (Prov. 29:7; 14:31) The poor love life and its blessings the same as all other folks. So why should anyone who loves God make them suffer or rob them of what little they have? How foolish it is for the rich to hoard up possessions for themselves. They cannot take it with them when they die, and it will be of no help or protection during Armageddon. "Riches profit not in the day of wrath: but righteousness delivereth from death."—Prov. 11:4.

The important thing, the Word of God says, is to be rich in good works. But can one wealthy in material possessions also be rich in good works? This question was in the mind of the rich young ruler in Jesus' day who asked the Master what he must do in order to gain eternal life. You can read the account in Matthew 19:16-24.

Jesus did not speak evasively, but plainly for the young man's own good. From all outward appearance this fellow was a respectable, law-abiding individual. There is nothing to indicate that he oppressed or robbed the poor. Apparently he had come by his money and holdings in a lawful manner. But the question was, What was he going to do with what he had? How was he to use his wealth? Said Jesus: 'If you give to the poor you will have treasure in heaven, *provided* you come and follow me.'

Thus it becomes clear that donating to charitable causes as a philanthropist is of no value in God's sight unless one goes farther and becomes a true footstep follower of Jesus. It also appears that the possession of wealth is in itself of no particular harm. The question is, How is that wealth used? If you are rich in this world's goods will you do what Jesus said? Are you willing to give up your material wealth and follow the course Jesus did, work in the interests of the poor and with the Kingdom message comfort those who mourn? Or will you hang tightly on to what you have and turn aside grieved and peeved at what the Lord has said, as the young man did nineteen centuries ago? To do that is selfishness, greediness, covetousness. (1 Tim. 6:10) Yes, the right thing is the hard thing to do, and Jesus knew it: "Truly I say to you that it will be a difficult thing for a rich man to get into the kingdom of the heavens. 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." —Matt. 19:23, 24, NW.

The apostle Paul was one of those that followed the wise counsel of Jesus. He gave up his rich earthly position as a Pharisee and spent his time, energy and substance feeding those hungering after the truth. His counsel to Timothy was: "Charge them to do good, to be rich in good deeds, open-handed and generous, storing up a valuable treasure for themselves for the future, so as to grasp the life that is life indeed."—1 Tim. 6:17-19, AT.

THE GOOD DEEDS OF JESUS AND APOSTLES

A blind beggar, sitting beside the road, cried out as Jesus passed by, "Have mercy on me." Now, what did Jesus do, reach down and give the poor fellow a couple of Roman coins for a crust of bread? No, not at all. He gave him a far more valuable gift in restoring his eyesight! (Mark 10:46-52; Matt. 20:30-34; Luke 18:35-43) Jesus' "charity" was not measured out in money to religious organizations for questionable distribution. Jesus' loving-kindness, tender mercy and bountiful gifts consisted of restoring the sight to the blind, making the lame to walk, curing the horrible disease of leprosy, opening deafened ears, and even raising up the dead. To the poor and downtrodden he untiringly preached the good news about God's kingdom.—Matt. 11:5; Luke 7:22; 4:18.

The apostles Peter and John followed a similar course when they came upon a poor cripple who requested a donation. "Peter said: 'Silver and gold I do not possess, but what I do have is what I give you: In the name of Jesus Christ the Nazarene, walk!' With that he took hold of him by the right hand and raised him up. Instantly the soles of his feet and his ankle bones were made firm, and, leaping up, he stood up and began walking, and he en-

tered with them into the temple, walking and leaping and praising God."—Acts 3:1-8, NW.

GOOD WORKS, NOT ADVERTISED CHARITY

The gaudy practice today of bestowing honor and praise on heavy contributors to charity drives is directly opposed to Jesus' counsel. "But take care not to do your good deeds in public for people to see, for, if you do, you will get no reward from your Father in heaven. So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do, in the synagogues and the streets, to make people praise them. I tell you, that is all the reward they will get! But when you give to charity, your own left hand must not know what your right hand is doing, so that your charity may be secret, and your Father who sees what is secret will reward you."—Matt. 6:1-4, AT.

Judas Iscariot, one of those hypocrites that liked to make a show of his generosity, well represented those today that criticize Jehovah's witnesses for not building hospitals, setting up food kitchens in slum areas. Such Judaslike ones announce with a blare of horns their personal gifts of mercy to the poor. Judas grumbled about Mary's pouring costly perfumed oil on Jesus' feet, saying that it should have been sold and the money given to the poor. "He said this, though, not because he was concerned about the poor, but because he was a thief and had the money-box and used to carry off the monies put in it." (John 12:3-6, NW) What the woman did, however, was more pleasing in the sight of God on that occasion than a mere donation to the poor. Lacking real love, any contribution Judas would have made would have no value.—1 Cor. 13:3.

The people have been robbed and beaten and left half-dead by the ruling elements of this world, just like the "certain man"

that Jesus told about who fell among robbers on his way down to Jericho. The Catholic, Protestant and Jewish religionists have observed the spiritual condition of these poor people but have steered clear of them, held aloof and passed them by on the opposite side of the road. Jehovah's witnesses, on the other hand, like good Samaritans, have searched out these spiritually sick, maimed and half-starved people and, when they were found, have bound up their wounds, have fed them and cared for their needs.—Luke 10:29-37.

It is no secret, many so-called "charity" organizations operate a fraud and racket. For example, the *New York Times*, September 6, 1950, carried an account of how certain "religious charitable organizations" operating in Brooklyn, New York, are giving the poor only 15 per cent of the money they beg from the public. The other 85 per cent goes for what they call "overhead" expense. God's faithful people cannot afford to donate to such organizations. They must use what they have to preach this gospel of the established Kingdom for the benefit of the poor everywhere, as commanded.—Matt. 24:14.

It takes much time, energy and money to carry out this divine command, but Jehovah's witnesses are happy to use their substance to do it. Investing their money in Bibles and other life-giving literature, they take these to the people at great personal expense. But this is really a sound investment on behalf of the poor, for by so doing Jehovah's witnesses are storing up treasures in heaven and helping others to do the same thing. And just as the ancient brethren of Macedonia and Achaia contributed material things for their needy brethren at Jerusalem, so also do Jehovah's witnesses. (Rom. 15:25, 26; Gal. 2:10) All of these things are good works done out of love for and to the honor of Jehovah God.



PRAISE to the NEW WORLD'S FOUNDER



"Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."—Rev. 19:6, NW.

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. It signifies that a righteous new world is at the doors and is certain to come in by the power of Almighty God. It is something to shout about! A marvelous change is certain to follow all around this globe which will be a credit to God's rule and which will mean tranquil, secure and prosperous living for all men of good will. No more will men think that God has forsaken the earth or ask why he has permitted wickedness to rule over the earth for these past six thousand years. His appointed time has come to clear up the great mystery and to settle the raging controversy over the sovereignty of the universe.

² What a tiny part of the boundless universe is our earth! Yet it is now the one hot spot where this issue of universal sovereignty must be finally decided. And it will be decided, no, not in favor of the United Nations or other elements of this old world, but in favor of the right One, Jehovah. That is why he has begun to rule as king with a brand-new world government for this earth since his own fixed date A.D. 1914. That may be thirty-six years ago, but this is all the more reason why every informed person should examine his course in life and his future plans to see whether they are in harmony with

the inevitable change that is rapidly nearing. Also it behooves every informed person to spread the cheering information to as many others as possible that they may prepare themselves for life in God's new world.

³ We are living in the most wonderful time of all human history, when we are privileged to witness the transition from this death-dealing old world to the life-giving new world of which inspired prophets have spoken in such rich terms. Now is the opportune time to swear our eternal allegiance to the Founder, Builder and Ruler of the new world, and to enlighten and urge others to do so, for that action results in our gaining life in the new world. All the radiant prophecies focus upon this highly important transition period to show its great significance, that we may set our course aright. The last book of the Bible symbolically depicts the momentous events that have marked or are yet to mark this time, and it directs us what to do if we want to enjoy life in the world to come. It foretells what a great crowd of people will do toward that end. Now it is up to us to decide to be included in that great crowd which has part in fulfilling the prophecy. There, at Revelation 19:6, according to the *Twentieth Century New Testament* (1901 edition), we read: "Then I heard what seemed like the voices of a great throng, and like the sound of many waters, and like the sound of loud peals of thunder, all saying—'Praise the Lord! The Lord is King, our God, the Almighty.'" *The New*

1. Because of what can we say Hallelujah! and what does it mean?

2. What does it now behoove every informed person to do?

3. What is it the opportune time for us to do?

Testament in Basic English (1941 edition) reads: "And there came to my ears the voice of a great army, like the sound of waters, and the sound of loud thunders, saying, 'Praise to the Lord: for the Lord our God, Ruler of all, is King.'"

* In the original Greek text of the Bible the word "Hallelujah" occurs in the above verse. The general practice of translators is to transfer this word literally into the English, as, for instance, in the *American Standard Version* and the *Revised Standard Version*: "Hallelujah! For the Lord our God the Almighty reigns." However, you note above that the *Twentieth Century New Testament* and *The New Testament in Basic English* translate the word to read, "Praise the Lord," and, "Praise to the Lord," respectively. But "Hallelu-jah" is Hebrew and literally means "Praise Jah", as a command to a number of persons. Therefore the *New World Translation of the Christian Greek Scriptures* makes the most direct translation when it renders Revelation 19:6 as follows: "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.'" This translation also makes it clear, not only that Jehovah reigns or rules as king, but also that he began ruling as king at a certain point of time. This agrees with the rendering by Rotherham's *Emphasised Bible* translation: "Hallelujah! Because the Lord [our] God the Almighty hath become king." His reign begun is a cause for praising him.

5 The name "Jah" is an abbreviation for "Jehovah" or "Yahweh". The call here to praise him is the last of a series of five calls to praise him because of the astound-

ing events that he brings about, events which we see fulfilling today. That we may get the setting for this series of calls we quote the entire passage (Revelation 19:1-6) from the *New World Translation*: "After these things I heard what was as a loud voice of a great crowd in heaven. They said: 'Praise Jah, you people [marginal reading: They said: 'Hallelujah']! The salvation and the glory and the power belong to our God, because his judgments are true and righteous. For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his slaves at her hand.' And right away for the second time they said: 'Praise Jah, you people [Hallelujah]! And the smoke from her goes on ascending for ever and ever.' And the twenty-four persons of advanced age and the four living creatures fell down and worshiped God seated upon the throne and said: 'Amen! Praise Jah, you people [Hallelujah]!' Also a voice issued forth from the throne and said: 'Be praising our God, all you his slaves, who fear him, the small ones and the great.' 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 [Hallelujah], because Jehovah our God, the Almighty, has begun to rule as king.'"

6 For thousands of years faithful men of old, from John the Baptist all the way back to Abel the first martyr, looked ahead to the establishment of God's kingdom in the hands of his Seed, the Messiah or Christ. For nineteen centuries the Christian followers of the Messiah, Jesus Christ, have prayed the prayer he 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

4. What does "Hallelujah" here mean, and where is it best rendered?

5. Why is this call to praise him made, and in what series of calls?

6. In view of what is it certainly right to praise him now?

earth." (Matt. 6:9, 10, NW) And now that the heavenly Father has begun to rule as king in fulfillment of his ancient promise and in answer to Christian prayers, is it not right to praise him? Most certainly yes! For his royal rule means our deliverance from this oppressive world and unspeakable blessings in the free new world. But how is it that, in our first paragraph, we say he began ruling as king A.D. 1914? Here is how.

BIRTH OF OLD WORLD KINGDOMS

⁷ We note at Revelation, chapter 19, that the proclamation that Jehovah our God, the Almighty, has begun to rule as king is made in connection with his overthrow of great mystic Babylon. Revelation 19:2 (NW) describes her as the "great harlot who corrupted the earth with her fornication". The angel who brought the revelation to the apostle John speaks of Babylon as the "great harlot that sits on many waters, with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication". John tells us: "Upon her forehead was written a name, a mystery, 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.'" (Rev. 17: 1, 2, 5, NW) This was over six hundred years after the literal city of Babylon on the Euphrates river was overthrown by Kings Darius and Cyrus in 539 B.C. according to the decree of Jehovah God. When that ancient Babylon was thrown down from its position as the third world power of Bible history, God thus showed his almighty power but did not then begin to reign over all the earth. Mystic Babylon, Satan's world organization, still remained. It is when God has actually begun to rule as king that he does overturn and destroy great mystic Babylon

of world-wide power and influence. This modern act of God when completed will astonish all the earth far more than his overturning of ancient Babylon did.

⁸ How appropriate it is that, when Jehovah God overturns and destroys mystic Babylon of today, he should be announced as ruling as King! The first place at which an anti-Jehovah kingdom was set up after the flood of Noah's day was Babylon or Babel. The first king of that city was Nimrod, the rebellious foe of the true God. Genesis 10:8-10 informs us: "Cush [the grandson of Noah] begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before [or, in opposition to] Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." (AS; *McClintock & Strong's Cyclopædia*) Nimrod's kingdom at Babel or Babylon was never authorized by Jehovah but was set up in defiance of him and to belittle his name and universal sovereignty. Many centuries later, when Babylon became a world power mightier than Egypt and Assyria, it brazenly showed its hostility to Jehovah God by destroying Jerusalem and taking his people into exile.

⁹ The Most High God withheld his blessings from Babylon's kings, but raised up and approved Melchizedek, the king of Salem which later became Jerusalem. His name discloses the reason, for it means "king of righteousness", and the name of his city Salem means "peace". Melchizedek did not inherit his kingship from his earthly father or through his mother, and he had no successor to his throne. Hence he was used in prophetic history to foreshad-

7. The overthrow of what is proclaimed in connection with his ruling as King? Whom does this astonish?

8. Why is it appropriate that at that event he should be announced as ruling as King?

9, 10. Who was the first human king Jehovah approved? Why?

ow the righteous King of the new world, Jehovah's Son Jesus Christ.

¹⁰ Melchizedek met faithful Abraham after his victory over the king of Babylonish Shinar and his allies. Concerning this we read: "And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he [Abraham] gave him a tenth of all." (Gen. 14:18-20, AS) And as to why Melchizedek foreshadowed Jesus Christ we read: "Jesus, who has become a high priest after the likeness of Melchizedek forever. For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him and to whom Abraham apportioned a tenth of all things, is first of all, by translation, 'King of righteousness,' and is then also king of Salem, that is, 'King of peace.' In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually." (Heb. 6:20 to 7:3, NW) Melchizedek represented Jehovah as King.

¹¹ Centuries later Jehovah God began reigning over a nation, that of Israel. The city of Jerusalem became its capital, and King David was first to reign there. But centuries before that, God had been their real King, though invisible. The prophet Moses testified to this fact at the Red sea, when God drowned the Egyptian armies hotly pursuing the escaping Israelites. Moses then sang: "Jehovah shall reign for ever and ever. For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah

brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea." And when just across the borders from the Promised Land, speaking of Israel as "Jéshurun" or "Righteous One", Moses sang: "And he was king in Jéshurun, when the heads of the people were gathered, all the tribes of Israel together." (Ex. 15:18, 19 and Deut. 33:5, AS) Gideon, the deliverer of the Israelites from Midianite raiders, recognized that vital fact. So, when the people wanted to draft him to be their visible human king, Gideon said: "I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you."—Judg. 8:23, AS.

¹² Is it wise now for us to recognize Jehovah our God as king? Yes. True, amid this world of human kings and princely rulers it takes faith to recognize that he is now the ruling King over his people and is to be obeyed as such. But the Israelites showed we are sure to suffer if we reject or fall away from that faith. In the days of the prophet Samuel they asked him to make a visible king over their nation to correspond with the kings of this world. In grief Samuel took the matter to God in prayer. "And Jehovah said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them." (1 Sam. 8:7, AS) The sum-up of their experience with human kings is tersely stated by Jehovah's words to the Israelites: "Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath." (Hos. 13:10, 11, AS) Their last human king was taken away in divine

11. Over what nation did Jehovah take up kingship? How is this attested to?

12. What shows it is wise now to recognize him as king?

wrath when Babylon's armies destroyed Jerusalem in 607 B.C. Like him, the last kings and princely rulers of Christendom will be taken away in God's wrath at the battle of Armageddon amid a tribulation foreshadowed by the destruction of Jerusalem.

¹³ The second king whom Jehovah's prophet anointed over Israel was a man agreeable to his own heart, David the shepherd of Bethlehem. It was King David who wrested Zion, Jerusalem's citadel, from its pagan occupiers and made it the capital city of Israel. He brought into the capital city and near his palace the symbol of Jehovah's presence with his people, the sacred ark of the covenant. He made preparations for the building of a glorious temple to house it. For such zeal toward worship of the living and true God Jehovah made a covenant for an everlasting kingdom with David, that one of David's descendants should be a king forever. That descendant or "son of David" was to be Jesus Christ, born to a virgin tracing her descent from King David. The kings of David's line ruled as visible representatives of the real King of Israel, Jehovah God, and were therefore said to sit upon His throne. As it is written of King David's son and successor: "Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him." David, when abdicating the throne in favor of Solomon, prayed and acknowledged God as King, saying: "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all." (1 Chron. 29:23, 10-12,

AS) In harmony with Psalm 48:1, 2, Jesus himself said of Jerusalem: "It is the city of the great King." (Matt. 5:34, 35) Thus, through his reigning anointed king at Jerusalem, Jehovah God ruled as king over Israel's domain.

KING OF THE WORLD SINCE WHEN?

¹⁴ In his covenant with David for an everlasting kingdom by which he promised never to remove the kingship from David's line God said concerning David's successors on the throne: "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my lovingkindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever." (2 Sam. 7:14-16, AS) So from 621 to 607 B.C. God chastened David's unfaithful successors, from Jehoiakim on to Zedekiah, with the rod of the Babylonian imperialists. Kings Jehoiachin and Zedekiah were obliged to vacate the throne and were taken captive to Babylon, and Jerusalem and its palaces and temple were destroyed.

¹⁵ In this way the prophecy to King Zedekiah was fulfilled: "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. 21:26, 27, AS) Thus, by his own decision, Jehovah ceased to rule as king over Israel and its domain. By the use of the Gentile armies, he overturned the visible representation of his kingdom on earth, in 607 B.C. In the fall

13. How did Jerusalem come to be the "city of the great King"?

14. What chastening did the Kingdom covenant promise? How was this finally inflicted?

15. How was God's kingdom suspended, and what period then began?

of that year, at the complete desolation of Jerusalem and Judah, the Gentile times or "appointed times of the nations" began, to run for "seven times", or 2,520 years. (Dan. 4:16, 23, 25, 32) God's kingdom over any part of the earth was thus suspended.

¹⁶ When the Jewish clergy rejected Jesus before Pontius Pilate at Jerusalem A.D. 33 with the cry, "We have no king but Caesar," the times of Gentile domination were bound to keep on running. Jesus refused to interfere with God's allowance of "seven times" for Gentile domination. So he did not then "restore again the kingdom to Israel". He prophesied that they would run their full length, which would be till the fall of A.D. 1914. (John 19:15; Acts 1:6; Luke 21:24) "But this man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet." (Heb. 10:12, 13, NW; Ps. 110:1, 2) That meant that Jesus at God's right hand had to wait till 1914, because Jehovah God does not change but faithfully keeps to his appointed times and seasons. In 1914 was the time for God to give the kingdom to his faithful Son, "whose right it is," and for the Son to come into the kingdom in fulfillment of the covenant with his forefather David. At that date was the time for him to act on his heavenly Father's invitation: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:7-9, AS) Since he received the nations of earth in order to break and dash them to pieces like pottery smashed with an iron rod, it would indicate that the "appointed times of the nations" had ended.

16. What was Jesus' attitude and course toward the "appointed times of the nations"?

¹⁷ In 1914, at the end of those "appointed times", Jehovah began to rule as king. How do we know that? Well, at the beginning of those times in 607 B.C. he ceased to reign, by overturning King Zedekiah's rule at Jerusalem. He ousted him from the "throne of Jehovah" and let the Babylonian Gentiles smash Jerusalem to pieces and let it be trampled on by the nations. Hence the end of those times in 1914 meant just the reverse. There God Almighty took again to himself his great power. He began ruling as king, not at earthly Jerusalem or over the former promised land of Palestine, but over all the earth and all its nations inside and outside of Christendom. He did this in remembrance of his kingdom covenant with David and by installing the worthy Son of David, Jesus Christ, as King of the new world. Not as King on a material throne in an earthly Jerusalem, but on the "throne of Jehovah" which is in heaven and where Jesus had been sitting waiting for all his enemies to be made his footstool. "The heaven is my throne, and the earth is my footstool," says Jehovah. (Acts 7:49, NW; Isa. 66:1, AS) So since 1914 is the time for the Gentile nations to be no longer on top but underfoot, to be trampled on by the heavenly Rulers till they are ground to powder and are blown away at the battle of Armageddon.

¹⁸ The angels in heaven were perfectly aware of those events in 1914: "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, Jeho-

17. Why was A.D. 1914 the proper time for Jehovah to begin reigning?

18. In heaven what announcement and thanksgiving were rendered? What birth there took place?

vah 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 . . . to bring to ruin those ruining the earth.' " (Rev. 11:15-18, NW) Jehovah's heavenly organization is spoken of as symbolic Jerusalem. It brought forth Jesus Christ as the one to be enthroned King of Jehovah's new world. Hence chapter twelve of The Revelation pictures it as the birth of a male babe: "And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne."—Rev. 12:1-5, NW.

¹⁹ His iron rod meant wrath for the nations whose appointed "seven times" had run out. So 1914 was not a time for the Gentile nations to rejoice at Jehovah's assuming of his ruling power over the earth and the birth of the kingdom of his Christ. They became wrathful. The events of history show they became so right at the crucial date of 1914. They engaged in world war between themselves for world domination instead of acting like Christians and yielding over their earthly power to Jehovah's enthroned King. In the thirty-six years since that date their wrath has not lessened but has increased, this being proved by their increasing persecution of Jehovah's witnesses who announce his kingdom by his Christ and represent it as ambassadors.

MYSTIC BABYLON TAKES A TUMBLE

²⁰ The Babylonian empire was used to destroy Jerusalem in 607 B.C. and to start off the "appointed times of the nations". Quite fitting, then, that at the close of the appointed times in 1914 the modern Baby-

lon, the Devil's world organization, should take a tumble as a result of Jehovah's judgment against her, and should be put underfoot. How did this occur? By casting the invisible king of mystic Babylon, Satan the Devil, and his demon organization out of the heavenly heights from association with the holy angels and down to God's footstool, the earth. Action to bring this about began right after the Kingdom was born in 1914. "So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down . . . On this account be glad, you heavens and you who reside in them! 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. 12:7-12, NW) At the battle of Armageddon, after this "short period of time", modern Babylon or Satan's world organization will be destroyed and the new world be completely brought in.

²¹ Indicative of the tumble of modern Babylon from the heavenly heights is the deliverance of Jehovah's faithful consecrated remnant and their good-will companions from that world organization. That is why Jehovah's witnesses have become so world-prominent since 1919. When ancient Babylon was herself destroyed as a world power in 539 B.C., the Israelite remnant was delivered from its power. They were let return to the site of Jerusalem and rebuild the holy temple by decree of Babylon's conqueror, King Cy-

19. How have the nations reacted at the birth of the kingdom?

20. How did modern Babylon take a tumble? What will yet be her fate?

21-23. (a) Whose world prominence is indicative of that tumble? (b) What parable do they take up, against whom and in whose praise?

rus of Persia. And as then, so now the delivered remnant of spiritual Israelites and their good-will companions can take up and chant the parable against Satan, the god and king of mystic Babylon:

²² "It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon, and say, . . . How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will

sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High. Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit." "And I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and son and son's son, saith Jehovah. . . . I will sweep it with the besom of destruction."—Isa. 14:3-23, AS.

²³ While this is a parable of reproach to the abased god of mystic Babylon, it is a song of praise to the Founder of the new world that follows the destruction of Babylon. It denotes that Jehovah God reigns, vindicated over his ancient enemies.



The Most Enjoyable Book

One of Jehovah's witnesses employed as electrician at a department store in Dayton, Ohio, was asked by the editor of the store paper to write a brief report of about 100 words on the most enjoyable book he had read lately. He wrote the report, it was published, and favorable comment came from fellow workers. He placed many booklets on Bible topics. Several clergymen called to see the writer of the report, but lost interest and left when they learned from the editor that the writer was one of Jehovah's witnesses. The report has been reprinted in other papers. One of his fellow workers said that they were having trouble with their church minister constantly preaching politics from the pulpit, that a special meeting was called at which he read this book report, and then to the preacher this fellow worker said: "Look what an electrician can tell us for nothing, yet we pay you a big salary and get nothing but politics!" The book report that the witness of Jehovah had written follows:

"I will never finish reading this book in my lifetime. It begins by having a beautiful home destroyed by rebellion. Tragedy, disaster, sorrow, murder and death follow. As the family multiplies, the plunge into despair and darkness accelerates. Centuries roll by, nations rise and fall, thousands of characters pass in review, every human emotion from stark, raw hate to a martyr's love is encountered. Hope, beginning as a faint spark, grows to absolute assurance. A perfect government is to re-establish the beautiful home. Its ruler is the King, Christ Jesus. The government, the Kingdom of God. The family, the human race. The book is the Bible!"

The New World Crowd of Praisers

ANCIENT Babylon sat astride the river Euphrates and extended her imperialistic power over peoples, nations and tongues. So Satan's woman, mystic Babylon, has wielded its oppressive power over all mankind. Only Jehovah our God the Almighty could effect their deliverance by taking to himself his great power and again beginning to rule as universal King and destroying Babylon at the coming battle of Armageddon. The praise to him for beginning his reign by Christ in 1914 and for already effecting a deliverance of those who call on his name is already swelling from a multitude that grows with each passing year.

² The wrathful nations, though resorting to totalitarian methods, are unable to drown out Jehovah's praise. In fulfillment of Revelation 19:6 our ears can hear what is as the "voice of a great crowd and as a sound of many waters and as a sound of heavy thunders". Yes, we can hear them saying: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (NW) Since the sound of their voices is so mighty that it is likened to the sound of many waters and to thunder peals, terrestrial and celestial sounds, it suggests that an earthly class and a heavenly class are producing the mighty proclamation. The facts agree with this. The remnant of spiritual Israelites who are in line for the heavenly kingdom have been openly praising Jah or

Jehovah since A.D. 1919, when they were released from Babylon's power. They have since been joined by hundreds of thousands of believers whose hope is for an earthly destiny in the new world.

³ By devoting themselves unreservedly to God through Christ Jesus our Ransom-er they have become slaves of God and owe him their undivided service. The fact that the prophecy said that the great crowd whose voice is to be heard would be praising Jehovah makes it binding upon them to sound forth his praise. The prophecy must be fulfilled. In fact, the command to them to laud him comes from God on his throne and comes through his Son, the Lamb, who stands "in the midst of the throne". So it is written: "Also a voice issued forth from the throne and said: 'Be praising our God, all you his slaves, who fear him, the small ones and the great.'" (Rev. 5:6, 7; 19:5, NW) Jesus spoke of him as "my Father and your Father" and "my God and your God"; and Jesus and all the sheep who follow him fear God, rather than men or demons. Their fear of him is not a sickly dread created by Babylonish falsification of who and what Jehovah is, but their truthful knowledge of God discloses his praiseworthy qualities to them. They delight to commend him to all and to correct others' misunderstanding of him. "Publicly and from house to house" they let their praise of him be heard. They have no encomiums for the "golden calf" set up by the commercial

1. From whom is praise to Jehovah now swelling, and for what?

2. What is it we now hear in fulfillment of Revelation 19:6?

3. How are they his slaves and why are they bound to praise him? How do they praise him?

element of this world or for the political and military gods of the nations or for the religious gods and idols adored by Christendom and heathendom. They have turned their backs forever on Babylonish worship.

⁴ "Praise Jah, you people!" is what they cry all over the earth. They know the exclusive name of the Most High God and they point out his identity to all who do not know him. They show all the glory, fame and good promise that attaches to his holy name. Since they have taken up this cry, the world politicians and statesmen backed up by the religious clergy have set up a symbol of world domination. Before World War II it had the form of the League of Nations, but now it has the form of the United Nations. Political and religious efforts are being made to have all peoples idolize it and hope in it for their salvation. Quite recently, on September 7, 1950, the chief executive of the United States said: "The United Nations is our one hope to which we may look for a peaceful world."—INS dispatch.

⁵ However, the great crowd of slaves who fear God cannot be diverted from praising him. They know who their Deliverer, their Creator, their hope of everlasting life in the new world is. They have no misleading praises for the man-made political systems and rulerships of this world, no, for any part of modern Babylon. Their praise is of Jehovah's kingdom by Christ. They have no heart for world politics. They do not sully themselves by meddling in human politics. In this respect they hold to the true definition of clean worship of God: "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." (Jas. 1:27, NW) As ambassadors for God's kingdom, they offer praise of the theocratic government which they represent.—2 Cor. 5:20, NW.

WHY

⁶ The reverent slaves of God are under command to call upon all the people to turn from the praise of the gods, idols and mighty ones of this world to the praise of the Creator, Founder and Builder of the enduring new world. The reason for this is most urgent now, and they explain it to the people in these words: "Because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:6, NW) That explanation places before all the people and their earthly governments the paramount issue of all time, the universal sovereignty of the Most High God. That is to say, Who will rule the universe as rightful sovereign?

⁷ For 2,520 years, the length of the seven "appointed times of the nations", the rightful universal Sovereign, Jehovah, was not ruling any part of this earth, not even the so-called Holy Land of Palestine. But this is not now the case since 1914. So now it is eminently improper for any nation or person to do what seems right to just the human mind, as in the days when there was no visible human king in the land of Israel but "every man did that which was right in his own eyes". (Judg. 21:25) The mind unguided by God's Word and spirit is certain to be influenced by the world and its god Satan the Devil and hence to go wrong. Proverbs 14:12 says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The times of ignorance God once overlooked. But now ignorance cannot be

4, 5. What cry do they raise, and so for what are their praises?

6. What do they call upon the people to do now? Why specially now?

7. Why is it eminently improper now to continue every man doing what is right in his own eyes as in ancient Israel?

pleaded as an excuse for wrong action according to the human mind, particularly so now that He has raised up his witnesses in all parts of the earth and sends them out with the message of his established kingdom. (Acts 17:30) This is the time of judgment of the nations. This world will never return to the conditions that existed before 1914. For God's kingdom is here, and is here to stay!

⁸ All human governments, whether totalitarian or democratic or of any other political and social complexion, are being made to know that they can never ban Jehovah God from his decisive part in the future disposition of this earth. He may let them ban Jehovah's witnesses and their legal servant, the Watch Tower Bible & Tract Society and its scores of branches, but they cannot ban Jehovah. For that same reason they cannot destroy Jehovah's Word, the Bible, nor stamp out his witnesses. Were they permitted by sheer force to silence the testimony of his witnesses, he would make the very stones cry out. (Luke 19:40; Hab. 2:11) Since God's kingdom is now the rightful Challenger, the Kingdom issue must henceforth be pressed to a decisive finish, and Jehovah's reigning King Jesus Christ will press it that far. Doing that will mean the end of all the kingdoms and human rulerships of this world at the universal conflict of Armageddon: "There is no peace to the wicked," and there will be no peace between this world and God's established kingdom. In this interim of years between Satan's ousting from heaven and the coming battle of Armageddon, there has been no stabilizing of earthly conditions by man or by United Nations nor any restoring of "normalcy", and there will be none. But in this interim now soon to terminate God

is mercifully exercising patience in behalf of saving the people of good will. So the wise thing for the people to do is to take advantage of his patience and mercy and heed his Kingdom message, turn to him and his King as the only hope and then laud and magnify his worthy name.—2 Pet. 3:15.

HIS GOVERNMENT AN ABSOLUTE KINGDOM

⁹ From the proclamation God's praisers must make, let all men note that the only government which He promised to set up and which he has set up is a kingdom. This follows from the covenant for the Kingdom which he made with King David of Jerusalem and which he has never revoked. Yes, it is in fulfillment of the covenant which he made with his Son Jesus Christ, to give him this everlasting kingdom of the new world, and into which Kingdom covenant Jesus takes his faithful followers as joint heirs. (Luke 22:29, 30, NW) It is a kingdom, in which Jehovah God is the absolute Ruler, and it is not a democracy. So it is a Theocracy, and not a people's rule. Under this theocratic kingdom the people on earth must worship the Ruler as God, even as the King Christ Jesus and his joint heirs worship the Supreme Ruler as God. This is proper, because Jehovah is indeed the living and true God, and all mankind owe to him their existence and all of life's blessings, and notably their redemption from sin, condemnation and death by the sacrifice of his Son. Jehovah our God is the Almighty, and happy it is for mankind that such an all-powerful one as he has taken the reins of government of the earth. It takes an almighty one like Him to deliver groaning mankind from the crushing weight of the Devil's Babylonish organization.

8. (a) What cannot the nations ban, and hence what issue will be pressed to the finish? (b) Of what now should we take advantage?

9. What kind of government is it he sets up? Why is his almightiness fortunate for mankind?

¹⁰ Glad we can be that the new world is the one God, and not the politicians, has promised and that its government is an absolute kingdom, and that men on earth have nothing to say about it, except to pray for it, advertise it and commend it to others, if they so choose. God is compassionate toward mankind and will vindicate his ability to make something to his praise out of fallen mankind despite the Devil. And so God has let the human family that descended from sinful Adam and Eve remain, but he determined to set up a new government over it. When the righteous world in the garden of Eden passed because of sin's entry, he determined to bring back a world of righteousness, a new world. At his due time he founded that world or laid the foundation of it in the sacrificial death and resurrection of his Son Jesus Christ nineteen centuries ago. Now he has established the heavenly government for this new world, appointing his self-sacrificing Son to be its king. He has done this, although the most of earth's people have not wanted Jesus Christ as King, a fact which proves that this is not a democratic arrangement but a theocratic one and that the people are lying under the power of God's adversary.

¹¹ The people, even the majority of them, are no safe guide in this "present wicked system of things", because Satan is "god of this system of things" and is misleading the entire inhabited earth. Democracies had their origin in pagan Greece which adopted Babylon's religion; and if democracies or people's republics were the final ones to determine the future for all mankind, our earth would never have Jehovah as King nor the anointed Son Jesus Christ as his royal representative on the

throne. Originally theocratic rule obtained in the garden of Eden. Then the move for popular self-rule was advocated and started. Adam and Eve asserted themselves against theocratic law and in accord with the Serpent, who became the "god of this system of things". The asserting of popular self-rule brought sin and death into the earth. God's rule by his Son Jesus Christ means eternal life in a sinless new world. To the Supreme King over all the universe everybody who wants life and perfect government must now tender his allegiance through Jesus Christ.

¹² Fallen mankind has proved itself incapable of self-rule. Yet every makeshift is being resorted to and applied by Christendom in order to oppose and avoid having Jehovah God as King by Christ Jesus. What is the result since 1914? Everywhere the people continue to suffer. They share the guilt in perpetuating their own sufferings. Their gods are failing to bring in relief. The sole hope for relief is in the divine government. Let the people stop calling upon their false gods and idols for relief. Since our God Jehovah the Almighty now rules as king, it is entirely out of order to worship other gods and creature-made idols. He will not tolerate any false worship in the new world. So why not praise and serve him as King without delay?—Ps. 135:1-5, 15-18.

¹³ How strange it is that earth's inhabitants do not want as their King the Creator of the earth and of man upon it! Not the men of this atomic age, but God is the One who pre-eminently knows how to run the earth and can regulate it for mankind's good, keeping a perfect balance between all forces in and about the earth. Satan the Devil has misused all these forces. He has exercised only the "means to

10. What further shows this is a theocratic arrangement, and not a democratic one?

11. What original action shows that popular self-rule is not the way to good government and life?

12. What is the sole hope for human relief, and what worship is entirely out of order now?

13. Why is Jehovah, and not Satan, pre-eminently the one qualified to run the earth and its inhabitants?

cause death". There is no life in him or through anything he has established. As "ruler of this world" and as "god of this system of things" he has failed. It has not meant life or good government for us, but the direct opposite. (Heb. 2:14 and John 12:31 and 2 Cor. 4:4, NW) In Eden he had been anointed as the "covering cherub" and was then "perfect in [his] ways". But when he set out to exercise world control independent of Jehovah's universal sovereignty, then iniquity was found in him. By advocating human self-government apart from God he led Adam and Eve into rebellion and sin. Almighty God drove the rebels from Eden, but did not displace the unfaithful cherub (now Satan the Devil) from being an invisible power over mankind. God let him carry on in the false position into which he had deceitfully wormed his way over mankind. —Ezek. 28:13-19.

¹⁴ Despite such advantageous position over mankind, Satan has failed to prove his right and worthiness to universal sovereignty or his ability to turn all men and women against Jehovah's universal sovereignty. Satan has failed to prove himself able to offer something better than what Almighty God originally made and provided for mankind. After these six thousand years of satanic domination of earth what the wicked one promised in Eden through Adam and Eve's rebellion against Jehovah's universal sovereignty has not materialized. The type of human government that he started with Nimrod at Babylon, the birthplace of all worldly kings, has failed to give the people satisfactory administration of their affairs. The consequences of following the ways of the false god Satan and of defying and ignoring the true God Jehovah and his Christ have been heart-breaking trouble and death.

14. Despite his advantage, how has Satan failed?

EXTOL THE UNIVERSAL KING

¹⁵ Now a life-giving change is under way. The settling of the age-old issue of universal sovereignty will shortly take place at Armageddon. Jehovah our God the Almighty reigns now as King of earth and heaven. He is the Conqueror who has ousted the Devil from heaven and will shortly destroy that one's world and create a new world of life and joy. So let all who long for life, peace and righteous government forsake this doomed world and declare themselves Jehovah's subjects. It is only reasonable that all normal persons should want to seek the favor of the new King, especially if all must eventually submit to his rule or perish. Common sense dictates this as the wise course, because it is for one's benefit and glorifies God. It upholds Jehovah's universal sovereignty against the false charges and assaults of the Devil. As Jehovah's witnesses keep on preaching the Kingdom gospel, more and more people hear the sound of the great crowd saying: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." It is high time for every hearer today to act upon this call to praise him as King, their personal King whom they have chosen to worship and serve forever. Let all begin living and speaking as now being under his kingdom. Throughout the earth let them unitedly praise him as a society of people who give full allegiance to his everlasting kingdom.

¹⁶ The prophecies pertaining to this awesome time are aglow with announcements of Jehovah's reign begun and with divine decrees on what is now the right thing to do. In exalted strains Psalm 99:1-5 announces: "Yahweh [or, Jehovah] hath become king, let the peoples tremble, he is

15. Why is it the wise course to seek Jehovah's favor now, and upon what call by a great crowd should all hearers act?

16. What does Psalm 99:1-5 announce and call on people to do?

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, holy is he! Yea with the strength of a king justice he loveth, thou hast established equity, justice and righteousness in Jacob thou hast wrought. Exalt Yahweh our God and bow down at his footstool, holy is he!"—Ro.

¹⁷ Jehovah is enthroned on the cherubim who uphold his sovereignty. Among those cherubim is not the one who was the "anointed cherub that covereth" in Eden. For transforming himself into Satan the Devil he has been ejected from heaven and is not now supporting the divine throne. No, but he has been made the footstool for the feet of Jehovah's King Jesus Christ. Jehovah's becoming king and enthroning his Son among the cherubim to be king of the new world is an event powerfully affecting our earth. No wonder it has been shaking, figuratively speaking, since 1914! The foundations upon which its human society has rested for six thousand years are tottering. Its nations God has put on judgment to make them show their attitude toward his King and his kingdom for which Christendom has hypocritically professed to pray. Now is no time for truly God-fearing people to follow the worldly political and religious leaders in ignoring and defying Jehovah's rule as king. It is a time for the people to tremble.

¹⁸ Let earthly society of Satan's dominion go on writhing in anguish for stubbornly refusing divine rule. As for us who

17. Over whom is Jehovah enthroned? How has his becoming king affected the earth, and what is it time for people to do?

18. What does Psalm 96 command us to say among the nations?

have hope of life in the new world, whether in the heavenly kingdom or in the new earth, we will rejoice and exult as loudly as peals of heavy thunder and as the roaring of many waters. For Jehovah has preserved unshaken the foundation of the new world and has now established the Theocratic Government for it in the mighty hands of Jesus Christ. Shortly the removal of the Devil's old world will follow as a certain consequence at Armageddon's war of vindication, and the new earth will be established on the foundations of everlasting righteousness. We delight now to obey the prophetic command for this glorious time: "Bow down to Yahweh [or, Jehovah] in the adornment of holiness, be in anguish at his presence all the earth! Say among the nations, Yahweh hath become King. Surely he hath fixed the world, it shall not be shaken, he will judge the peoples with equity. Let the heavens rejoice and the earth exult, let the sea roar and the fulness thereof."—Ps. 96:9-11, Ro.

¹⁹ This prophetic command determines for us our message and states our commission of service. So, come what political, social, religious and other changes may in 1951, yes, come what persecutions and repressive measures may against Jehovah's people and their message, our commission and our message remain unchangeable. Likewise our determination will remain unchanged. In behalf of the Theocracy's increase we will continue by all God-given means to raise the Hallelujah cry: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king."

19. What are we determined unchangeably to do, and despite what?





● Regarding the term "brethren" at Matthew 13:55, does it mean spiritual brethren, fleshly brothers, or cousins of Jesus?—J. P. T., Spain.

Jesus had entered his native territory and amazed his acquaintances with his wisdom and mighty works, and they asked in astonishment: "How came this man by this wisdom and miracles? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? And his sisters, are they not all with us?" (Matt. 13:54-56, *Dy*) The very setting shows that these townsmen were speaking of a fleshly, family relationship. They had known Jesus for years, had known his mother, and his brothers and sisters; so how comes this big change in him all of a sudden? They even name his brothers. The circumstances rule out any possibility of their having spiritual brethren in mind. (Mark 6:1-4, *Dy*) The apostle John makes distinction between Jesus' natural brothers and his disciples or spiritual brethren, saying: "He went down to Capharnaum, he and his mother, and his brethren, and his disciples." (John 2:12, *Dy*) John 7:3-5 also makes this distinction and goes further by saying, "Neither did his brethren believe him." (*Dy*) Certainly such unbelievers could not be spiritual brethren; they must have been brethren after the flesh. However, after Jesus' death and resurrection his natural brothers did become believers, as several scriptures show. (Acts 1:13, 14; Gal. 1:19; Jude 1) Adding more evidence, we read: "As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said to him: Behold thy mother and thy brethren stand without, seeking thee. But he answering him that told him, said: Who is my mother and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother." (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21, *Dy*) Jesus was contrasting the natural relationship and spiritual relationship, showing

that the spiritual was stronger and more important. If the brethren standing outside with his mother had not been his fleshly brothers his words would have been meaningless and without any point.

Also, this situation indicates that these brothers were not cousins. If they had been cousins it would mean that Jesus would have replied, "Who are my cousins?" And it would make him say, as he stretched forth his hand toward his disciples, "Behold my cousins." No, Jesus was not talking about cousins or any relationship other than brothers. It is well known that Jesus taught that he and his disciples were spiritual brothers, not cousins or some other more distant relatives. It is the Greek words *adelphós* and *adelphé* that are translated "brothers" and "sisters", and are used for both natural and spiritual relationships. When the relationship is more distant, as in the case of cousins, the Greek word used is *syngenés*. It is the one used in the feminine gender at Luke 1:36, where the angel of God said to Mary: "Behold thy cousin Elizabeth." (*Dy*) But this Greek word for cousin or kin or relative is never used in connection with Jesus' brothers James, Joseph, Simon and Jude, but always the Greek word *adelphós*, meaning brothers. That Mary did have other children after Jesus' birth is indicated by Luke 2:7 calling Jesus Mary's "first-born son", implying that there were others born later on. Also, Matthew 1:25 (*Dy*) says concerning Joseph and Mary: "And he knew her not till she brought forth her firstborn son: and he called his name Jesus." This clearly indicates that Joseph did "know" her afterward, and that he fathered her other children.

● Does Jeremiah 10:3-5 refer to the erection and trimming of Christmas trees?—C. M., Washington.

Jeremiah 10:3-5 reads: "The customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go." This scripture cannot be properly applied to cutting down evergreens, building bases to hold them upright, and decorating them with gold and silver tinsel or other ornamentation. Jeremiah 10 is exposing the folly of worshiping idols. Men made such idols by felling a tree, lopping

off the branches, and hewing and carving the remaining trunk into the shape of the desired image. This they would then plate or overlay with gold and silver. As the account states, "The core of their idols is but timber, overlaid with beaten silver brought from Tarshish and with gold from Ophir." (Vss. 8, 9, 47) Being shaped in the form of some living creature or supposed god, they might be expected by their superstitious worshipers to have some power of expression or movement or ability to deliver in time of stress; but their utter failure to do anything draws derisive taunts: "Idols are like scarecrows in a field, they can-

not say a word; they have to be carried, for they cannot move a step. Have no fear of them; they cannot hurt you—no, nor help you!" Next the account speaks of Jehovah's great power, then continues: "It strikes man dumb and senseless; the goldsmith is ashamed of his carved image, his metal image is a futile thing. There is no breath of life in idols; they are a vain delusion, they break down when the test arrives." (Vss. 5, 14, 15, Mo) Hence it is clear that Jeremiah 10:3-5 does not refer to decorated Christmas trees, when we view these verses with their context and with the historical background of that time in mind.



Anna, the Aged Prophetess, Sees Jesus

THE disciple of Jesus, Luke the physician, in writing to one Theophilus, states: "I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent Theophilus, that you may know fully the certainty of the things which you have been taught orally."—Luke 1:3, 4, NW.

¶ In giving us this logically arranged history of the life of Jesus we find that Luke not only follows a strict chronological order, but also gives us many bits of history of the life of Christ Jesus which are not recorded by the other gospel writers. Perhaps most important among these is his record of the later Judean and Perea ministries of our Lord. However, we are also appreciative of his care in giving details regarding the birth and early infancy of Jesus. For without his record we would not have the circumstances relative to the birth of John the Baptist, the sayings that Mary and the angels uttered, the record of the shepherds' visit to the manger; and except for him we would not have the description of the temple scene, where among others Anna, the aged prophetess, saw the child Jesus.

¶ According to Luke, Anna was the daughter of one Phanuel and of the tribe of Asher. Being a prophetess she had the gift of the holy spirit in a special sense. After living with her husband for seven years she became a widow and was now 84 years old. In spite of her advanced age she "was never missing from the temple, rendering sacred service night and day with fastings and supplications". No ques-

tion about it, Anna had a keen appreciation of the blessedness that came with service in the house of Jehovah. Her actions told all, that she, like David, had but one thing to ask of Jehovah, that she might dwell in his house all the days of her life, "to behold the beauty of Jehovah, and to inquire in his temple."—Ps. 27:4, AS.

¶ At the very hour that Joseph and Mary brought Jesus into the temple Anna "came near and began returning thanks to God and speaking about the child to all those waiting for Jerusalem's deliverance". (Luke 2:36-38, NW) As the angels had done forty days before, Anna was bearing testimony to him who was to be the savior of the world. (Luke 2:8-15) Doubtless, like Simeon, she had been longing, praying and waiting for the One who was to deliver Israel, and the good news that this was the One was too good to keep.

¶ How different Anna was from the practitioners of orthodox religion! How many of them would keep on rendering sacred service night and day at the age of 84? They would have asked for a pension long ago. Anna set a good example (even as did Paul the aged, some sixty or seventy years later) to all servants of Jehovah who are advanced in years. Regardless of how old one may be he is not too old to devote his life to the sacred service of Jehovah; nor is he ever too old, once in that service, to witness to the King and Kingdom as opportunity affords. Those rendering such service now can testify to Jehovah's blessing upon them, even as Anna back there was specially blessed.

AN "EXCLUSION CLAUSE" RECOMMENDED

Dear Brethren:

The May 1st and 15th *Watchtowers* on blood transfusion move me to write of my recent experience while on duty as a special nurse in one of the large hospitals.

On the 13th post operative day, it was determined to subject this patient to blood washing, consisting of withdrawing two pints of blood and replacing it with two other pints. This operation was performed in the room by internes on laboratory service and repeated on the following day, when this amazing incident occurred.

Let those who think there is no danger to the donor take heed. At this second blood-stream flushing while withdrawing the second pint of blood, the flow from patient to vacuum bottle suddenly and unexplainably reversed itself, and when noticed a column of air was about to enter the vein. The doctor quickly disconnected the tube at the needle, and on reconnecting it behaved normally for a few minutes but then

reversed again and the doctors abandoned the attempt to withdraw more, replacing rapidly with other blood. This patient who had previously received thirteen pints of blood, eight of which were on the day and first night of operation, died on the 16th post operative day in spite of or because of receiving a total of seventeen pints of strange blood. Many veins were occluded and riddled as a sieve by almost continuous puncturing for laboratory test and feedings of blood or glucose.

Be it known that it is becoming more prevalent to give blood transfusions during quite simple operations, and the only knowledge the patient may have of it is when asked to have friends and relatives replace it in the blood bank. To avoid this an exclusion clause should be inserted in the hospital release contract before signing for operation. I carry identification card in my wallet marked "No blood transfusion" in red ink and bearing my signature.

Theocratically yours,

SHARING IN THE FINAL WITNESS

Shortly before he was impaled Jesus counseled his apostles, "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." The time for the accomplished end of this wicked system of things is very near, and the servants of God are giving the final witness in every corner of the earth. What a privilege it is to have a share in this momentous work! Since you have now learned something of God's gracious provisions for those who act in harmony with his will, wouldn't you like to share in spreading this good news? For January Jehovah's witnesses have as their service theme, *Sharing in the Final Witness* (Matt. 24:14, NW). During the next four months they will offer a year's subscription for this Christian journal, *The Watchtower*, on a contribution of \$1.00. Every new subscriber will also get a premium of three interesting booklets. Why not share in the final witness by calling the attention of your neighbors to the significance of the times in which we live and offer them a subscription for *The Watchtower* to aid them further to learn of God's requirements? The local company of Jehovah's witnesses will be glad to assist you; or write to us and we will furnish you with additional instructions and forms for reporting your activity.

NEW WORLD TRANSLATION

The *New World Translation of the Christian Greek Scriptures*, first released to the public on Wednesday, August 2, 1950, during the international assembly of Jehovah's witnesses in New York city, answers a long-felt need for an accurate and dependable translation of the Greek Scriptures. Done in modern speech, it is just as understandable to present-day readers as the original writings of Christ's disciples were understandable to the simple, lowly readers of their day. It is not a revision of any previous work, but is a new rendering from the original Greek text, using primarily the standard text of Westcott and Hort. To insure accuracy the translation is as literal as modern English usage permits. One of its outstanding features is the use of God's given name Jehovah throughout. There are copious marginal references, chain references, footnotes, an enlightening foreword, an appendix, maps and illustrations. This new translation presents the Greek Scriptures in all their purity and is worthy of the close study of even the most critical student. A copy will be sent you, post-paid, on a contribution of \$1.50.

"WATCHTOWER" STUDIES

Week of January 21:

Praise to the New World's Founder, ¶ 1-19.

Week of January 28:

Praise to the New World's Founder, ¶ 20-23; and The New World Crowd of Praisers, ¶ 1-19.

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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. 3:15-17, NW.

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