The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1951
Semimonthly

WILL THE STONES HAVE TO CRY OUT?

NOT REMAINING SILENT ON THE WORLD'S DOOM

HATED FOR HIS NAME

THEOCRACY'S INCREASE IN CHINA

JOHN, THE BELOVED APOSTLE

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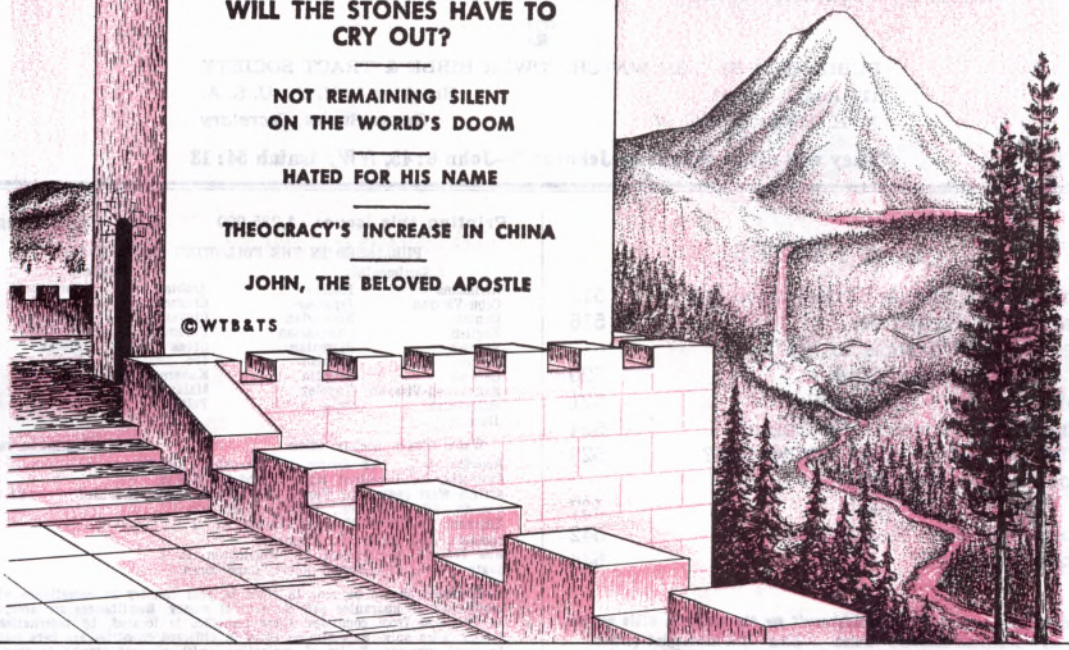

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
Em – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Translation
Ro – J. B. Rotherham's version
RS – Revised Standard Version
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Announcing JEHOVAH'S KINGDOM
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CHEAP TALK VERSUS TRUE PRINCIPLES

WHATEVER famines and shortages may afflict the world, there is no scarcity of words. "Talk is cheap," goes the saying, and it was never more true than now. Diplomats gather from four great powers and consume months trying to decide what to talk about at a more important meeting. In a few weeks' time the controversial MacArthur hearings run up a staggering transcript more than twice the length of the Bible.

Think of the pyramid of promises compiled in a single political campaign. Remember the cry of World War I, "Make the world safe for democracy!" and the chant of World War II, "Four Freedoms." Today democracy is more in jeopardy than ever, and totalitarian denial of free speech and worship as well as fear and want stalk the earth. Federations of nations rise and fall as men preach unity and treaties are torn to shreds. Talk of morality fills more time and space than ever, while immorality enjoys its greatest heyday. Plainly, along with the corroding riches the world has heaped up flowery sayings as security for the last days.—Jas. 5:1-5.

Christ Jesus taught: "Stop storing up for yourselves treasures upon the earth, . . . store up for yourselves treasures in heaven, . . . For where your treasure is, there your heart will be also." Those who spend their lives making, following and believing worldly political promises must certainly have placed their hopes upon such system of things. Yet such ones usually profess to likewise serve God and repeat the "Lord's prayer" for his coming kingdom. Therefore they must be judged by God's Word, which they claim to follow. At once Jesus' warning comes to mind: "You cannot be slaves to God and to Riches."—Matt. 6:19-21, 24, *NW*.

So God's Word rejects the maneuver made popular by politicians, "playing both ends against the middle." One either is in harmony with God's purposes or is not. If he is, he will preach them as Jesus did and live up to the requirements of Christianity as Jesus did. Jehovah God will have it known that he accepts no blame for the political, religious, social and moral collapse of this old world.

Jehovah's Word, the Bible, is a masterpiece of epitome, wasting not a syllable as it unfolds to mankind the universal purposes of the Creator. Likewise, God's servants 'let their words be few' in making personal vows and promises, but speak out of their hearts' abundance in preaching world-wide God's kingdom promise. (Eccl. 5:1-6) What they read in God's Word they believe; hence they follow it in their lives and avoid immorality, empty speeches and deception from false promises.—Matt. 12:34; 1 Cor. 6:9, 10; 2 Tim. 2:16.

Worldly principles and promises, long in words but short in life span, wither and fade. "But the word spoken by Jehovah endures forever."—1 Pet. 1:25, *NW*.

HATED FOR HIS NAME

JESUS CHRIST unquestionably brought the greatest message of peace, joy and human contentment ever introduced to the ears of men. However, he nowhere promised his followers favor with this world or even humane treatment from it. Plainly telling them what to expect, he pointed out: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name."—Matt. 24:9, *NW*.

By the year (A.D.) 64 Christianity was prominent throughout much of the Roman Empire, including the capital city Rome itself. Their individual characteristics, form of worship and steadfast refusal to compromise thereon had made the Christians sure targets of hostility and ridicule. That year, the tenth in the reign of Emperor Nero, Rome was swept by a conflagration so great it is yet the object of poetry and legend. When the fire had subsided, the great slum areas of the proud capital lay in either part or total ruin. Nero's subsequent bounties for the homeless and energetic rebuilding program could not subdue the growing suspicion that he was the incendiary of his own capital. Looking for a handy scapegoat to divert attention, the harried emperor hastened to publicly pin the blame on the unpopular Christians. Thus began an era of ten major persecutions against Christians by various emperors of Rome over a period of nearly three hundred years.

THE TEN PERSECUTIONS

Nero saw to it that the first of these terrible persecutions set the pace for the rest. At once he caused Christians to be rounded up, summarily condemned and put to death in the most barbaric manner conceivable. Some were thrown to the fierce beasts in the public arena, others were sewed in animal skins and left to the fury of wild dogs, many were crucified, and still others were garbed in combustible materials and ignited to become human torches lighting the gardens of Nero by night. It was in this persecution that the apostle Paul was martyred.

Brief respite followed the death of Nero, but by the latter years of the first century the second great persecution, under Emperor Domitian, flared up. It is said that in the year 95 alone some 40,000 suffered martyrdom. Like Nero, Domitian is found of demented traits. Earlier he had slain his own brother and a number of Roman senators. One of his decrees commanded the death of all of the lineage of David. In this ruler's persecution a number of prominent Christians suffered, including, according to Blanchard in his *Book of Martyrs*, the Timothy to whom Paul wrote two canonical letters. Also, it was in this period that John, last living of the twelve apostles, was exiled to the isle of Patmos, from where he recorded the inspired Bible book of Revelation about A.D. 96.

After Domitian the brief thirteen-month

reign of Nerva provided a refreshing bridge into the third great period of trial by Roman fury. In Emperor Trajan's reign hate kindled the fires anew.

A Christian widow, refusing to sacrifice to the emperor, was hung by the hair and then drowned in a river. Phocus, a Christian overseer, was thrown first into a hot limekiln, then into a scalding bath until he died. Another, Ignatius of Antioch, was scourged by fire, had his flesh torn by red-hot pincers and was finally ripped to pieces by wild beasts. Trajan's successor, Adrian, persisted in this till his death A.D. 138, when he was succeeded by the relenting Antoninus Pius.

But again peace could be only temporary. Came the year 162 and the fourth wave of attrition, under the strong pagan Marcus Aurelius Antoninus. Under this ruler Christians, regardless of sex, were subjected to the most inhuman treatment to that date. Noted members of the Christian church like Polycarp and Justin went steadfastly into death. Added horrors like the red-hot torture chairs failed to destroy the Christian faith.

The fifth persecution was largely a local affair, breaking out spasmodically in various parts of the empire where existing laws against the Christians were irregularly enforced. The emperor, Severus, invoked no new mischief by law, evidently due to his affection for the Christian doctor who had cured him of a dangerous ailment.

A.D. 235 the sixth oppression fell upon the Christians during the reign of Emperor Maximinus. This time numberless Christian victims were slain without any trial whatsoever and their bodies were often piled in heaps without so much as a decent burial. It is said that this persecution stemmed from Maximinus' great hatred for his predecessor, Alexander, who had sheltered the Christians. Under Decius, A.D. 249, the seventh persecution was inaugurated. This assault spread throughout the empire, spared neither age nor sex, and contrived to introduce torture unique to all that had gone before it.

CHRISTIANS ENDURE AND WIN

A young Christian man in Asia on receiving the demand to sacrifice to Venus, replies stoutly: "I am astonished you should sacrifice to an infamous woman, whose debaucheries your own historians record, and whose life consisted of such actions as your laws would punish. No, I shall offer the true God the acceptable sacrifice of praises and prayers." For this he is broken on the wheel, then beheaded. Julian, native of Cilicia, is bound in a bag with serpents and cast into the sea. Two former heathen priests, converted to Christianity, make many converts, suffer arrest during this persecution and, refusing to renounce their faith, are burned alive. The noted presbyter, Origen, is seized and imprisoned and only the death of Decius prevents his execution. War with the Goths diverts the attention of the successor, Gallus; but afterward, when plagues strike the empire, universal sacrifices to the gods of Rome are ordered. This causes more Christian slaughter, this time at the hands of local mobs and magistrates.

Still no rest! In April, 257, under Emperor Valerian, an eighth persecution opened. This wave added untold martyrs to the list as well as more fiendish tortures. This onslaught was leveled chiefly against the overseers and responsible ones in the Christian church, the design being to break up the ranks by destroying the leadership. Foremost among those victimized at this time was Cyprian, overseer of Carthage. Respected as well as he was known by the local Roman officials, he was not tortured to force a recantation, and

the most painless death at their disposal, beheading, was provided him.

A.D. 274 Emperor Aurelian proclaimed a ninth persecution. It flared briefly, but quickly died with the slaying of the emperor at the hands of his own domestics.

Diocletian assumed the crown A.D. 284. At first he seemed friendly to the Christians, but in the year 303 he gave in to persuasion and opened the tenth persecution, probably the most ferocious of all. Suffocation by smoke, forcible drinking of melted lead, mass drownings and burnings, breaking on the rack of men and women alike ran the empire with blood. In a single month 17,000 were slain. In the province of Egypt alone, 144,000 such professed Christians died by violence in the course of this persecution, in addition to another 700,000 who died as a result of fatigues encountered in banishment or under enforced public works.

Diocletian's abdication in 305 left the empire divided among six emperors. Constantine murdered his way to supremacy in the west and ceased the persecutions, with the aim of forming a fusion religion between Christian and pagan, thus strengthening the unity of his people.

What was typified by these ten persecutions by no means ended with them. The Devil's vicious assaults by violence against Christianity continued through the Dark Ages, the Reformation and right into the present days. Only the hand of the persecutor, not the basic reasons for persecuting, has changed. To find what those issues were and are, hear how those early Christian stalwarts gave firm answers to questions still asked by modern-day "Caesars".

PAYING TO GOD AND TO CAESAR

When pressed by the Roman proconsul to deny Christianity or, finally, to at least "persuade the people" so that the government could release him without losing face, the aged overseer, Polycarp, replied: "To you I felt myself bound to render an account, for our religion teaches us to treat the [civil powers] with becoming reverence, *as far as is consistent with our salvation.* But as for those without, I consider them undeserving of any defense from me." The mob then denounced him as "the enemy of our gods", betraying religious prejudice as their base motives.

In the year 200, two Christians before the proconsul Saturninus upheld their faith, to which the official stated: "We too are pious, and we swear by the genius of the emperor, our Lord, and we pray for his welfare, which you must also do." One answered: "I know of no genius of the ruler of this earth, but I serve my God in heaven, whom no man hath ever seen, nor can see. I have never stolen anything from any man; I pay scrupulously all the taxes and tributes which are due from me, for I acknowledge the emperor as my ruler, but I can worship only my Lord, the King of kings, the Lord of all nations."

The Christian stand of complete separateness from the world and its systems stood out in refusal of military service as in the case of the young Christian Maximilian, who protested that he had taken the badge of Christ and could not as well accept that of the world. Again, there is the instance of the centurion Marcellus, who, already a soldier, as a Christian refused to worship the idols and the state, thus publicly threw aside his insignia and suffered death.

It must be noted that even the harsh, totalitarian government of ancient Rome saw fit to cover its persecutions with false charges against the victims, as if it quailed at killing them openly for no other reason than "their religion". Summarizing the many excuses such as 'insulting the gods of Rome', 'renouncing the emperor,' 'non-

compliance with military duty,' etc., the edict closing the tenth persecution in 311 declared by way of justification that the oppressions had been used to cause Christians to return to 'the old traditional religion of their fathers' and thus end the following of their 'own devices'.

OVERCOMERS FOR A NEW WORLD

Everything was done to paint the Christians in an unfavorable light. Though falsely charged with burning Rome in Nero's day, Tacitus informs us, they were then convicted more for the charge of 'hating the human race'. True, they were outspoken, openly proclaiming the coming destruction of the godless world system. Their materially-minded enemies called them 'gloomy and austere', and charged that they sought to bring about an immediate fulfillment of their prophecies through seditious overthrow of the authorities. The government was far more anxious that they should recant than that they should suffer, possibly because of the blight these innocent lives cast upon Roman history. Even when convicted, Christians still held the choice of life (by compromise) or death in their own hands. For every imaginable evil, be it earthquake, plague or flood, Christians were sure to receive the blame from the superstitious Romans who fancied these to be sure tokens of the anger of their gods over the very existence of the Christians. But for all of this, it is noteworthy that many pagans, even officers in the army, were converted to Christianity by the unwavering faith of the Christians while enduring the cruelest torture.

Fighting opposition, they kept going forward; their worship banned, they continued their assemblies, though often in the recesses of underground cemeteries, the catacombs. Just as true of pre-Christian witnesses of Jehovah God described by Paul's letter to the Hebrews, so were these faithful ones ' . . . stoned . . . sawn asunder . . . slaughtered with the sword . . . in want, in tribulation, under ill-treatment; and the world was not worthy of them. . . .'—Hebrews 11:37, 38, *NW*.

And is it the same today? The experiences of Jehovah's witnesses would seem to prove it so. In the same manner as with Christians of the first few centuries they have been falsely labeled as seditionists, Nazis, communists, capitalist American spies, and generally 'haters of everything', depending upon where they happen to be and whatever will make them the most readily unpopular. But the facts prove their accusers the haters and their acts simply a fulfillment of part of Jesus' great prophecy for these last days: "You will be hated by all the nations on account of my name."

Before and during World War II, these faithful Christian witnesses endured mobs, beatings and imprisonment in democratic lands; and unflinchingly faced the headsman's axe, gallows and torture chambers of Nazi concentration camps. Since the war they have been banned, scourged and killed in communist countries and have seen violence in supposedly "free" lands, such as Greece, mount to the point of pushing them before the firing squad. It cannot be different while we are under the same system of things that murdered Christ Jesus and vainly tried to drive his early followers from the face of the earth.

Still, this ill-treatment does not deter men of good will from assembling with the only truly joyful people on earth, who glory not in persecution but in the vindication of their God. True to their God and their own experience, they point seekers of peace and joy not to the old system of things. They proclaim Jehovah God's new world!

Remaining Fearless to the Accomplished End

TROUBLES and calamities have come upon this generation like a torrential downpour, flooding and overwhelming earth's inhabitants with great fears. But the torturing memory of past troubles is not as great for them to bear as the fear of the future. Amid such world perplexity and distress, faithful Christians are faced with other fearful problems, for as "the children of light" they are intensely persecuted by the wicked elements of this dark, satanic world. Darkness hates the light. (John 3:19-21; 12:36) Nevertheless Jehovah counsels his people not to be discouraged or frightened.*

There is good reason why God's people are told to be fearless. They are sent to a stiff-necked, hardhearted and rebellious people, to Christendom and her allies, and to these they are commanded to declare God's message of warning, not diminishing a word of it. (Ezek. 2:1-8) The time is short, the final end of this system of things is near; consequently there is no time for hesitation, timidity or inactivity. For the Lord's people to draw back, soft-pedal, or fearfully quail before the enemy would eventually mean their destruction. "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe." Fear is an expression of selfishness, whereas "there is no fear in love, but perfect love throws fear outside".—Prov. 29:25, *AS;* 1 John 4:18, *NW*.

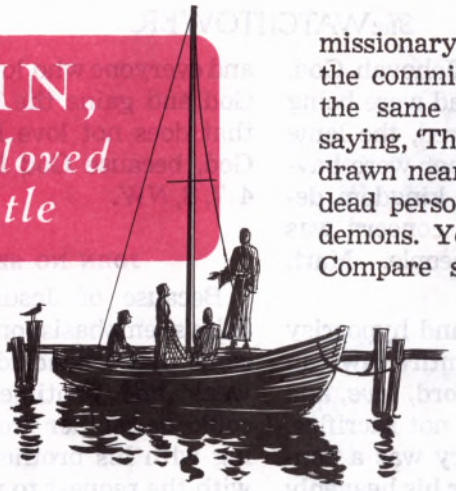
Fear prevents progress, brings stagnation, cripples activity, and enslaves the mind in a state of anxiety and worry. The truth, on the other hand, sets one free from such fears. It is therefore love for Jehovah God and love for his precious Word of truth that will free the servants of God from the fears of this troubled atomic age. Hence, it is most important that you meet together for regular study of the Bible with the Lord's people. Your love for God is proved by your works of love. Consequently, have a share with Jehovah's witnesses in giving this final testimony to the people of all nations before the final war of Armageddon breaks.

And as you go forward and engage in proclaiming the glad news to others that the theocratic kingdom is man's only hope, do not go in your own strength or power. No one is so strong he can stand up by himself against the onslaughts of the demons. Stay close to the Lord and his organization. Look and pray to him for grace and strength. Remember what the prophet wrote: "The everlasting God, Jehovah, . . . fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. . . . they that wait for Jehovah shall renew their strength." Remember what the apostle says: "My God will fully supply all your need to the extent of his riches in glory by means of Christ Jesus." Remember what the Almighty himself says: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee." Therefore, "Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."—Isa. 8:13; 40:28, 29, 31; 41:10, *AS;* Phil. 4:19, *NW*.

What an unspeakable reward will go to those remaining fearless to the end! Not only will they see the wicked completely destroyed, but they will also live on into the new world free of all fears and troubles.

* This subject is discussed at great length in *The Watchtower*, March 15, 1950.

JOHN, *The Beloved Apostle*



TO THE Christian familiar with his Bible, the names of the various apostles immediately bring associations with them. Matthew, the tax collector; Thomas, the doubter; Peter, the apostle with the keys; Paul, the apostle to the Gentiles; Judas Iscariot, the betrayer. And the apostle John? The beloved apostle.

John was among the first four, all fishermen, called by Jesus to be his disciples. At the time Jesus called him he and his brother James were busy repairing nets in a boat with their father Zebedee. (Matt. 4:21, 22) When called by Jesus John did not ask, What will happen to my father's fishing business? How shall I provide for myself if I become Jesus' follower? Neither did he ask for time to first think it over. No, he immediately left his father and his fishing business and started on his career as a fisher of men.

What a new life thus opened up to John! What a privilege was his to be in such intimate association with the long-looked-for Messiah; with the One who had been with Jehovah God since of old, before anything or anyone else was created; to be with the One who was the firstborn of all creatures, and by whom all other things came into existence! (Prov. 8:22-30; Col. 1:15; John 1:3, *NW*) What valuable training he, in common with the other disciples, received as daily he listened to Jesus' preaching and accompanied him on his missionary tours! And then to be given the commission and power to carry on the same work! "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free." Compare such work with mending nets? Never!—Matt. 10:5-15; Luke 8:1, *NW*.

John is generally considered as having been the youngest of the twelve, and not without good reason. Not only did he evidently survive the rest, but in the Scriptural accounts, whenever he is mentioned with one, two or three others his name always comes last. John was one of the three disciples whom Jesus repeatedly preferred over the others, as at the raising of the daughter of Jairus, at the transfiguration scene, and in the garden of Gethsemane. (In later years Peter and John, along with James the brother of Jesus, were referred to by Paul as being like pillars in the church.)—Matt. 17:1; Mark 5:37; 14:33; Gal. 2:9.

Not only was John among the favored, preferred few, but Jesus put him in a class by himself by bestowing special affection upon him; so much so that John repeatedly refers to himself as the disciple Jesus loved. John occupied the bosom position of his Master at that last passover together and to him Jesus commended his mother the following afternoon. Why did Jesus thus prefer John?—John 13:23; 19:26; 20:2; 21:7, 20.

Jesus had come to the people bearing the name of Jehovah, but who instead of worshiping Him were steeped in tradition. They were merely going through the outward forms of worship, while their hearts were far removed from Jehovah. And their religious leaders had as little love for their

fellow men as they had for Jehovah God. What cared they that the dead were being raised, lepers were being cured, the lame were being healed and the poor were having the good news of God's kingdom declared to them? Their chief concern was their reputation among the people.—Matt. 6:1-8; 11:4-6; Mark 7:1-15.

Jesus exposed their folly and hypocrisy and showed them that the entire law can be summed up in just one word, *love,* and that God wanted mercy and not sacrifice. In fact, Jesus' entire ministry was a continuous expression of love, for his heavenly Father and for his fellow man, both by word and by action. From the writings of John it is apparent that he keenly appreciated this emphasis that Jesus placed on love. No wonder, therefore, that Jesus found in John a closer kinship, a more harmonious meeting of the mind and heart than he found in any of the others.—Matt. 9:13; 22:37-40.

Note the following examples bearing out the point above made: "For God loved the world so much that he gave his only-begotten Son." "You also ought to wash the feet of one another." "By this all will know that you are my disciples, if you have love among yourselves." "If anyone loves me, he will observe my word, and my Father will love him, and we shall come to him and make our abode with him." "This is my commandment, that you love one another just as I have loved you. No one has love greater than this, that someone should surrender his soul in behalf of his friends." —John 3:16; 13:14, 35; 14:23; 15:12, 13, *NW.*

And not only did John highlight Jesus' emphasis on love but he himself made love the theme of his epistles. "See what kind of love the Father has given us, so that we should be called children of God." And again: "Beloved ones, let us continue loving one another, because love is from God, and everyone who loves has been born from God and gains the knowledge of God. He that does not love has not come to know God, because God is love."—1 John 3:1; 4:7, 8, *NW.*

JOHN NO SENTIMENTALIST

Because of Jesus' love for John and John's emphasis on love in his writings some have concluded that John was a weak and sentimental person. Nothing could be farther from the truth. His coming with his brother and mother to Jesus with the request to receive the chief places in his kingdom would indicate that he was not at all backward and retiring. (Matt. 20:20-23; Mark 10:35-40) *Boanerges,* "sons of thunder," is what Jesus called him and his brother. When the Samaritans refused to receive their Master these two "sons of thunder" asked: "Master, do you want us to tell fire to come down from heaven and annihilate them?" Note also John's report regarding another incident: "Instructor, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he is not following with us." Yes, "we tried to prevent him." But Jesus set them straight. —Mark 3:17; Luke 9:49, 50, 54, 55, *NW.*

The love between Jesus and John was not based on mere sentimentality, but on their mutual love for righteousness; like the bond between David and Jonathan. And, like the psalmist, John hated all unrighteousness. (Ps. 139:21, 22) His love of righteousness and hatred of unrighteousness caused him to record rebuke after rebuke not to be found in the other accounts of Jesus' ministry, outstanding of which are Jesus' words to the religious leaders of his day: "You are from your father the Devil and you wish to do the desires of your father." He alone records the taunting words of the natural brothers of Jesus, telling that they did not exercise

faith in him. Other accounts tell us that there was grumbling at the expense of the ointment used by Mary to anoint the feet of Jesus, but only John gives us the details. It was Judas who grumbled; and why? Because he carried the money box and was a thief. (John 8:44; 7:5; 12:6, *NW*) For other examples see John 2:4; 19:38, *NW*.

Another point of interest in John's Gospel and which throws light on his personality is the fact that he never refers to himself by the name "John". He is either one of the sons of Zebedee or the disciple whom Jesus loved, preferred or had affection for. And so, since the only John he mentions is John the Baptist, he simply refers to him as "John". This characteristic of John, incidentally, lends weight to the opinion of some that he himself is the unnamed companion of Andrew mentioned at the beginning of Jesus' ministry and also the unnamed disciple mentioned at the close of his ministry; the one who followed Jesus into the courtyard of the high priest and who gained entrance because he was acquainted with the high priest and who arranged for Peter to also gain entrance.—John 1:35-40; 18:15, 16.

To John we are indebted for much information regarding the ministry of Jesus. He alone records the counsel Jesus gave on the night of his betrayal as well as his prayer. He alone pinpoints the *prime* purpose of Jesus' coming into the world, to "bear witness to the truth". He alone records four passover feasts that Jesus attended, thus helping us to establish that Jesus' ministry took three and a half years. He alone quotes Jesus' direct references to his prehuman existence.—John 3:13; 8:58; chapters 13-17.

Jehovah God and Christ Jesus used the beloved apostle John to record the last inspired prophecy to be given to man, the book of Revelation. What a preview of history, as much as three thousand years in advance, John there had! The birth of the Kingdom, the war in heaven, the great conflict at Armageddon, and the final destruction of the Devil and his hosts! What a cast of characters! What action! What drama! All of which, incidentally, John recorded before he wrote his three epistles and his Gospel account. As we read the things John was used to give us, we are reminded of Jesus' first miracle (recorded only by John) of changing water into wine, where the best wine was served last.

Self-styled higher critics in their efforts to discredit the Bible dispute John's authorship of Revelation and the Gospel bearing his name. However, their argument that John was too mild-tempered to write the book of Revelation is certainly without foundation in view of what we have already noted regarding his righteous indignation. And their claim that the Gospel of John was written either in the year 132 or 150 is likewise without foundation in fact. Papyrus fragments of John's Gospel written in the first half of the second century were recently found in Egypt. The time required for copies of John's Gospel to be translated and to reach from Ephesus to Egypt would clearly put its composition within the lifetime of John.

John the beloved apostle proved worthy of Jesus' love. For some seventy years he faithfully served Jehovah God and toward the end thereof he gave us Revelation, three epistles and the Gospel bearing his name. John's life, works and writings underscore the truth of Jesus' words: "He that has my commandments and observes them, that one is he who loves me. In turn, he that loves me will be loved by my Father, and I will love him and will plainly show myself to him." (John 14:21, *NW*) What greater happiness could one want?

Theocracy's Increase in China

This article continues the series reporting on the Asiatic travels of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel

THE branch servant was at the Bangkok airport to meet us at noon, but when we got off the plane and came into the customs at 12:30 we saw no signs of him. We learned about ten minutes later when he found us in the customs room that he had been talking to a young Thai woman and she became very much interested in the truth. Brother Babinski was talking to her in the Thai language and after we cleared through customs he introduced her to us. She went by the title "Princess" because she is a first cousin to the present king. She is a writer and furnishes publications in Bangkok with historical and educational stories while also doing some supervisory work at the airport. She could understand and speak English quite fluently, but she prefers the Thai. We dropped her off at her publisher's place and then we went on to the branch office. There we met the brothers again and in the evening the regular service meeting was on, so I talked after the program and gave them a report on the good work our brothers are doing in Burma.

Brother Henschel and I left Thailand at 1:30, which was 3:30 Hong Kong time, not far from sunrise. This time when we said good-by we did not promise to see them shortly again, but it was our hope to someday return and to then anticipate seeing a much greater organization established in Thailand. It is very evident that there are hundreds and maybe thousands of persons, even though Buddhists, who love life and will seek it. As the truth spreads, as Paul put it, they will hear, and if they hear they will believe, but they can never hear without preachers. So our Thailand publishers are determined, by the grace of our God in heaven, to preach so that many will hear and some will believe.

By 9:30 we would be at Hong Kong, Britain's precious jewel of the Far East. Weather was a question. About the month of April there is a change in the monsoon and the gray fog sits on the hills and waterways around Hong Kong. Before our arrival there had been a series of thirty dull days.

HONG KONG

This April 14 the clouds had lifted off the water, but it was still gray with blustery winds that fairly whistled around the foothills that border the airport. Five missionaries and as many company publishers had gathered there that day to welcome us from Bangkok. A friendly airways official gave information that the plane was overhead and would appear through the clouds any minute. We were up above wondering what we would see when we came down through the clouds. It was just four years before that we had flown past the granite-capped hills and looked down on a battle-scarred Hong Kong that had survived air raids and Japanese occupation. We remembered how the last time we were in Hong Kong there was an American brother who was employed temporarily in Hong Kong

and who was doing some witnessing, but that was the extent of the work in Hong Kong then. We had been there at Memorial time and a bit of unleavened bread had to be baked for the occasion by a Chinese woman. We had four assembled in the cold confines of a hotel room. But even then we had hope that something could be done for the people of good will in Hong Kong in a theocratic way. Two years later two missionaries took up residence and started the work of witnessing in a new land. Many people showed good will. Some showed exceeding kindness to the missionaries. Other graduates of Gilead were added, to the number of five. After long and tedious studying and argument a few Chinese natives began to get the gist of the Kingdom message and the second year of heavy plowing finished with an average of six company publishers. We wondered how things were going there and we were glad when our plane came down over the sea and beneath that 500-foot ceiling of clouds we could see the hillsides and the many buildings—Hong Kong! One brother who was connected with an airline met us near the plane and behind the barrier we could see others. We were happy to be with them.

When we could be with them we inquired about how the work was going. They told us that by Memorial time they had 15 company publishers in the field; that was the March report. They were rejoicing because 91 persons of good will and publishers had packed out the Kingdom Hall and overflowed into two bedrooms next door where they could hear but not see what was going on. Ninety-one persons was the greatest attendance figure for any meeting up to that time. Before that it had been 40. Now there was a visit from the Society's president and they were taking full advantage of it. For this special event 150 letters of invitation were mailed out, 1,000 posters were printed, as well as 20,000 handbills. What would be the harvest?

Two picture theaters had been offered free. A sound system was installed free in the Star Theatre which they chose. Persons of good will provided newspaper advertising. Willing servants distributed the leaflets. Everything seemed ready for a record witness. All of this advertising was done in Kowloon, on the mainland across from the island city of Hong Kong, for no regular witnessing had yet been done in Hong Kong proper. The publishers had been working diligently during the assembly which was opened on Friday and they were rejoicing in this first theocratic assembly ever held in Hong Kong. The missionaries had not attended an assembly for 2½ years and now they were taking full advantage of the assembly blessings.

First we went to the missionary home and then over to the assembly hall on the main street of Kowloon, Nathan Road. This hall was given free for the occasion. The baptismal talk was just ending when we arrived and two Chinese youths had agreed to do Jehovah's will and others were seriously contemplating doing so. Off they went to the immersion and soon again it was time for the meetings. Brother Henschel and I enjoyed talking to this audience, for they fairly drank in each word at this their first assembly. The interpreters spoke in Cantonese dialect so all attending could understand. There were 34 present.

PUBLIC MEETING

Sunday dawned warmer and brighter. What attendance could we expect at the Star Theatre? Placards were donned and remaining handbills in English and Chinese were put out. Fifteen minutes to go and a crowd hung around outside. When they saw the doors were open they rushed in. By 10:30 a.m. they poured in like water. The ground floor of the theater was filled, so the gallery had to be opened up. The start of the talk was held up a few minutes for all to get settled. There were 707 there to hear "Proclaim Liberty Throughout All the Land". Everyone was thrilled at such an attendance and they were glad that the visit had provided the stimulus to aim high. Attention was the best and at the end of the talk hundreds of booklets were given away free. More than twenty names were handed in for future contact. The talk had been ably translated into Cantonese, the local Chinese dialect. The number of publishers that had part in the advertising of the meeting had grown to 20, which meant a 100 per cent increase over last year's peak.

The afternoon and evening were joyful, for this rich blessing at the public meeting had almost overwhelmed the publishers. Brother Henschel spoke at the hall on Nathan Road and I had the privilege of going across the harbor to Hong Kong to visit a sister who was lying ill in a hospital. She was one of the most zealous publishers of the company and her sudden illness had been a great blow because she so much wanted to be at the convention. She had been busy writing out letters of invitation to her friends and she was delighted to learn that over seven hundred persons had been at the meeting that morning. Visiting the sick is a Christian privilege and here I saw how much good it can do for an afflicted one. The sister did not know how to express her thanks.

While Brother Henschel was talking a stranger entered the hall. He had a Bible in his hand and he sat and nodded when the prophecies were quoted. After the meeting he was approached by one of the publishers and he told how that morning he had been to church and when he returned home some ladies who attended the public lecture told him of their experience and the fine talk they had heard. They told him where other meetings were to be held and he came right on down. He had been a secretary of the Y.M.C.A. years ago in Swatow and then went into business in Shanghai. Then came the Communist rule of Shanghai and he had to get out. His wife, however, was not permitted to leave because she is a doctor and the Communists retain all professional people, if possible. His Bible was well worn and he said he was looking for a place where people were interested in the study of the Bible. He showed joy over what he heard and said he would return. Sure enough, that night when I spoke he was back again. So arrangements were made to regularly study the Bible with him and he will attend all the meetings. This shows how the truth can spread in a city of two million with only five missionaries.

Brother Carnie met a doctor's son while in the service and arrangements were made for a home Bible study. The study is held right in the surgery room. The interest of this young man is so great that he invites all kinds of people to attend: teachers, students and people of all religions. He opened up the way with the headmaster at school for the missionary to give a lecture in the Church of England. Then one of the Scripture teachers opened his home for a Bible study and some of the students attend.

Another experience was with the son of a Buddhist. The Buddhist joined a church but the son showed interest. One day the

preacher came by and told the boy to burn the books, but he did not comply and it aroused greater interest in the Kingdom message. He studied and brought in school friends. Now six of the boys come to the Kingdom Hall and two publish regularly.

One day while working in a Chinese section one of the missionaries came in contact with an English literary club. Much interest in the message was shown and now the missionary speaks every week to a class of about 25, using the book *"The Truth Shall Make You Free"*.

Another time while going from house to house a woman invited the publisher in and said the daughter was keen on the Bible, but she did not know what to think about her son. He did not care about such things at all. Back-calls were made. The boy became ill and the publisher would call and talk to him. The boy took to the truth very quickly. Soon he was coming to the *Watchtower* study. Now he is a regular publisher putting in about 60 hours a month in the service. He put out most of the handbills for the public meeting at the time of the assembly. Meanwhile the mother has not progressed, though she shows good will. So the truth is becoming known in Hong Kong and Kowloon and already one of the religious organizations has published literature denouncing the faithful ministers of Jehovah for their teaching work.

Living is not easy in Hong Kong. Robberies are many and sometimes there are shooting frays between police and bandits on the streets. People are often afraid to open the door because so many have been dealt with violently. The crisis in China has brought all kinds of people into Hong Kong. The buildings are overcrowded and often many persons live in one room. To get a room requires payment of exorbitant fees of "key money". Educated and wealthy businessmen from the cities of China may be found in Hong Kong. They fled and left behind their business and wealth, preferring to hold onto life and not be accused by communist agents and penalized. Their stories were only of troubles for the people of China, the stories that always go with Communism.

MESSAGE FROM SHANGHAI

We had a message from our brothers in Shanghai to confirm that things are not good for the people there. It is especially difficult for the foreigners to do anything. They are often insulted or they may have their face slapped and there is no recourse to the police. It is just a matter of bearing it. The missionaries there are sticking with the local Chinese publishers and they want to help them as much as they can to grow mature in the truth and keep going in the service. In 1947 there were 9 publishers in China, and the report for 1951 shows 46; so there has been an increase. One hundred five attended the Memorial in Shanghai this year. There are also a few publishers in other cities. We pray that the good work will continue in China and that the suffering people may have some opportunity to hear the truth.

Perhaps some day there will be a large organization of publishers in Hong Kong and they may have an opportunity to go into China and tell the people the truth. The progress made in Hong Kong is very encouraging and we hope it will continue. More missionaries could well be used there now, for great is the interest in Jehovah's new world. It is truly a privilege to know of Jehovah's blessed provision for those who love righteousness and that that new system of things is going into operation under the reigning King, Christ Jesus. That is the knowledge the people of China and all the world need and it is happifying to see that there are prospects for some of the Chinese people to share in the blessed new world of righteousness.

Will the Stones Have to Cry Out?

"If these remained silent, the stones would cry out."—Luke 19:40, NW.

THE supremacy of Jehovah God is made very evident through his manner of carrying out his purposes. It is Jehovah who said: "I have spoken, I will also bring it to pass; I have purposed, I will also do it." (Isa. 46:11, *AS*) With complete ease and certainty he goes about accomplishing all that he has said he will do, exactly at the time previously determined. One of Jehovah's expressed purposes is the complete overthrow and final destruction of Satan, the old Serpent, together with all of his offspring organization, visible and invisible. (Gen. 3:15; Isa. 14:24-27; 2 Pet. 2:9; Jude 6, 7; Rev. 20:2) The Most High has clearly let it be known how and at what period of time he will accomplish this. What leader of men and nations in this world would disclose his tactics and time of attack to an enemy? He would be considered foolish; he would be risking defeat. But that is because no leader on this earth can be sure of his superiority. Jehovah is different; his supremacy is a fact. No storm, flood or earthquake can delay Him, for He can control all such things. No actions the enemy, Satan, and his organization can take could have the slightest possibility of success against the force that Jehovah sends out. Whether the enemy chooses to attack or run and hide, nothing will prevent Jehovah's Executioner, Christ Jesus, from blotting them out. (Amos 9:1-4) Today their end is very near.

[2] Although the doom of the wicked ones was sealed by Jehovah at the time of the rebellion, until the set time for the execution of that judgment comes those whom Jehovah sentenced to annihilation are permitted to go about deceiving and taking captive many creatures who have no knowledge of the Most High and his purposes and so have done wrong. All the while Jehovah has been patient with those who have opposed him. In his undeserved loving-kindness he has allowed those who have been victimized by Satan's wicked organization to gain knowledge of the Almighty God's purposes and thus to have an opportunity to escape destruction with the Devil's world. (2 Pet. 3:9) In fact, before taking action to punish evildoers Jehovah has always given them due warning. Jesus expressed it this way: "The wisdom of God also said: 'I will send forth to them prophets and apostles.' " (Luke 11:49, *NW*) To this may be added the clear-cut words of God recorded in Jeremiah 35:14, 15 (*AS*): "I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." How merciful God has been!

[3] One act of mercy which God performed was the sending of the greatest prophet,

1. How is Jehovah's supremacy shown?
2. In what way has Jehovah shown mercy to those who have opposed him?
3. What special consideration was shown the natural descendants of Israel by sending Jesus to earth?

Jesus, to the earth. This left a record which the Devil's world has been unable to erase. For about three and a half years Jesus devoted all of his time and energy to the work of informing the people about Jehovah's kingdom and purposes related thereto. He went to the cities and the villages, to the seaside and to the mountains, and everywhere he told of the supremacy of his Father in heaven. He worked among the descendants of Israel, a people who should have known Jehovah and served Him but who had fallen away to impure worship. To these Israelites God had given many prophecies pointing out Jesus and the things he would do, but the majority did not want to accept the Son of God. Yet there were many who loved right-doing and who therefore heeded the admonition of Jesus, appreciating the fulfillment of the prophecies that had been written about his coming. These who changed from their evil course and followed the Son benefited greatly; they put themselves in position to gain everlasting life.—John 3:16, 17.

[4] It was a time when the Most High put his covenant people Israel to their greatest test. What each one did would be a personal judgment of himself; he would either listen to God's message or reject it. Jesus said: "He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God. Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked." (John 3:18, 19, *NW*) There was no doubt about it, either. Many were given a final judgment of destruction on the basis of their wicked actions, as Jesus straightforwardly put it: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:33, *NW*) These did not follow the message from God Jesus brought, so it became a final testimony to them.

[5] On the other hand, some of those that believed the preaching of God's Son elected to follow the Teacher, and they took up the work of spreading far and wide the message he taught. Disciples of Jesus were sent out by him to preach it. (Matt. 10:5; Luke 10:1) Many accompanied Jesus as he toured and taught, enjoying a special privilege of being with Christ Jesus in human flesh.

[6] According to God's prophetically expressed purpose, Jesus was not to continue his ministry in the earth indefinitely. For example, the prophet Daniel, in the latter portion of the 9th chapter, made a record of the exact time when the Messiah should be "cut off" in death, and this Jesus knew. Toward the close of his earthly ministry Jesus was traveling from the east in the direction of Jerusalem. He knew there were still some prophecies that had to be fulfilled concerning him, and the Record tells us: "And when he got near to Bethphage and Bethany at the mountain called Mount of Olives, he sent forth two of the disciples, saying: 'Go into the village that is within sight of you, and in it after you pass in you will find a colt tied, on which none of mankind ever sat. Loose it and

4, 5. How was the activity of Jesus a test to God's covenant people, and what resulted to them?

6, 7. (a) Toward the close of his earthly ministry, what prophecies did Jesus fulfill before all the people? (b) Could anyone have prevented the fulfillment thereof?

bring it.' . . . So those who were sent forth departed and found it just as he said to them. . . . And they led it to Jesus, and they threw their outer garments upon the colt and set Jesus upon it. As he rode along they kept spreading their outer garments on the road. As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, saying: 'Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!' "—Luke 19:29-38, *NW*.

7 By this powerful public testimony all of the people in the land had to hear who Jehovah's King was. Matthew's account shows that he entered into Jerusalem itself; people were speaking of the occurrence everywhere. It had to be thus, for Jehovah's prophecy had been given: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass." (Zech. 9:9, *AS;* also see Ps. 118:22-26) This occasion should have made all the people of Judea rejoice as never before. Their King was in the midst of them! But had they joy? Most did not; some opposed such public praise to Jehovah: "However, some of the Pharisees from the crowd said to [Jesus]: 'Teacher, reprove your disciples.' But in reply he said: 'I tell you, If these remained silent, the stones would cry out.' " (Luke 19:39, 40, *NW*) And Jesus was right; the very stones would have cried out. It was Jehovah's will; who could change or prevent the making of that announcement? Still, these religious leaders, the Pharisees, opposed Jehovah's King and kingdom and wished only that their regime, on which they grew fat at the expense of the people in general, would continue. Jehovah had foretold that too.

WARNING OF DOOM

8 Jesus' ministry on earth was ending, but before he died all must know of his message and his works of love. Though a great crowd of his disciples hailed Jesus as King, the majority of Israelites rejected him and the message of salvation he had brought; they allowed Satan to keep them in darkness, especially through religious shepherds such as the Pharisees. If they would not believe such a powerful testimony as was then given but would cling to their selfish, evil living contrary to God's way, what could there be left for them? The fruits of their wrongdoing are seen in the prophecy Jesus spoke at that time: "And when he got to a nearby position, he viewed the city and wept over it, saying: 'If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected.' " (Luke 19:41-44, *NW*) As further evidence that the city was hopelessly wicked, Jesus' disciples who remained after his death to continue giving the message of life were mistreated, persecuted and killed. (Matt. 23:33-36) And before the generation then living expired in a natural way, the Roman armies came up against Jerusalem (A.D. 70) and completely destroyed it, in a time of great suffering and loss of life.

8. On account of the reaction of the majority of the people, what prophecy did Jesus give, and how was it fulfilled?

[9] No, that was not the first time Jehovah had given a warning witness. In Noah's day ample warning and notice were given to the people before the Flood came. In Egypt Jehovah's witnesses, Moses and Aaron, told of the things God was going to bring upon the nation, which things he did bring; and finally the hosts of Egypt met destruction in the Red sea. Prior to the entry of God's nation into the Promised Land, the fame of Jehovah's mighty acts was spread far and wide and the inhabitants had a warning of what was to come. Jerusalem was destroyed in 607 B.C. after many previous public declarations by Jehovah's prophets.

[10] Those who entered the ark in Noah's time were preserved alive into a new world on account of the fact that they heeded the Word of Jehovah, but they were few. (Gen. 9:18) Some non-Israelites believed in Jehovah and went with Israel out of Egypt, so they were saved alive to worship the Most High. In the Promised Land Rahab and the nation of Gibeonites took a stand for Jehovah's worship, and they saved their lives. (Josh. 6:25; 9:26) Those who fled Jerusalem upon authoritative advice of the prophets escaped being destroyed with Jerusalem, but they were a small minority. These are evidences that the warnings issued by Jehovah help those who put faith in what He says to save their lives; notice is not served in vain.

[11] Once again time has run out on those evil ones who stand in the path of the accomplishment of Jehovah's purpose. The time is here for the new world to take over; Jehovah's King Christ Jesus has been enthroned and the earth must be cleansed of all unrighteousness and wickedness. And as in the past, Jehovah causes announcement of his purposes to be made publicly as a warning to all the inhabitants of the land and for the good of those who wish to save their lives. Jesus said of this time: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) Yes, today witnesses of Jehovah are on the earth telling out the good news and notifying all that shortly Jehovah will act through Christ to destroy the wicked from the face of the earth.

[12] What is the reaction of the people who hear this message? It is much the same as in the days of all others of Jehovah's witnesses: the majority of the people ignore or openly oppose the giving of God's message, while a minority listen, believe and put themselves in line for safety and deliverance. The majority when hearing the Kingdom message of warning scorn it or laugh to think that anyone would "be so foolish" as to preach it. Some hear it several times and to them it is the same as it was to the people in Ezekiel's day: "And, lo, thou art unto them as a very lovely song [*margin:* a love-song] of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (behold, it cometh), then shall they know that a prophet hath been among them." (Ezek. 33:32, 33, *AS*) Indeed they think it no more important than the love songs they so plentifully and so repeatedly hear on the radio. Therefore the only way they will be convinced of the truth of Jehovah's message will be at the battle of Armageddon, when Jehovah smites all his enemies, and he certainly will.—Jer. 25:32, 33; Rev. 16:16.

[13] When we look into the past to examine how the testimony was given, we find

9. What are some examples of how Jehovah warned evildoers?
10. Did anyone benefit from the warnings given?
11. To what time have we now come, and what warning is being given?
12. How do the people receive the warning message?
13. In ancient times how was the message delivered?

that the equipment of Jehovah's witnesses was rather limited; yet it served the purpose. Almost everything was done by word of mouth, but often Jehovah caused something spectacular to take place, such as the building of the ark by Noah, the plagues upon Egypt, the stopping of the waters of Jordan for the nation of Israel to cross over, or the miracles performed by Jesus. There were written messages too, like the scrolls containing God's Word that were read to the people, one of which was read by Jesus publicly; but such were not in the possession of the general public as books are today. Jeremiah gave a written message in a roll of a book. (Jer. 36:2) But however it was that the message was published, it always came to pass; God's Word always comes true.—Num. 23:19; Heb. 6:18.

[14] What of God's witnesses in modern times? Today there is much more equipment Christians use in delivering the public testimony. Word of mouth is still one of the most effective means of preaching. With that we have the understanding of many of the Bible prophecies, because now they are in course of fulfillment and due to be understood by truth seekers. More people throughout the earth are able to read than ever before in history, and this fits in well with the mass production of Bibles, books, magazines, and tracts containing the Kingdom message. Millions of copies of Bibles and Bible-study publications are distributed by Jehovah's witnesses every year in over a hundred languages; this would not have been possible in Jesus' day or prior thereto.

[15] Since it is according to Jesus' words that this message must go to all parts of the earth in these "last days", the speed-up of travel and the quick means of shipping printed copies of the Kingdom message add to the advantages. Furthermore, there is a world-wide postal system through which the Kingdom news may be circulated. Radio and television are used in a limited way by Jehovah's witnesses. Telephones also play a part in spreading the good news.

14, 15. What advantages do Jehovah's witnesses in modern days have in delivering the message world-wide?

[16] Just as it was near the end of Jesus' earthly ministry that a great multitude of his disciples raised shouts of praise publicly, announcing the presence of the anointed King, so it is that in modern times, as the climax of the Kingdom proclamation work is being reached, Jehovah has raised up a great crowd of witnesses to let the people of this world know His purposes. They will be found preaching by word of mouth wherever they are. They go from house to house, organize public lecture meetings, distribute magazines and printed folders, carry information signs publicly, and hold Bible studies in the homes of the people. Some, though aged and infirm, find ways to take part in publishing the good news by speaking to those who visit their homes, writing letters to friends and acquaintances, making telephone calls to friends and strangers, mailing the message in printed form, or even reading to other ill persons with whom they may be associated.

[17] Thus it is made possible by Jehovah for all who have the desire to be followers of Christ to participate in the work of making Jehovah's purposes known. The invitation has been given; the way is open for all who wish to join in telling out the message of hope for those who want to survive the end of this world Satan has produced. In general the people of the world observe all of the Christian activity and consider it foolishness; nevertheless, in truth it is part of what is required to gain everlasting life in the new world of

16, 17. In these "last days" how has Jehovah made it possible for such a great number of people to be His witnesses, and with what benefit to the witnesses?

righteousness. (Rom. 10:10; 1 Cor. 1:18, 21, 25; 1 Tim. 4:16) Who, then, would not want to share in the public declaration of the Kingdom message?

18 As the great climax draws near the old Serpent rages and afflicts the servants of God with interference and persecution. (Rev. 12:17) Efforts are made by the people of this world to cause Jehovah's witnesses to quit their preaching; they try to frighten God's servants. But by maintaining strong faith, based on knowledge of God, Jehovah's witnesses can stick to the witness work. There is nothing at all to fear. Jehovah has given a Leader and Commander in Christ Jesus and he is now guiding the witnesses in their work by holy spirit. The organization of Satan and the issue are clearly defined. Jehovah has promised to provide for his servants and protect them. It is a time to dwell on and speak of Jehovah's majesty and all the mighty acts He has done. (Ps. 145) The fight will become heated. What a marvelous experience it will be to be right there in the middle of it and see Jehovah's victory! "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked." (Ps. 91:1, 2, 7, 8, *AS*) Then you will be amazed at the strength Jehovah gives.

19 Always we must believe Jehovah's promises. We must trust in Him. There must be absolute reliance upon His Word of truth. That is why it was preserved down to our day; the prophecies were written for our benefit: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4, *NW*) If our minds are filled with knowledge of the contents of the Scriptures we shall be strong; we shall know just what to do.

18, 19. Although great efforts are put forth to stop Jehovah's witnesses from giving the warning message, what makes it possible for us, and what encourages us to keep preaching?

CONTRAST BETWEEN JEREMIAH AND URIJAH

20 Now we see that there are two courses open for us to choose from: either to be faithful or unfaithful, fearless or fearful. From the prophecy of Jeremiah we should profit immeasurably in this regard. It was during the reign of King Jehoiakim, a few years before the Babylonian captivity of Israel, two different prophets were telling of the coming overthrow of Jerusalem. One of these was Urijah, or Uriah, the son of Shemaiah. He spoke the message of Jehovah against the wickedness of Jerusalem, proclaiming c e r t a i n doom. His prophesying against the city and against the land was heard by the king and the leaders in Jerusalem; the king sought to find a way to put Urijah to death. News of the king's aims reached the ears of Urijah. It became a test upon him to see whether he loved Jehovah and trusted in Him. Fear swept across Urijah's mind and in his panic the frightened prophet fled to Egypt. He took refuge in another part of the Devil's visible organization, which furnished him no protection whatsoever. King Jehoiakim sent men down into Egypt and had Urijah extradited. Then when the faithless prophet was back in his home country the king slew him with the sword and cast his dead body into the graves of the common people. Urijah had failed to endure to the end in the witness work assigned to him, so he lost Jehovah's pro-

20. (a) What two courses are open to us now? (b) What did Urijah do, and how does the record of his course of action profit us?

tection and forfeited his life.—Jeremiah 26:20-23.

21 The other prophet who gave out the judgment message from Jehovah at that time was Jeremiah. What effect would the slaying of Urijah have on him? Would Jeremiah also become fearful? Jeremiah had started preaching when quite young and he went through many trials before his forty years of preaching came to an end with the destruction of Jerusalem. His knowledge increased with the years, likewise his faith in Jehovah. He preached in prison and out of prison. He was beaten and put in the stocks. He was threatened with death as a seditionist against the city and put on trial. All this was on account of his preaching. He preached to the princes, the clergy, the common people, and to the king. Jeremiah had seen Jehovah's protection over him through so many experiences, so at the time of the slaying of Urijah there was no fear in Jeremiah. Jehovah preserved Jeremiah alive then, for further preaching must be done against the wicked city.—Jer. 26:24.

22 Though the end of Jerusalem did not come a year or two after he began preaching, Jeremiah did not become tired. He kept on saying what Jehovah gave him to say, so he was always right. In the face of every attack against him, Jeremiah stuck to his assignment, demonstrating full confidence in the power that was backing him up. There were numerous scoffers and false preachers who tried to discount the truthfulness of Jeremiah's prophesying, even as down to this day the false prophets and clergy have ridiculed the message of Jehovah's judgments against Satan's old world. (2 Pet. 3:3) An outstanding example of this was Hananiah, who lived in the fourth year of the reign of King Zedekiah.

21, 22. (a) Who else gave the same message, and why did Urijah's death not disturb him? (b) How is Jeremiah an example to Jehovah's witnesses today?

23 Jehovah had instructed Jeremiah to make a yoke, put it on his neck and then use this to impress upon the people how Jehovah would use the king of Babylon as His executioner of judgment to enslave them. To Zedekiah Jeremiah gave this message from Jehovah: "Do not listen to the words of the prophets who say to you, 'You shall not serve the king of Babylon!' For it is a lie which they are prophesying to you. I did not send them." (Jer. 27:14, 15, *AT*) Yet the false prophets continued, Hananiah among them. He spoke the exact opposite of what Jeremiah was saying, telling the people that within two years the exiles already in Babylon would be returned and the yoke of the king of Babylon would be broken. Hananiah went so far as to break the wooden yoke that Jeremiah had made. Thereafter the word of Jehovah came to Jeremiah, God saying that although the yoke of wood had been broken Jehovah would replace that with a yoke of iron and all would serve the king of Babylon, even the beasts of the field. Furthermore, Jeremiah was to say: "Hear now, Hananiah: Jehovah hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith Jehovah, Behold, I will send thee away from off the face of the earth: this year thou shalt die, because thou hast spoken rebellion against Jehovah." (Jer. 28:15, 16, *AS*) Then Jehovah showed which prophet he was backing up: in the seventh month of that year Hananiah died.

24 In Jeremiah's day those false prophets did not trust in God, but they trusted in Egypt for help. Likewise today the false prophets, including the clergymen and the international politicians, do not trust in God, but they trust in worldly power, their

23. (a) What message did Jeremiah give in the days of Hananiah? (b) What did Hananiah preach, and how did Jehovah punish that false prophet?

24. (a) In what does the prophetic record concerning Hananiah find fulfillment today? (b) What do Jehovah's witnesses do about the false prophets now?

own power, to accomplish their own selfish desires. As the people of Jerusalem did not have an appreciation of the sin that made it necessary for Jehovah to execute his judgment upon that city, even so now the people who support organized, corrupted religion and the United Nations do not have an appreciation of the sins of this evil system of things and that it is God's will that all who want to live must willingly come under the rule of Christ Jesus in the new world. Hananiah prophesied falsely and gained the support of the people, and they fell under his seductive words; and likewise today the clergymen and world politicians prophesy falsely that everything will go on as it always has, in order to keep the people in ignorance of God's purposes. It means, therefore, a fight against these false prophets for Jehovah's witnesses to continue to carry the message to the people that they may have an opportunity to be informed. Their work is not a fight against men, but a proclamation of the truth, which is a fight against wicked systems organized and carried on by the Devil. Jehovah's witnesses know that Jehovah will soon bring to silence through death those who now falsely prophesy the perpetuation of the Devil's system of things. It is true, no one can successfully oppose Jehovah.

[25] At the beginning of his prophesying, Jehovah had told Jeremiah: "Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." (Jer. 1:9, 10, *AS*) So the message was to accomplish the destroying of the false prophesyings and to tell of the destruction of the wickedness, while at the same time it was constructive, for the building of hope in the hearts of those who loved righteousness. Jeremiah told of the making of the new covenant and the restoration of Jehovah's righteous rule. He spoke of Jehovah's approval of the fidelity of the Rechabites, non-Israelite descendants of Jonadab. He gave assurance of the saving of faithful Ebedmelech, the Ethiopian. He told the people who wanted to save themselves to flee the wicked Jerusalem, and Jehovah brought about the lifting of the siege of Jerusalem for a short period, a good opportunity for those who believed to escape. Yes, the preaching of Jeremiah was a message of hope to those who detested the evil practices and vile men in Jerusalem; it was a message of deliverance to them.

[26] And in fulfillment of the prophecy Jehovah's witnesses today do a twofold work, announcing the uprooting and overthrow of the wicked satanic world (Matt. 15:13, *NW*), together with all its false doctrines, and the building up of a great crowd of people in the faith that leads to life. (Rev. 7:9) Jehovah's servants plant the message of truth in the hearts of men of good will, studying the Bible with the people who desire to learn, and this produces fruit after cultivation. (Matt. 13:23) Thus these gain words of salvation and seek refuge and life through Jehovah's organization.

NOT BUDGING FROM THE MESSAGE DUE

[27] When the siege of Jerusalem was lifted temporarily, Jeremiah did not think Jehovah's words had failed. He continued with his proclamation of the judgments against Jerusalem, saying: "The Chaldeans shall come back to fight against this city, and take it, and burn it." (Jer. 37:8, *AT*) He persisted in delivery of the word of

25. How did Jeremiah accomplish two kinds of work through his preaching?

26. What twofold work do Jehovah's witnesses similarly do now?

27, 28. (a) What occurrence might have caused Jeremiah to doubt Jehovah's words, but why did it not do so? (b) How was Jeremiah's absolute confidence in Jehovah and His word shown in the secret conference with the king?

Jehovah, giving many warnings to Zedekiah and the people. Among other false charges, he was accused of deserting to the enemy, and thrown into a dungeon.

[28] It was toward the end of his prophesying against Jerusalem, while he was in prison, that Jeremiah received the call from King Zedekiah. "Then King Zedekiah sent for him, and received him; and the king asked him secretly in his palace, 'Is there any word from the LORD?' " What would Jeremiah now say? Here he was in the personal presence of the highest ruler of the land. Would he suddenly become afraid before this ruler? Would he fear that the royal guards would rush in and kill him if he told the truth as Jehovah had commanded him? The Bible discloses not even a slight hesitation on Jeremiah's part: "And Jeremiah said, 'There is. You shall be given into the hand of the king of Babylon.' " (Jer. 37:17, *AT*) Why not tell the message boldly? Jehovah could protect Jeremiah there just as well as anywhere else. King Zedekiah had failed to change from his unfaithfulness; he had not cleaned the blasphemers and demon worship out of Jerusalem. So God's judgment remained the same against him. Jeremiah never flinched in the presence of the king. What he told he said boldly. He spoke clearly. There was no question about it. It was Jehovah's sure message!

[29] As the sure word of Jehovah had foretold, the destruction of Jerusalem came. Jeremiah was given the privilege to see it all, to live right through it, because he was loyal, faithful and fearless and kept witnessing right down to the end. What a wonderful privilege he had to see Jehovah's judgments executed and to see everything that he had been used of Jehovah to announce actually come to pass! Jehovah preserved him. By special orders of Nebuchadnezzar, king of Babylon, the conqueror, Jeremiah was not taken to Babylon to serve in captivity there; but he was given full freedom to remain and live in his homeland and a place was provided where he could stay.—Jer. 39:12, 14; 40:6.

[30] In this prophecy of Jeremiah Jehovah God foretold many of the things through which Jehovah's witnesses would pass in these last days. It is of special help to Christians today who are charged with declaration of Jehovah's sure message, for it shows how they meet all kinds of opposition, they are falsely charged with sedition, they are thrown into prisons, and they pass through much persecution and still Jehovah will always provide sufficient help in every time of need. And it is strengthening to our faith, because the prophecy discloses that Jehovah will preserve His faithful witnesses as a body right through the battle of Armageddon and into the new world. True, there are going to be some who start in the Christian way and then become fearful through deficiency in knowledge of and trust in Jehovah, looking for salvation in modern-day Egypt instead, which is seen in the prophetic story of Urijah; and this should be a warning to us. Let us be as faithful as Jeremiah, always. Yes, some faithful individual witnesses may perish in the fray, as a testimony to Jehovah's honor, but that is to their gain; their future life is guaranteed, as it is written at Revelation 2:10, *NW:* "Do not be afraid of the things you are destined to suffer. Look! the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourselves faithful even with the danger of death, and I will give you the crown of life."

29. Because of his faith and loyalty, what privileges and blessings did Jeremiah receive from Jehovah?

30. (a) How is the prophecy of Jeremiah fulfilled upon Jehovah's witnesses today? (b) What should we learn from the prophetic record concerning Urijah and Jeremiah?

Not Remaining Silent on the World's Doom

TURNING to the book of Daniel we find additional words of comfort and strength, showing how Jehovah's hand is over those whom He uses to declare His testimony before the visible creation. In chapter 5 we read the prophetic drama of Belshazzar's feast. Jehovah's appointed time had come for the fulfillment of the prophecy in the 51st chapter of Jeremiah, part of which said: "The days come, that I will execute judgment upon the graven images of Babylon; and her whole land shall be confounded; and all her slain shall fall in the midst of her. Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her from the north, saith Jehovah." (Jer. 51:47, 48, *AS*) Belshazzar, king of Babylon, doubtless knew nothing of this prophecy, which would have a minor fulfillment in ancient Babylon, but a complete fulfillment in all its meaning upon the Babylon of today, Satan's earthly organization, together with all its idolatry and devil religion.

[2] Belshazzar must have ordered many feasts during his kingship, but the one mentioned in Daniel, chapter 5, was the outstanding feast of all. He called together a thousand of the lords of Babylon, also his wives and concubines, and together they drank much wine, while praising their gods of gold, silver, brass, iron, wood, and stone, thus reproaching the living God, Jehovah. It was a time of war with the Medes and Persians, but the Babylonians felt secure inside their walled city. Any distress of wartime they sought to drive away with the drinking of much wine; the feasters were quite full of wine, feeling reckless and gay. "Inflamed by the taste of the wine, Belshazzar gave orders to bring in the vessels of gold and silver, which his father Nebuchadnezzar had taken away from the temple at Jerusalem, that the king and his lords, his consorts and his concubines, might drink out of them." (Dan. 5:2, *AT*) These were consecrated vessels Jehovah had caused to be made exclusively for service in the temple, but now they were being misused by a drunken crowd, with insult to Jehovah. Would Jehovah permit this desecration of his vessels of temple service? Would the Most High allow his vessels to be defiled and knocked about roughly by carousing Babylonian drunkards for their own pleasure?

[3] Jehovah gave Belshazzar and the feast-

1. What prophecy of Jeremiah was due for a minor fulfillment upon ancient Babylon in the days of Daniel?
2. (a) What was the setting for the prophecy of King Belshazzar's feast? (b) How did the king directly involve Jehovah's name in the occasion?
3. How did Jehovah take action, and with what results?

ers a suddent jolt. The king was sobered up a bit. "The king's face changed color, as his thoughts upset him; the joints of his loins relaxed, and his knees knocked against each other." (Dan. 5:6, *AT*) What was it that caused this? Miraculous handwriting appeared on the plaster of the wall of the king's palace. The king could see the fingers of a hand doing the writing. The handwriting on the wall was in a foreign language, a language not known to Belshazzar. He wanted an explanation, so he called in his "brain trust", all the learned wise men. They pondered over it, but they could not read it and they could not make known to the king the interpretation of it. The king had offered the reward of purple robes and a gold chain and a third of the kingdom to anyone who would interpret the writing; so when his wise men failed, "then was King Belshazzar greatly upset, and he changed color; his lords also were thrown into consternation." (Dan. 5:9, *AT*) There must have been plentiful talk and confusion among the rulers at Belshazzar's feast when the wise men failed to interpret the sign words written on the wall of their banquet hall. Their heightened conversation and jabbering carried throughout the palace, and probably through the city. Babylon was indeed disturbed.

4 Jehovah had by this small act thrown the palace into an uproar and brought untold worry and fear into the feasters. But he was not going to leave it at that. There was a message from Jehovah that was to be given and Jehovah maneuvered everything to suit his purpose. The queen mother heard what was going on and she came into the banquet hall. She called Belshazzar's attention to someone who was filled with wisdom from God and who could tell the meaning of the inscription, Daniel. So the king said: "Let Daniel be called in, then, and he will give the interpretation." (Dan. 5:12, *AT*) Thus the way was opened up for Daniel to give a message before the king and the principal rulers of Babylon. Jehovah had given no other person qualifications to be his witness; only Daniel was in position to tell of Jehovah's purposes toward Babylon.

4. What maneuvering by Jehovah made the way open to give the complete witness?

DANIEL, PROTOTYPE OF MODERN WITNESSES

5 Daniel saw the writing and knew the import of the message. It was not something that was going to please the king and the chief rulers at the banquet. There was Daniel in the midst of all those Babylonians, with the royal guards in the palace and, no doubt, many military leaders on hand. Daniel stood all alone and unarmed. Did all the regal splendor and pomp overawe him? Did the fact that he was so outnumbered throw fear into Daniel and make him modify or soften Jehovah's message or make him lose sight of the point at issue?

6 First of all Daniel turned down all offers of reward by the king; he did not want what Babylon had to offer. Then he proceeded to show how Jehovah had in the past humbled Nebuchadnezzar, the father of Belshazzar, because of his obstinacy and pride. But Belshazzar had failed to learn from what Jehovah did to Nebuchadnezzar; he took a course similar to his father's. And besides that, Belshazzar had desecrated the temple vessels that belonged to the Lord and while misusing them had praised the demon gods. He had caused over a thousand others to join in this effrontery. Daniel told of the high position God occupied above Belshazzar and then read the words inscribed in the plaster wall. "And this is the interpretation of the matter: *Mene*—God has numbered

5, 6. What were Daniel's circumstances in the palace, and what did he say before the feasters?

your kingdom, and brought it to an end; *Tekel*—you have been weighed in the scales, and found wanting; *Peres*—your kingdom is divided, and given to the Medes and Persians."—Dan. 5:26-28, *AT*.

7 No, Daniel was neither backward nor fearful amid the feasters or in the presence of the king. He was there as one of Jehovah's witnesses and he relied upon the Powerful One who had sent him. With clear, dignified, measured speech he gave the declaration of Jehovah's judgments so all could hear. It was God's truth and Daniel knew he was there to tell it. Yes, the Babylonians thought theirs was an impregnable city, but Jehovah's prophets had foretold its overthrow. Daniel knew Jehovah's words would come true no matter what kind of fortifications the city had, and Daniel was given the privilege of having his life saved during the capture of Babylon, by Jehovah's protection. That very night with his own eyes he saw come to pass the acts he was used to speak of in advance as one of Jehovah's witnesses, when Belshazzar was slain and the kingdom taken over by Darius the Mede. Following that, Darius highly exalted Daniel in the new government, to complete the prophetic drama.

8 What does this show us today? What were pictured by Babylon, Nebuchadnezzar and Belshazzar? When does the fulfillment take place? Babylon was built by Nebuchadnezzar into a mighty empire, and it pictures the visible organization of Satan in which demon religion is prominent. Nebuchadnezzar therefore pictured Satan; while Belshazzar represented the "seed of the serpent", the visible religious, commercial and political offspring of Satan today. (Gen. 3:15; John 8:44) In 1914 the war against Satan and his wicked organization began in the heavens, and now Jehovah's hosts under Christ stand poised for the final blow against that entire system of things. These last days of this old world—now in our day—that is when the prophecy is being completely fulfilled. (Luke 21:26; Rev. 12:7-12) Satan's organization is divided and in great trouble now, and foolishly trying to forget the multitudinous troubles by gulping down Babylon's wine.—Jer. 51:7; Rev. 18:3.

9 What of the temple vessels? These were used in the typical temple of Jehovah in Jerusalem; they were actually a part of it. To Christians the inspired apostle Paul says, at 1 Corinthians 3:16, 17, *NW:* "Do you not know that you people are God's temple and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." Jehovah's anointed witnesses make up his temple organization and he sanctifies each of them as a vessel "for an honorable purpose, . . . useful to his owner, prepared for every good work". (2 Tim. 2:21, *NW*) In fulfillment of the prophecy it is Jehovah's visible servants that are abused and persecuted and made sport of to the hilarity of those now drunken on Babylon's wine. Everyone on earth today must admit that Jehovah's witnesses are hated and ridiculed by the world because they bear Jehovah's name and endeavor to live according to His commandments. (Matt. 24:9) It is as though they, the modern-day Babylonians, did those things to Christ himself, bringing judgment upon them from above.—Matt. 25:31-46.

10 Jehovah's due time is here for the delivering of the final judgment message against modern Babylon. Just as no one could prevent Jehovah from writing on

7. How did Daniel show his complete trust in Jehovah, and what resulted to him for his integrity?
8. (a) Who or what were pictured by Nebuchadnezzar, Belshazzar and Babylon? (b) When does the prophecy have fulfillment?
9. Whom did the misused temple vessels foreshadow?
10. In fulfillment of the prophecy, what is the handwriting on the wall, and how do the rulers of modern Babylon react toward it?

the palace walls in Babylon, likewise today the clergy, politicians and commercial oppressors are forced by Jehovah to hear the judgment message; they cannot escape it, even if they try through dictators and framing mischief by laws and decrees to gag the ones proclaiming it. Their spokesmen may say, because they cannot understand Jehovah's Word nor explain it, that there is nothing to it. But all of them know there has never been such distress and shaking and instability of Satan's divided world as now. The message from Jehovah disturbs and troubles them. They do not like to believe it, and yet, by their fighting against those who tell it out, they show they realize it is true. Any other small minority group would be ignored by them. Even Babylon's religious wine does not comfort them; it fails them. Drunken though they may be, the forceful "handwriting on the wall" message from Jehovah sobers them up a bit and their knees knock with fear.

[11] Daniel, of course, pictured Jehovah's anointed witnesses, the body of people Jehovah now uses to make his message plain. Of themselves Jehovah's witnesses could not get very far with world-wide announcing of a message such as Jehovah has given against this old world, but Jehovah is backing them up and He sees to it that they are heard now throughout the world. In the prophecy it was the queen mother who was used by Jehovah to make the way open for the hearing of Daniel. She was not in on the feast, but she did occupy a position of minor rulership in the land; she was closely associated with the king, a member of the official family. This shows how there are some men and women of good will in public office, under the chief ruling powers, who have a kindly feeling toward Jehovah's witnesses and believe that such witnesses represent the Lord and have a right to and should be heard. In their work of witnessing, Jehovah's servants have used many laws to keep the way of preaching open; they have gone to the highest courts of the land to protect their rights to speak. Often they have found sympathetic officials in governments who have helped them to benefit by freedom of speech and worship, these sometimes opening up the way for Jehovah's witnesses to testify before higher rulers of the earthly governments. They would let Jehovah's witnesses be heard.

[12] Today the visible "seed of the serpent" crowd who stand in opposition to the rule of Jehovah's kingdom, which began in 1914, find Jehovah's witnesses in their presence. That crowd would like to hear a pleasant message, that is, that this old world will endure indefinitely. They love to have this system of things in operation, because they delight to lord it over the people through their deception and they grow wealthy and fat. (Jer. 5:28-31) But will Jehovah's witnesses soften the judgment message from Jehovah? Will they try to please the ears of Satan's "seed"? By Jehovah's mercy they boldly declare the full import of the message with ever-increasing volume and finality, as did Daniel. They know that Jehovah's hosts of execution are on the move and that Jehovah will shortly take over the complete rule of earth through Christ Jesus. It is true. It is right. They cannot hold back. Just as Daniel stood alone and unarmed, so Jehovah's witnesses do not carry carnal weapons. They do not try to accomplish the overthrow of the wicked world through their own power, but they stand as Jehovah's announcers and impress all the people by their boldness and complete trust in Jehovah. Daniel never

11. (a) Whom did Daniel picture? (b) What is the fulfillment of the action taken by the queen mother?

12. (a) What kind of message do the modern Babylonians want to hear? (b) Why? (c) But what attitude do Jehovah's witnesses now take toward them?

spoke with more boldness than just before Belshazzar's end, and today Jehovah's witnesses do likewise, for the end of this old system of things is at hand.

WHO BENEFIT FROM GIVING THE MESSAGE

[13] The message meant something to Daniel personally too; it meant his deliverance from that city which brought so much reproach against Jehovah and oppressed the people. So in modern times it is a message of their own deliverance from a wicked world that Jehovah's witnesses give out and the words spread to all parts of the earth. There are found in subjection to the "seed of the serpent" class many who hear and are helped by the ministry of Jehovah's witnesses; they appreciate the opportunity to take their stand with Jehovah God and Christ Jesus and gain life. The majority will stay drunken on Babylon's religious wine, but a minority will heed and be saved. Up to this time Jehovah's witnesses have seen that hundreds of thousands of persons of good will have joined with them in telling out Jehovah's message, which is for their salvation. (Rev. 22:17) This brings comfort, gladness and joy to Jehovah's servants. It is in fulfillment of Jehovah's prophecies, which they study carefully, equipping themselves to preach and making themselves strong in faith.

[14] Daniel, Jeremiah, Moses, Noah, and others of God's witnesses were carried right through times of destruction, and this illustrates how Jehovah will carry some of the anointed "remnant" class through the battle of Armageddon into the new world. Furthermore, the prophecies show that numberless others survived as well, picturing how many of the "other sheep" of the Lord will be carried through the time of destruction of this old world and keep on living in the new world of righteousness under Jehovah's rule. What a privilege, unmatched and glorious, to be here in the middle of the witness work right down to the end of this old world! By faithfulness we shall see all that Jehovah caused us to preach come to pass. "Then the haughtiness of man will be humbled, and the pride of man will be brought low; and the LORD alone will be exalted on that day." "And it will be said on that day, 'Lo! this is our God, for whom we waited that he might save us; this is the LORD for whom we waited; let us rejoice and be glad in his salvation!' " —Isa. 2:17; 25:9, *AT*.

[15] That will be something to behold. Then will be the untold blessings of the new world. That is Jehovah's salvation for those who love him. Even now, by faith we see these things. Our hearts rejoice! Already we see that Christ Jesus reigns since 1914. Accompanying that rule, just as foretold, confusion, disease, wars and distress rip through the ranks of the crumbling old world; its end is near.

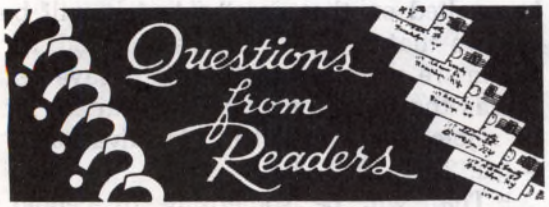
[16] Seeing these things clearly, can we now hold back from giving the witness? Can we remain silent when our invisible King Christ Jesus reigns? Will we quit witnessing for Jehovah on account of fear, threats, hardships, persecution, reproach, or anything else? Will the stones now have to cry out instead of living witnesses to announce the Kingdom? All of the prophecies answer, No! In ancient times Jehovah kept his visible servants witnessing faithfully to the end, preserving them through the destruction of organizations foreshadowing the destruction of the present evil system of things at Armageddon. Therefore

13. Who benefit from the delivering of the warning message, and how?

14, 15. (a) What is foretold in the preserving of Daniel, Jeremiah and other faithful witnesses of Jehovah through the destructive acts? (b) By faith what do we now see?

16. (a) Will the stones now have to cry out instead of living witnesses to announce the Kingdom? (b) Why do you answer thus? (c) With the assurance we have from the Scriptures fixed in our minds, what should we do now?

in the last days of this old world Jehovah, whose prophecies never fail, will likewise preserve his own fearless, visible servant body and their companions through the battle of Armageddon as a testimony to his own supremacy. Such assurance from the Scriptures brings us further strength and great joy. We see there are so many different ways to publish the message now; indeed all who desire are enabled to join in the world-wide shout of praise to Jehovah. So then let us, as individuals, wherever we may be, do all within our power to personally have a part in the wonderful victorious completion of the witness work by now standing active and unafraid as Jehovah's witnesses right down to the end. —Matt. 24:13.



● *Light* (Book Two) states that the binding and abyssing of Satan referred to at Revelation 20:2, 3 means his death. *"This Means Everlasting Life"*, page 271, speaks of Satan and his demons being "hurled into the abyss of total deathlike inactivity". Why does this later book speak of it in this way?—R. S., California.

"The Truth Shall Make You Free" parallels the abyss of Revelation 20:3, in which Satan is cast, to the abyss of Romans 10:7 (*NW*), where Jesus lay dead for three days. Hence it concludes, "The abyss into which Satan the Devil is cast for a thousand years is the same condition as that in which Christ Jesus was for three days, namely, death." (Pages 350, 351) It is true that Satan is completely out of existence during his thousand-year binding in the abyss, but the later expression on this point as given in the book *"This Means Everlasting Life"* allows more latitude of meaning. To say that Satan is "hurled into the abyss of total deathlike inactivity" allows for the thought that the body of Satan may not be entirely dissolved, but leaves open the possibility that it may be preserved in some way suitable to spiritual bodies, just as we might preserve a body of flesh and blood in cold storage or deep freeze. The creature Satan, of course, is dead so far as he is concerned, being completely lifeless and unconscious, and not merely in some sort of coma during which life processes continue. The body of that spirit creature might easily be preserved by God and merely resuscitated at the end of the thousand years, for the foretold "little season". Incidentally, the human body of Jesus did not decay away when he went to the abyss, but was miraculously disposed of by Jehovah God. (Ps. 16:10; Acts 2:31) The specific method employed in binding Satan in the abyss should be no point for controversy. The important point is that he is to be completely out of the way and unable to interfere with the blessed activities of the Millennium. Then after his resuscitation for the "little season", his final death and bodily dissolution are complete and permanent, as symbolized by his being cast, not into the abyss this time, but into the "lake of fire and sulphur".—Rev. 20:10, *NW*.

● What did the apostle Paul mean when he said of Christ, "For in him dwelleth all the fulness of the Godhead bodily"?—J. D., Canada.

According to the *New World Translation* Colossians 2:8, 9 reads very enlighteningly: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; because it is in him that all the fullness of the divine quality dwells for the body." Hence those who are of the "body of Christ" must look to Jesus the Head for all their blessings and guidance and instruction from God, and not to human philosophers and traditionalists. Jesus has the fullness of all that we need since he has been raised up a spirit Son of God, immortal, divine.

● Is it necessary for a woman to cover her head when conducting a home Bible study? When such a covering is or is not required is causing much discussion in our company. —P. W., Ohio.

She would not need her head covered for the conducting of a home Bible study, as it is not a congregational meeting, but one that she has arranged herself. It is not a case of her being appointed to conduct a congregational meeting. However, if her husband were to attend this home meeting, she would cover her head if she prayed at the opening or close of the study. This would harmonize with the instruction: "Every woman that prays or prophesies with her head unveiled shames the one who is her head."—1 Cor. 11:3-16, *NW*.

We view a head-covering necessary under two conditions: (1) when a sister receives an appointment through the congregation or theocratic organization to keep order and conduct congregational meetings, and (2) when she is married and must show submission to the one God has made head of the family, the husband. These two principles enable one to decide for herself the requirement of varying situations.

A few examples may aid in grasping these principles. In a company composed entirely of sisters, the Society appoints sisters to positions ordinarily held by brothers. When such sisters serve from the platform at congregational meetings, they will show recognition of the theocratic headship of the man and that they are serving in the man's place only because circumstances require it. This recognition they show by wearing a head-covering, such as a hat or scarf or other suitable covering. Any sister conducting or presiding over a part of a congregational meeting should do likewise, whether she is a servant in the company or not.

While sisters presiding at the service meeting or *Watchtower* study or company book study wear head-coverings, other sisters who merely read the paragraphs in sum-up at such meetings, or who participate in demonstrations, or relate experiences, or answer questions from the audience, do not need to wear such a covering.

Sisters leading in prayer at congregational meetings should have their head covered. The woman's hair is not sufficient as a covering. If it were, the question would never have been raised.

But when a sister finds interest in the field, follows it up and establishes a home Bible study of her own, she does not thereby become a conductor of a congregational meeting. Only if her husband is present must she wear a covering when she prays, for his presence brings into the matter the second principle, that of showing subjection to her family head. Of course, if the husband is in the truth he should do the praying, and if this is done then the sister, his wife, may conduct the meeting without head-covering.

In the case of prayer at mealtime, the man of the house should do the praying. If he will not do this for one reason or another, and calls on his wife, her head should be covered to show recognition of the theocratic principle of man's headship in the family relationship. If her husband is not present, she may pray with uncovered head, just as she does in her individual prayers privately uttered. If the sister praying at mealtime is unmarried, having no husband as her head, she need wear no head-covering, whether she is in her own home or a friend's home or a missionary home. Of course, in all instances if a brother is present he should pray.

So the matter resolves itself to this: Is it a congregational meeting where the sister is presiding or praying? If so she should have her head covered. If not a congregational meeting, does a husband-and-wife relationship exist for her to show recognition to his headship, if he is present? If yes, then she should have her head covered. She would not show this sign of subjection to another woman's husband. Nor would a single sister or widow show this sign of subjection to another woman's husband. Such unmarried sisters have no male head as does a married woman. The only time the single sister would concern herself about a head-covering is when she comes under congregational conditions calling for it.

This has been answered at some length, since it comes up often in the United States. It is no question in many lands, where women customarily go with heads covered or with veils. In view of all that has been said on this subject, we suggest that each sister henceforth decide for herself when the covering is required, doing what she conscientiously believes right in situations not specifically covered herein, but which can be determined on the basis of the principles herein set forth. If she is in doubt and unsettled in conscience over a particular situation, she should wear the covering to be

safe and at ease in mind and in conscience.

Knowing now the principles involved, let us show Christian maturity and apply these for ourselves, conscientiously, and not have to ask others on every imaginable situation. The Society would soon be compiling a set of regulations as voluminous as the Talmud if it endeavored to prescribe specific rules for all the varying cases. In fallen man under Satan's influence there is always the tendency to substitute rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed *rules;* Christ inculcated *principles.* Rules are for children; principles for men and women mature in Christian growth. So now show maturity in applying the principles herein given regarding head-covering, making your decisions conscientiously, and you will not properly be criticized by others.

WASHINGTON CONVENTION

The Society is planning to hold a convention in Washington, D. C., October 12, 13 and 14. The place will be Griffith Stadium, the home of the Washington American League Baseball Club. A number of the brothers that are attending the European conventions will be back by that time and the talks delivered at London will be given in Washington, including the public talk, "Will Religion Meet the World Crisis?" by the president of the Society. Announcements concerning the rooming committee address and how you can obtain rooming accommodations will appear in the *Informant.* For your information, the stadium is an open-air assembly place, and evenings in October will be cool. So you can arrange accordingly as to what you believe you will need in the way of wearing apparel. We feel sure the assembly will be as interesting as the one in London and as upbuilding as our recent district assemblies in the United States. Those who can arrange to attend should do their planning now.

NOTICE OF ANNUAL CORPORATION MEETING

This announcement supplements the regular notice which all the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will receive by mail relative to the forthcoming annual meeting. Pursuant to the provisions of the Society's charter the annual meeting of the members of the Watch Tower Bible and Tract Society will be held on Monday, October 1, 1951, at ten o'clock in the forenoon. The registered office of the Society is the meeting place, and this is located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. At this meeting the regular business of the Corporation will be transacted. Proxy forms will be sent by mail together with the notice of the meeting to all those who are members, and the proxies should be returned to the Society as soon as convenient. Some of the members will attend the meeting in person and some will not be there themselves. All, however, should return the proxies whether they will be in attendance or not. So after receiving the regular notice and proxy form, each member should fill out and mail his proxy to the office of the secretary of the Society, 124 Columbia Heights, Brooklyn 2, New York. We would like to have all the proxies in not later than September 15, 1951.

"WATCHTOWER" STUDIES

Week of October 7: Will the Stones Have to Cry Out? ¶ 1-24.

Week of October 14: Will the Stones Have to Cry Out? ¶ 25-30; also, Not Remaining Silent on the World's Doom, ¶ 1-16.