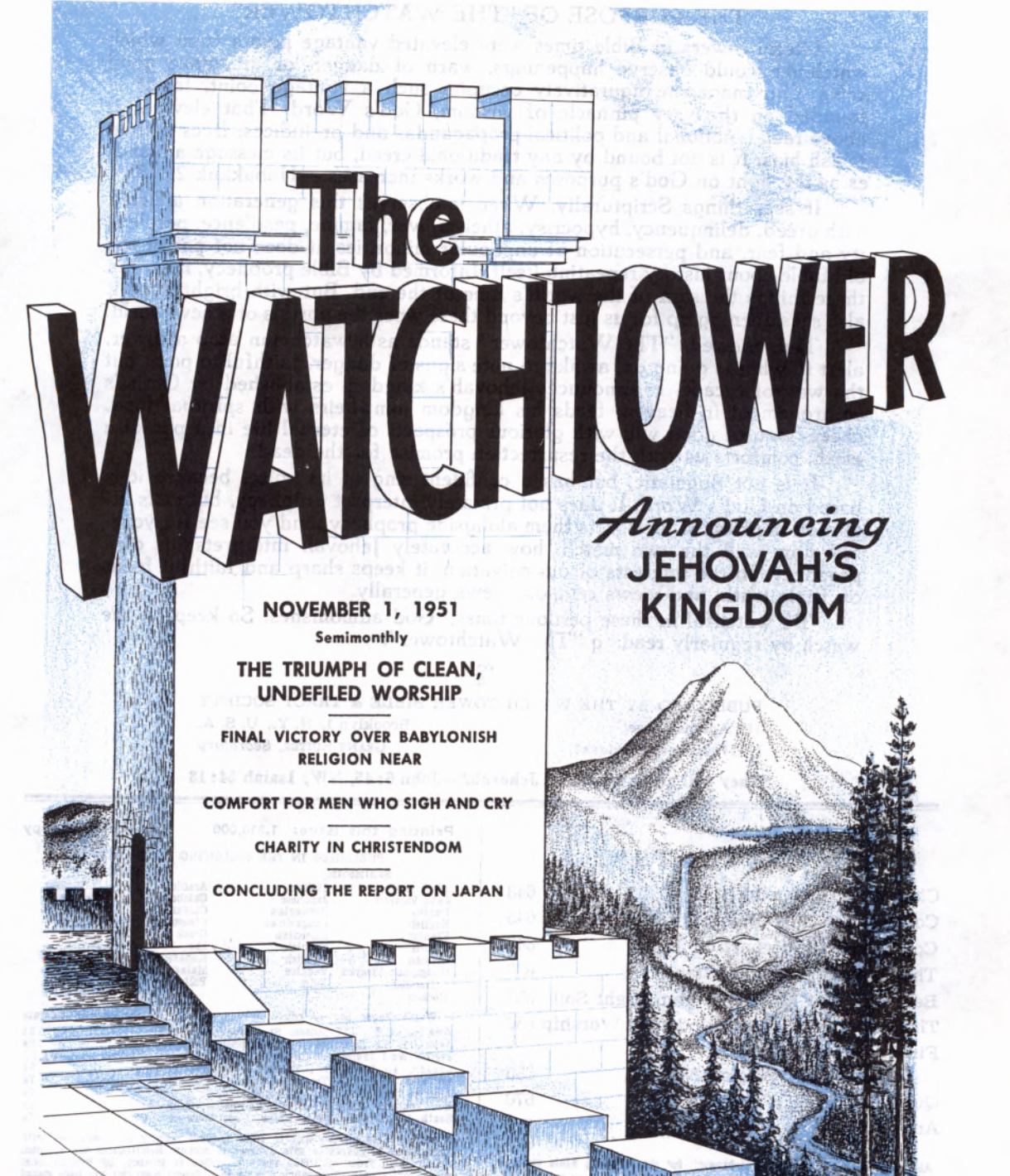




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 1, 1951

Semimonthly

**THE TRIUMPH OF CLEAN,
UNDEFILED WORSHIP**

**FINAL VICTORY OVER BABYLONISH
RELIGION NEAR**

COMFORT FOR MEN WHO SIGH AND CRY

CHARITY IN CHRISTENDOM

CONCLUDING THE REPORT ON JAPAN

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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

CONTENTS

Charity in Christendom	643
Comfort for Men Who Sigh and Cry	645
Concluding the Report on Japan	648
The Bible at Your Doorstep	653
Bearing Fruit Manyfold from Right Soil	655
The Triumph of Clean, Undeified Worship	656
Final Victory over Babylonish Religion Near	665
Questions from Readers	670
Announcements	672

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

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

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

Printing this issue: 1,310,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semi-monthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chalchona
Danish	Cinyanja
English	Ciwemba
Finnish	Greek
French	Ibo
German	Kanarese
Hiligaynon-Visayan	Malayalam
Hollandish	Polish
Ilocano	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Twi
	Ukrainian
	Yoruba

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

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

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



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

November 1, 1951

No. 21

CHARITY IN CHRISTENDOM

IT WAS the night before Christmas, and just as surely as the season, every busy street throughout the nations of Christendom was crowded with its share of "Santa Clauses", collection drums and charity criers. For weeks in advance hospitals, foundling homes, religious and philanthropic organizations had raised their pleading voices. Newspapers, radio and television issued forcible reminders of the time of year. Like a new hat in spring, charity was trotted out and modeled for all it was worth. Prominent citizens and politicians took the lead in demonstrating the mode of the day. Religious heads stood by and applauded. The average man was expected to follow the leader and do his bit.

Then the day after Christmas dawned. The stores were jammed again—this time with people exchanging their gifts. But the streets were barren of "Santa Clauses", of collection drums and their criers. Press and radio pleas let up. Tension eased. Charity went temporarily out of fashion. Prominent persons and politicians could derive little publicity from further giving. The clergy sought other means of filling church pews. The poor man's pockets were empty. So charity retired to await the fanfare of its next entrance cue.

Can any seriously deny this graphic description of Christendom's "holiday spirit"? Of the charity-boasting clergy of his day, who behind the scenes schemed for the substance of poor widows, Christ Je-

sus said: "Look out for the scribes that desire to walk around in robes and desire greetings in the market-places and front seats in the synagogues and most prominent places at evening meals. They are the ones devouring the houses of the widows and for a pretext making long prayers; these will receive a heavier judgment."—Mark 12:38-40, NW.

Then, noting the temple contributions of the rich and prominent and seeing in their midst a poor widow, and noting her offering, Jesus observed: "Truly I say to you that this poor widow dropped in more than all those dropping money into the treasury chests; for they all dropped in out of their surplus, but she, out of her poverty, dropped in all of what she had, her whole living."—Mark 12:43, 44, NW.

Please note that Jesus condemned, not the giving, but giving for sake of show. It is so evident that the well-to-do and the politicians choose the most prominent incidents of charity to popularize their gifts "out of their surplus".

A train derails and crashes into the headlines. Or perhaps a factory explosion covers the front page. On such occasions or when flood, fire, earthquake or wind-storm make many homeless and rob others of life or limb, as surely as the press is there to report it, so will other familiar figures turn up. The community chest will be there, the Red Cross with its blood bank will be there, priests fully outfitted

with pious face and last rites will be there and politicians will rush back from a Florida vacation so that they can be there—all to offer charitable help.

But let the disaster be on a smaller scale where the returns in publicity are not so promising; then the widely acclaimed charitable organizations do not flock to the scene. It is clear that they choose the publicized tragedies, that their giving may be publicized along with the event. The motive of attention and credit perches plainly on their every "good deed". Contributors to the community chest receive a red feather; to the Red Cross, a button; to disabled war veterans, a poppy. A religious cardinal is considered a particularly appropriate individual to open a charity drive. He is photographed performing his contribution act, then his benign generosity is re-echoed from coast to coast through the newspapers reporting it. Sometimes it seems as if such figures scheme to see how little they can give and yet receive the maximum credit, praise and attention. Finally, after all of the shouting is over, greedy charity racketeers move in to scoop up the lion's share, leaving only scraps for the supposed objects of the "charity".

With a view to the purpose of true charity, Jesus said: "Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens. Hence when you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you."—Matt. 6:1-4, NW.

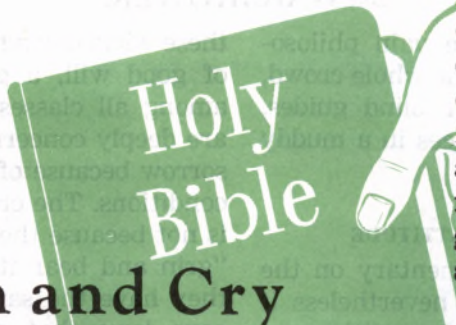
In Jesus' time it was customary for prominent Jews to be announced by the blast of a trumpet as they made public donations at the temple in Jerusalem. Without equivocation it can be seen how Jesus condemned this. Today's givers in charity do not stop with a little trumpet. Their beneficent works must be boomed to the skies in the press, over the radio, on the newsreels and now by television. Not only their other hand, but the whole world must know what they are doing. Feathers, buttons, flowers and stickers label those who gave to this or that. Some business establishments and schools almost reach a state of frenzy to obtain a 100 per cent employee or attendance subscription to a current welfare drive of civic prominence. But of what avail such public display of righteousness? Nothing other than to be glorified by men—and that, said Jesus, was all the reward they would ever get.

Nothing more than the modern example of "charity" by nations shows the emptiness of such vain display. The United States let India lie in unparalleled famine for months, deaf to her cries for bread, while strutting her generosity before nations of more political significance.

Jesus advocated using one's substance for preaching the good news of God's kingdom. (Matt. 19:21, NW) He specifically prohibited advertising his acts of mercy in curing the sick when the only return would mean self-credit to him personally. (Luke 5:12-14; 8:49-56) On one occasion the apostles Peter and John caused a lame man to walk rather than heed his request for money, which they explained they did not have for that purpose.—Acts 3:1-8.

Today Christians carry on the most charitable work of all history. Their preaching of 'this good news of the Kingdom in all the inhabited earth for a witness' brings spiritual healing to new praisers of God.—Matt. 24:14, NW.

Comfort for Men Who Sigh and Cry



NEVER, in all of man's miserable history, have world conditions brought greater agonizing sorrow on humanity than they do today. Every department of activity, every field of endeavor, every branch of society continues to sink deeper and deeper in the mire of corruption and sin. As a result, good upright people throughout the earth are sighing and mourning, and the proverb explains why: "When the righteous are in authority, the people rejoice; but when a wicked man beareth rule, the people sigh."—Prov. 29:2, AS, margin.

Political integrity in government has broken down in every department. Not only among petty local officials but also on the highest international level, within the inner circles of the supposedly sacred United Nations, deceit and wickedness abound. Even in the military establishments and law-enforcement agencies graft and corruption flourish. Sometimes wicked officials are voted out of office, other times a whole government is overthrown by revolution or, again, the people in their despair turn to military dictatorships or godless communism for relief. Yet the burdens and hardships upon their necks are not lightened in the least. "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people."—Prov. 28:15.

Economically, conditions go from bad to worse. Honesty and fairness are unknown quantities in the business world. In

their place lying, greed and deceit are looked upon as established ethics by the cruel eyes of commercialism. Price wars, taxation, artificial shortages, and many other vices work together to bring oppression and misery upon the people.

No longer is implicit confidence placed in the judi-

cial courts, for many of their weighty decisions hang on the tiny threads of technicalities, and in some instances they "sell justice" to the highest bidder. Likewise faith in the school systems has been shattered. At a tender age children learn the ways of this world, and as they advance through the colleges and universities many prepare themselves for a lifetime career of "respectable" crime. Witness the recent scandals in high school dope traffic and collegiate sports. Socially, this world is more corrupt than ever before in history. Juvenile delinquents of the past generation grew up to become the present adult delinquents, who in turn breed and bring forth a crop of offspring that outdo their parents in unrestrained wickedness. In many cases all sacredness of the family has disappeared altogether, and divorce mills and abortion clinics flourish.

And what about the organized systems of religion? During this period when moral integrity and fidelity have constantly decreased, church membership has constantly increased. Proof this is that there is more churchianity and less Christianity. Proof too that the leaders of these religious systems are greatly responsible for the crime and wickedness now running wild. For hire the priests and ministers, by their traditions and doctrines of devils, make void Jehovah's sacred Word, the Bible. As a result the people have turned away from God and his holy Code of

Ethics and substituted the vain philosophies of so-called science. The whole crowd, the blind people and their blind guides, have fallen flat on their faces in a muddy ditch.—Matt. 15:14.

PEOPLE DIVIDED IN ATTITUDE

This is a frightful commentary on the present system of things; nevertheless it is an honest evaluation of conditions as they exist. It is as the prophet Isaiah declared when telling of Christendom's prototype, Israel: "Ah! sinful nation, guilt-laden people; brood of evildoers, children who deal corruptly; who have forsaken the LORD, and spurned the Holy One of Israel, and gone back in estrangement from him!" (Isa. 1:4, AT) Jeremiah also fittingly describes them, saying: "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxed rich. They are waxed fat, they shine: yea, they overpass in deeds of wickedness; they plead not the cause, the cause of the fatherless, that they may prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith Jehovah; shall not my soul be avenged on such a nation as this? Astonishment and horror is come to pass in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—Jer. 5:26-31, AS, margin.

Of course, the wicked, who now prosper at the expense of others, "love to have it so." They do not desire a change. Their unfortunate victims, on the other hand, fall into two classes: those who become bitter and cynical and turn to selfish fleshly pleasures in an effort to forget the suffering of fellow creatures and the terrible reproach upon God's name brought by

these wicked conditions; and those persons of good will, a great multitude of such among all classes, creeds and cults, who are deeply concerned and who lament and sorrow because of the present abominable conditions. The crying of this latter group is not because they are "sissies" unable to "grin and bear it". Rather, it is because they have the same love for God's righteous laws that moved the stouthearted psalmist to exclaim: "Rivers of waters run down mine eyes, because they keep not thy law." (Ps. 119:136) These are the ones that are now blessed and comforted by God.

There is no question as to those making up this class of good-will persons, for they are given a special mark of identification. "And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem [the city called by God's name and which well pictured Christendom today], and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof." After such marking work is completed, the prophecy says, the execution forces of Almighty God will move swiftly at Armageddon and will utterly destroy every man, woman and child who is not properly marked, that is, all who do not sigh and cry because of the wickedness committed in the earth.—Ezek. 9:2-5, AS.

HOW COMFORTED AND COUNSELED

The comfort that these mourning ones receive comes from "the God of all comfort", the one "who comforts us in all our tribulation, that we may be able to comfort those in any kind of tribulation through the comfort with which we ourselves are being comforted by God". —2 Cor. 1:3, 4; 7:6; 2 Thess. 2:16, NW.

It is "through the comfort from the Scriptures" that Jehovah gives hope to those who are out of sympathy with this

present system of things. (Rom. 15:4, NW) It is through the inspired Scriptures that Jehovah says: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." "Seek Jehovah, and ye shall live; . . . Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate." "O ye that love Jehovah, hate evil." (Zeph. 2:3; Amos 5:6, 14, 15; Ps. 97:10, AS) "Let your love be without hypocrisy. Abhor what is wicked, cling to what is good." "Let everyone mentioning the name of Jehovah renounce unrighteousness."—Rom. 12:9; 2 Tim. 2:19, NW.

If one loves righteousness and hates evil, as this class of individuals do who are disgusted with the Devil's setup in the world today, they will flee the filthy paths of unrighteousness and will walk along the beautiful highway leading to the glorious new world. The pure word of counsel is: "O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper." "So, flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." "Keep yourselves free from every form of wickedness."—1 Tim. 6:11; 2 Tim. 2:22; 1 Thess. 5:22, NW.

HOPE PLACED IN A NEW WORLD

Amid this world crisis a knowledge of Jehovah God and his purposes as revealed to those whom He comforts gives them a contentment and confidence and peace of mind not enjoyed by others. They are not unduly worried and fretful, and do not fuss and fume about current developments from day to day. They are not envious of

the present prosperity of the wicked. Not impatient, they do not wrongfully charge God with being slow about uprooting violence in the earth. (2 Pet. 3:9) Instead they heed the comforting counsel of the Proverbs and Psalms: "Envy thou not the man of violence, and choose none of his ways. For the perverse is an abomination to Jehovah; but his friendship is with the upright." (Prov. 3:31, 32; 23:17; 24:1, 19, AS) "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good; . . . Rest in Jehovah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace."—Ps. 37:1-3, 7, 10, 11, AS.

What a precious promise that is! Those who long to live under a just and righteous rule in peace and contentment will have their prayers answered, and that very soon now. The great Theocrat, Jehovah the Almighty, has already begun to rule as King upon his glorious throne in the heavens and, now speedily, he purposes to clean out all rebellion and iniquity, destroy those who now wreck and ruin the earth, and establish a new world wherein will dwell righteousness. (2 Pet. 3:13; Rev. 11:18) Those, therefore, who now withdraw their approval and support from the Devil's Babylonish world and give their full allegiance to God's new world will have the grand opportunity of living under that theocratic rule forever and ever, all to the praise and glory and vindication of Jehovah God.

Concluding the Report on JAPAN

This article continues the series that is following the travels of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel, in the South Pacific and Asia



AFTER discussing the Korean matters with the brothers, we discussed future expansion of the work in Nagoya, Japan. The company in Nagoya is very new, having been formed three months ago, but April saw a new peak of 37 publishers. All eagerly looked forward to the evening meeting. Many were unable to attend the Tokyo assembly. The Kingdom Hall is formed by taking out the sliding doors between three rooms. Everyone sat on the floor on his feet and lower limbs, which is the Japanese custom at home.

The meeting was opened by a Kingdom song sung in Japanese. The Japanese brothers read the words written in Hiragana, one of the several forms of Japanese writing in current use, from a large chart hanging in the front of the hall. Then Brother Henschel gave a very interesting talk on the proper use of time, which was especially appropriate for new publishers. I followed by explaining the importance of all servants of Jehovah becoming teachers, not just students, and told them about the new Japanese *Watchtower* as one instrument to be used in this teaching work. All the Nagoya publishers were happy over this new provision of Jehovah. It was a joy to see so many new people taking to the truth in this big field, Nagoya, and I felt there were great possibilities for expansion. This meeting greatly pleased the missionaries and company publishers

alike. Here 128 persons had attended, the most yet to come to the Kingdom Hall.

The next morning, Wednesday, everyone went out into the advertising work using the few remaining handbills of the original 40,000 which began to be distributed on Monday, April 22. After all the handbills had been distributed the placard workers continued their work. That afternoon the eight Gilead graduates of Nagoya and myself had a meeting where problems were discussed which related to the missionary home and general preaching activity. I advised the missionaries to work very closely with the new Japanese publishers, training them to develop into mature servants of Jehovah. These would be the ones that eventually would do much fruit-bearing.

In the evening at the newly built auditorium of the Trade School Hall, situated near the main Nagoya railway station, the public lecture was delivered. At the opening time a good crowd had already gathered and during the first half-hour of the lecture an almost steady stream of people came in until the entire lower floor was filled and the ushers began to direct the people to the balcony. The attendance reached 396.

Although the Japanese have a habit of leaving immediately after a lecture has been completed, almost an hour passed before the missionaries and the visitors

had finished answering all the questions of some who attended the meeting and who were hearing the message for the first time. Studies were arranged for, directions to the Kingdom Hall given and information given concerning the work.

Several new publishers are talking about entering the pioneer service as soon as they are eligible. Others are wanting to increase their service, while still others want to begin. The service talks on Tuesday night especially helped in this respect.

OSAKA

The next morning all rose early to have breakfast and accompany seven of us to the station where we departed for Osaka, the next stop. Osaka is situated four hundred miles southwest of Tokyo and is a great industrial city. The Osaka company of Jehovah's witnesses was formed in November 1949 by some interested persons. However, later some of these people were led away from God's organization by the company servant, who claimed he had powers of divine healing. In order to assist those who wanted to stick by the organization, the branch office arranged for a missionary to visit them from the Kobe missionary home every Sunday. Since that time the Osaka company has met in the City Hall building and conducted regular study and field-service activities in the same way as is done by Jehovah's witnesses throughout the world. The Lord's blessing has been on the work and the company has grown now to a peak of 38.

The Osaka publishers were very glad when five new missionaries arrived from Gilead School about six weeks before I reached there. A very nice Japanese home located in the center of the largest residential area of Osaka has been rented for the use of the missionaries, and just as soon as the missionaries learn some of the language the company will, without doubt,

greatly expand and their presence will be felt. The arrival of these five sisters caused quite a stir; and this is what happened.

They were interviewed by a reporter upon their arrival and subsequently a photograph of them appeared in a Japanese newspaper along with a story about their 'hardships' in obtaining accommodation, not being able to speak the language, and what work they intended to do. In a couple of days they were inundated by a flood of letters written in Japanese from all over Japan, either sympathizing with them or expressing interest in their work and asking for information. The letters were translated and answered and many studies were started. One letter was from one of Jehovah's witnesses who had been in prison in Japan during the war and who did not know that the work had started up again here until he saw the newspaper report. He was put in touch with the branch. More than a hundred letters were received and now the sisters are off to a good start in the midst of a good company.

On the evening of May 3, I addressed the company publishers (45 being in attendance) on the divine healing matter, and they appreciated it. The next night I spoke to 180 persons in a packed hall in the Osaka City Hall. Many persons obtained literature after the meeting and doubtless the work will continue to increase. Many persons who came to the lecture came as a result of an interesting article in the leading Japanese-language newspaper. Upon my arrival at the missionary home I was interviewed by a reporter of the *Asahi* newspaper, some pictures were taken and an excellent short article appeared concerning the work of Jehovah's witnesses. The newspapers and radio stations have given much favorable publicity to Jehovah's witnesses. I also received some mail from Japanese interested in our work.

Due to this publicity many persons associated with the organization before 1938 are now reassociating with the Society. In 1938 the work of the Society was banned by the Japanese government and the majority of the brothers were thrown into concentration camps. They were scattered and many thought the organization had ceased to exist and so were not able to actively work in harmony with Jehovah's organized people. Unbounded is their joy now that they have at last found the organization and can work under the direction of the Society.

All of Jehovah's witnesses are enjoying many thrilling experiences. Here is one as related by a pioneer brother. When witnessing from house to house he met an elderly Japanese man. He explained his purpose in calling and the man said he was very much interested in the Bible. In fact, for more than twenty years he had been a Protestant clergyman. This man is a learned scholar, reading Greek, English and Japanese. In addition to his clerical duties he had been a professor of English language at a large Japanese university. The two arranged to study the Bible in the man's home. After several weeks of study the interested person began to go regularly to the meetings of Jehovah's witnesses. A little while later he expressed his desire to preach with Jehovah's witnesses in the way that Jesus and the early Christians preached, namely, from house to house. This brother has now completely left the false religious organizations and is living the life of a true Christian.

The work in Osaka is now properly organized, the publishers appreciate the loving provision of Jehovah in sending missionaries to help them and they are determined to use their time and talents to preach the gospel among the two million of Osaka, "the Pittsburgh of the Orient."

TARUMI (KOBE)

After the public meeting in Osaka we went directly to the Osaka railway station, using the modern subway system. The subway was not crowded at ten o'clock at night, but when we got to the railroad station, that was packed with people who were leaving the city. There was one gate marked "Foreigner", which we entered, and we were thankful for this; otherwise we would have been in a long line. Some of the missionaries from Kobe had come over to Osaka that evening and they accompanied us to Tarumi. This trip was an experience. Getting into an interurban train in Japan in a crowd means everyone for himself. All of the graciousness and politeness that the Japanese people show in their homes is forgotten when they are trying to get on a train to go somewhere. The customary bowing is dispensed with. So we just had to crowd in with the rest of them and keep pushing, which was more of a problem for us who were carrying suitcases. It was about an hour and a half to Tarumi, a suburb of Kobe.

We stayed at the missionary home and had a delightful visit with the twelve missionaries. Ten of them had been there 18 months and their Japanese was quite good. They are getting along splendidly with their company. We were told that after six months of working in Japanese territory they felt quite at home in conducting Bible studies with the Japanese people. It was not natural for them to use the language, but their willingness to persevere and their helpful service were appreciated by the Japanese people, and these were glad to learn about the truth.

These brothers reported too that the best results were among the one-time Buddhists. This may seem strange because the Buddhists have to cast off many superstitions when they become Christian. The Buddhist is willing to investigate. After a

year and a half of study with one Buddhist woman she has become an excellent publisher and she enjoys going from house to house. When someone says "I am a Buddhist" it gives her pleasure to say "I too was a Buddhist", and then she starts to explain. This Japanese sister now has five Bible studies of her own and in one of these studies twelve different families are represented. This shows what a powerful force the Japanese witnesses will be in Japan when hundreds, and we hope thousands, will begin preaching the gospel of the Kingdom. It is going to take time, however, to wean the Japanese people away from their religious traditions and to establish them in the truth.

At the Tarumi company's service meetings all the missionaries, brothers and sisters, take part in demonstrations in Japanese and the brothers give talks on *Informant* articles. Every one of the persons that have been sent to this home in Japan stated he wanted to work in no other territory. That territory is just right.

Our visit to Tarumi was climaxed by the one-day assembly on Sunday, May 6. The missionary home in Tarumi is of the Western type, with all wooden floors, two stories and basement, and around the home there is a large lawn and beautiful grove of pine trees. We were fortunate in being able to rent this home from the army and hope that we will have its use for a long period of time. In the morning at nine o'clock the brothers assembled for field service. This was followed by a baptismal talk by a missionary, in Japanese. Thirteen Japanese brothers and sisters were then taken to a public bathhouse and immersed.

After that all of us went out in the field service. We had the pleasure of advertising the public meeting. I went from door to door with one of the brothers who had just been immersed and I was able to see

firsthand what we had already been told concerning entering the homes, and I observed the courtesy of the people. Brother Henschel was working with Brother Haslett at the railroad station, distributing leaflets, and he observed how many people would read the back of the handbill which announced the booklet *The Joy of All the People* and inquire if they could get it immediately. Brother Haslett made quite a few placements by persons' asking for the booklet without its being displayed.

The afternoon public meeting was to start at two o'clock, and shortly before that time hundreds of people were coming into the yard at the missionary home on the hill. Benches had been set around, mats of straw and blankets were placed on the lawn for many of the people to sit on. Attendance was 454. The yard was filled with people and the joy of the Tarumi missionaries knew no bounds. This was an answer to their 18 months of service work and showed how richly the Lord was blessing them.

The doctor living across the way was very friendly and kind to the brothers. He calls the home "the lighthouse of Kobe"; and truly a lot of people came to this house to see the light from the Word of the Lord.

That night those of us who had come from Tokyo took the train back. We left Kobe at 8:55 and arrived in Tokyo at 9:15 the next morning. We got some sleep that night in our reclining chairs and were glad that we got seats at all, for the crowd was great. There was still much to do in Tokyo the remaining two days of our stay in Japan. Arrangements were made after hearing Brother Henschel's report on Taiwan to try to send Brothers Steele and Tohara to Taipeh, the capital, for about a month to follow up on the work of getting the Kingdom service on a better footing. If all plans for the trip work out, after about a month in Taiwan they are to stop

a week or two in Okinawa and visit the company there, which is made up of Filipino contract workers. There is some interest among those who speak Japanese, too; so public talks will be given. The brother who attended the Tokyo convention gave much helpful information on the position in Okinawa before he returned.

It was good to learn that during the week's absence from Tokyo many things had happened. Four of the brothers who had been in Japan for only two weeks had obtained 30 subscriptions for the Japanese *Watchtower* during the past six days. They were certainly delighted, and this shows that if you put forth the effort and try things can happen. These brothers had already started Bible studies with a number of people in their own homes or they invite the people to come to the missionary home. All day long there is someone in the Kingdom Hall studying with one of the missionaries.

YOKOHAMA

On Tuesday we went to Yokohama to see the fifth missionary home. This had been opened up just one week before. It is located on the top of a hill overlooking the city of Yokohama. The brothers had already been out in the field service and that day we met some of them a few hundred yards from the home; rain or no rain they were busy. They told us they had had a number of interesting experiences. They were just getting settled, but they were delighted with the assignment and arrangements were made to have one of the sisters spend two weeks with them giving them lessons in the language an hour in the morning and an hour in the evening. After that the circuit servant will be visiting Yokohama and it will be part of his work to teach the new missionaries some of the language. With one month of hard study and the missionaries' putting in two to four hours

a day digging into books for 30 days, they should be able to pick up enough of the language to carry on their preaching work without too much difficulty. But the study of the Japanese language is going to be a lifetime job. I did want them to get off to a good start, so all of the new missionaries were given special help by setting aside definite hours for study and they were given teachers.

The two-week stay in Japan was a most interesting period. There were so many things to do and so much was accomplished. The 47 missionaries are certainly anxious to push ahead with their work. They are content in their homes, they are pleased with their assignment and they love the people. They know there are great prospects ahead and that the work in Japan is just beginning. At the four public meetings 1,731 persons had attended. Hundreds of names were turned in and many new studies started. Just as we were leaving Japan some reports for the month of April had been gathered together. Already 250 publishers had reported, including the 47 missionaries. That means there are now more than 200 Japanese publishers in the country. All of this was accomplished in a little more than two years. As we carried the baggage out of the Kingdom Hall to the jeeps that were to take us to the airport at Haneda, we said good-by to three groups studying the Bible simultaneously in different parts of the hall. One group had seven persons, another three, and another two. We had no doubt that these people were definitely interested in the truth, for outside the rain was pouring down and yet this bad weather had not turned these newly interested ones back. Yes, the Japanese people are looking for good news, they are anxious to learn, and with Jehovah's witnesses being anxious to teach them a wonderful witness will be given in the months and years to come.

The Bible *at Your Doorstep*

THE Bible brims with proof that Jehovah God knows and protects those who belong to him. So relatively few have they been, so different have they seemed, because they have ever followed closely the written instructions of God's Word, that such ones have always appeared as an oddity to the world. In the days of the prophet Isaiah that prophet and those with him were held up for "signs and for wonders" to the people.

It was likewise this prophet Isaiah that boldly indicated God's people by their true name, 'Jehovah's witnesses' (Isa. 43:10-12, AS), "my trusty witnesses" (*Mo*). Such a name in itself would seemingly say that a great period of witnessing or bearing of testimony about Jehovah and his purposes lay in store for this people. " 'Lord,' I asked, 'for how long?' He answered, 'Till they are ruined, till their towns are empty, and their houses uninhabited, and the land left desolate.' "—Isa. 6:11, *Mo*.

Still, for all of the preaching accomplished by Isaiah and a host of other prophet-witnesses for God, even the covenant people of Israel were not converted from their selfish transgressions of God's laws. They were smarter than God and thought to improve upon his written Word with an intricate muddle of traditions. So that headstrong people were eventually abandoned as a nation. They were the only losers. Against this backdrop, Isaiah prophesied of an even worse condition of darkness over the world during the last days of this "system of things".

But the nations cannot be glad with God's people if they do not know God. They

cannot know God unless they know His Word, his means of communicating with us, his 'light for our feet'. (Ps. 119:

105) And they cannot know his Word, the Bible, when their newspapers daily announce their wholesale violation of its principles, or when, as related recently by a librarian in Britain, a young man comes seeking "the book from which the film 'Samson and Delilah' was made".

Yet, ironically enough, people who today sorely need Bible education may be turning it away from their very doorsteps. Still faithfully carrying out the divine instructions through Isaiah, Jehovah's witnesses of this century go through the cities and to the houses, and will continue to do so while they have inhabitants. Housewives can testify authoritatively to the visits made by Jehovah's witnesses. One did in the June 23, 1951, issue of the Catholic magazine *America*. In her interesting account, this Ohio Catholic woman, perhaps unwittingly, touched upon the main reason for the general Bible ignorance yet prevalent in even the great democracies.

This reason stood out in the writer's own attitude toward her witness caller. Her item in *America* said in part: "With each remark she quoted me chapter and verse, as those who ignore Tradition are so wont to do." The Catholic Church is well known for its heavy reliance upon the



"traditions of the fathers", by which she means the "fathers" of Christendom or of papal Rome. The writer goes on to reflect the impatience and indignation she felt at this call. She had opened her conversation by attempting to cut short her caller: "Before you go on—I am a Catholic and we are quite familiar with the Bible." Was she so familiar with it? Then why run to "tradition" for defense? Her short article tells that she accepted a copy of *The Watchtower* from the witness. But she claimed she could not read it "in good conscience", so it would go to her priest-moderator at her next study club meeting. But would the magazine likely be studied at the "study club meeting"? Of these club meetings, the writer reveals: "Our program consists of book reviews—Catholic, to be sure, but that is not studying our religion. It was too difficult for our priest-moderator to establish an interest in a textbook he recommended. Until we met in the homes and served light refreshments, practically no one came, although we meet only once a month."

It is apparent that tradition-bound Romanism has not offered the people an incentive for Bible study. The writer tried to shield the church, blame the people and make Jehovah's witnesses, though real Bible students, appear to be spiritually shabby by comparison. But she made honest admissions that demolish her pretensions. She went on: "Did I feel a trifle humiliated that this woman at the door could—and did—study her religion and, what is more, was willing to 'hoof it' from door to door in its interest? And here I was, a part of a 'study' group too mentally lazy to learn more, not about a man's garbled version of the Word of God, but about Christ's own Church."

"A man's garbled version of the Word of God"? How can she tell? She had said that she could not or would not read *The*

Watchtower. Then what, besides her imagination, proves it is "a man's garbled version"? But she concluded with a very important suggestion: "Would it not have been better to invite that woman into my home and, with as much quiet and dignity as the small children would allow, to answer her 'arguments'?" Yes, it would have been much better, if this party is sincerely interested in Bible study. *The Watchtower* is a world-famous Bible-study journal. It invites, not blind acceptance, but careful study, to prove its every statement with the Bible. Unlike papal Rome, it makes no claims to infallibility. Rather than this Bible principle of 'proving all things', is it not the blind acceptance of traditions that makes possible the spread of human "garbled versions of the Word of God"? Jesus thought so. He said pointedly to the tradition-fed clergy of his day:

"You have made void the commandment of God for your tradition. Hypocrites, well hath Isaiah prophesied of you, saying: This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men."—Matt. 15:6-9, *Dy*.

Isaiah called their religion "a mockery, a mere tradition learned by rote". (Isa. 29:13, *Mo*) No, such tactics do not inspire interest nor cultivate knowledge or appreciation of God's Word. But opening the Bible up for inspection, at the doors, in private home Bible studies, in halls, auditoriums and large stadiums as Jehovah's witnesses frequently do at large conventions—this does hold interest and build confidence. Not once a month, but two or three times a week, do they fill their meeting halls. No idle boast is this. The Catholic writer observed the witnesses' zeal and this is simply offered in explanation. Nor is this some mysterious secret for a select few. All are urged to try it, letting shine upon them the light from God's Word.

Bearing Fruit Manyfold from Right Soil

IN MOST parts of the earth the past season's crops have been harvested and farmers are viewing the results. For some it was a good year full of joy and satisfaction; for others it was a poor year heavy with sorrow and disappointment. Not all the seed planted sprang up, not all that came up grew to maturity and produced fruit, and not all that bore fruit produced an abundant quantity with high quality. Since poor condition of the soil in many cases was the principal cause for failure, successful farming begins with planting the seed in the right kind of soil. And so it is with the Kingdom truth. It must be planted in good soil if fruitfulness for eternal life either in heaven or in paradise earth is to be realized.*

Jesus' parable or illustration of a sower showed that no partiality would be shown; the message of the established Kingdom, symbolized by the "seed", would be scattered far and wide among all kinds of men—on the crusty roadside, the rocky places, weed patches of thorns and thistles, and some upon good, fertile soil.—Matt. 13:3-9, 18-23; 1 Tim. 2:3, 4.

Just look at the soil along the side of the road! Beaten and packed hard by the pounding traffic of those madly racing after commercial, political, military and social pursuits. Why, the message of God's kingdom has no chance to sink down or take root in the hearts of such preoccupied individuals. As a result the seed sown among these hard-surfaced and crusty-hearted persons is soon snatched up and gobbled down by Satan the Devil and his religious "black birds" and vultures.—Mark 4:15; Luke 8:12; John 8:44.

Other seeds of gospel truth fall on the ears of those that Jesus likens to "rocky"

soil. At first they receive the message about God's kingdom with joy, but later, when the scorching heat of persecution and ridicule beats upon them, the tender blades of truth that began to sprout in them wilt and die out altogether. Beneath their shallow surface soil these people have a hard, stony heart that holds no moisture and prevents the truth from taking deep root. Foolish people, who do not appreciate that all true Christians are bound to suffer persecution!—John 15:20; 16:2-4, 33; 2 Tim. 3:12.

With others it is a case of trying to raise a double crop off the same ground. They receive the Kingdom message but the thorns they allow to grow up in their hearts soon choke and kill it. These persons are so deeply tangled up in the briery affairs of this old world that their whole time and attention are taken up with the cares and anxieties of life.

Last of all, Jesus describes the good and happy results obtained when the Kingdom message falls upon the right kind of soil. "These are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, NW) They produce abundantly, "this one a hundredfold, that one sixty, the other thirty." (Matt. 13:23, NW) So it is the heart condition that makes the difference between barrenness and fruitfulness, between death and life.

The fruit produced is the "sacrifice of praise, that is, the fruit of lips which make public declaration" concerning Jehovah's glorious Word and name and purposes. (Rom. 10:10; Heb. 13:15, NW) So keep your heart receptive to the truth. "My Father is glorified in this," Jesus said, "that you keep bearing much fruit and prove yourselves my disciples."—John 15:8, NW.

* For full coverage of this subject see *The Watchtower*, December 1, 1950.

The Triumph of Clean, Undeified Worship

"And this is the conquest that has conquered the world, our faith."

—1 John 5:4, NW.

JEHOVAH challenges all the gods of this world. When we remember that in India or Hindustan alone there are some 330 million gods and goddesses and then when we take the gods of the religions of other lands into consideration, we see that it is a case of millions of gods, visible and invisible, against the one God, Jehovah. The battle of the gods is near. The question is, Who will triumph? Backed by the outcome of previous contests, the answer is certain: The battle will go only one way, and Jehovah will triumph as God, the only living and true God of the universe!

² Communists and atheists in general, skeptics, infidels, and hardheaded materialists of this twentieth-century world will scoff at the suggestion of a war of the gods. They will say that what gods there are exist only in people's minds and so a war of such imaginary gods is ridiculous. But all such materialistic people will have to admit that the *worship* of such gods is a reality even in this modern world, and that the belief in such gods and the worship of such gods have played a powerful part in the course and destiny of all nations, without a single exception.

³ Let those materialists deny the existence of *invisible, spirit gods*, still they must admit that many men and women

alive today are raised to the position of gods among men; they are deified and revered and hailed as saviors and world benefactors. This goes not only for political figures such as Premier Stalin of the Soviet Union but also for religious figures such as the pope of Vatican City, who is adored and given the title of vice-god, and also the Dalai or Grand Lama of Tibet. All informed persons know that it was as recently as December 31, 1945, that Emperor Hirohito in an Imperial Rescript for the New Year proclaimed that the Japanese Tenno or Emperor is not a god. Printed in every Japanese newspaper, this rescript ordered the people to forget the "false conception that the Emperor is divine and that the Japanese people are superior to other races and fated to rule the world". A New York *Times* headline read, "A 'God' Denies Divinity," and yet today many Japanese tenaciously cling to the Shinto belief that their emperor is a god, a "Son of Heaven", descended from the "Sun Goddess". (New York *Times*, January 6, 1946) But while one god, whose worship once mightily influenced the course of the Japanese nation, is stripped of his divinity by hard facts, numberless people are becoming afraid of the modern process by which the political state is being deified and its prominent figures and emblems are being made gods and idols and are being worshipped. In this worship even the material-

1. What battle is near, with whose victory sure?

2, 3. What will materialists deny? but what must they admit?

istically minded people are being caught. Whereas they brand the gods of others as false and imaginary, they themselves are found guilty of making gods to themselves according to their own mental ideas and desires.

⁴ Let all such be called "false gods" by the people who have the discernment to see that such are no gods or not deserving of being treated as gods. But the written Word of Jehovah, the Holy Bible, warns us that there is a god of this evil world who exercises a blinding influence upon all the people of this world, "among whom," as we read, "the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4, NW) We also read in the Bible: "The things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons." (1 Cor. 10:20, NW) Thus the Bible, Jehovah's Word, teaches that there are superhuman, invisible spirit persons whom all the nations of this world worship as gods, and that these are the malicious demons under the prince or ruler, Satan the Devil, who is the great blinder of human minds. The worshiping of these and of idols which stand for them is false worship. In all ages there has been a contest even between these false gods, as one nation has gone to war against another nation and has appealed to its god

4. What does the Bible teach about invisible ones this world worships as gods? and how have false gods been pitted against each other?

or gods to help it against the god or gods of the other nation, so pitting gods against gods. Victory was attributed to the gods of the victorious nation.

⁵ The Roman empire, however, gave recognition to the gods of all the nations it conquered and absorbed into the empire. This it astutely did in order to keep the subjugated peoples in a better frame of mind. It tried to create a fusion religion including all the recognized gods of the empire. While it tolerantly let each one in the empire choose his own local gods for worship, it set up the emperor as a god. It required the people to worship him as a god common to them all. In this way it bound the sprawling empire more tightly together. There was one god, however, which the empire did not thus incorporate in its pantheon, or hall of the gods. He was Jehovah, the God of Abraham, of

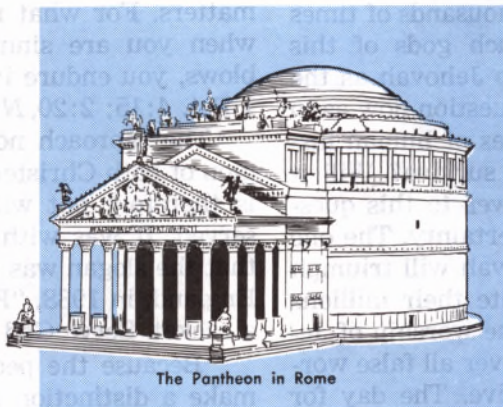
Isaac, of Jacob, of Moses and of all his faithful prophets and servants, including Jesus Christ and his true followers. Emperor Constantine, of the fourth century A.D., tried to fuse Jesus Christ into the pantheon of the Roman empire by amalgamating pagan religion with the corrupted Christianity

of his day. But the faithful Christians who held to the Holy Bible flatly refused to recognize such a fusion. They kept separate.

⁶ True Christians, and by this we do not mean Christendom, recognize and serve as

5. How and why did the Roman empire cope with the problem of many gods? but what god was it unable to treat thus?

6. What position do true Christians take in the conflict of gods, as shown by 1 Corinthians 8:4-7?



The Pantheon in Rome

God the only One whom Jesus Christ acknowledged and served as God, and that is his heavenly Father, Jehovah. Expressing this intransigent position of true Christians, the apostle Paul wrote them: "We know that an idol is nothing in the world and that there is no God but one. For even though there are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords', there is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him. Nevertheless, there is not this knowledge in all persons." (1 Cor. 8:4-7, NW) According to this, there has always been a conflict between the worship of Jehovah, the God and Father of Jesus Christ, and the worship of all the so-called "gods" of this world, including Christendom. The worship of the only real God Jehovah is the true worship.

⁷ Outnumbered many thousands of times by the worshipers of such gods of this world, those who worship Jehovah as the only God face the same question now as in all the past sixty centuries of human history, Will their worship survive? Will it triumph? About the answer to this question there can be no uncertainty. The one living and true God Jehovah will triumph over the false gods despite their millions in number. Hence the true worship of Jehovah God will triumph over all false worship and will alone survive. The day for that triumph is very near.

RELIGION UNDER JUDGMENT

⁸ It is no exaggeration to say that all religion today is under reproach, the true religion and the false. The false religion is suffering reproach because of its hypocrisy, because of its ignorance and confu-

sion, because of the depravity and illiteracy in which it has left the people, because of the failure of its aims and policies and because it has no certain message of light to show the people the way to a clean, prosperous, happy, peaceful and secure world. False religion is an ally and an inseparable part of this sordid world and fights with it against the only living and true God. Even Christendom does so. She claims such a name because she professes to be the realm where Christianity is practiced, but she is filled with "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power". The Bible which she possesses stands as a witness against her and condemns her as having an apostate form of Christianity. She suffers, but it is because she has not heeded the warning of the apostle Peter: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. For what merit is there in it if, when you are sinning and being struck blows, you endure it?"—2 Tim. 3:1-5 and 1 Pet. 4:15; 2:20, NW.

⁹ The reproach now falling on the religion of both Christendom and heathendom is therefore not without cause; it is deserved. It was with this religion in mind that the slogan was first raised in London, England, in 1938, "Religion is a snare and a racket. Serve God and Christ the King."

¹⁰ Because the people in general fail to make a distinction between the false and the true, and because worldly religion has made an odious name for itself, there has been a tendency in recent years to avoid using the name "religion" in connection with the truth and the organization of Jehovah God. But apostate Christendom has brought great reproach upon the name "Christianity", to which she claims

7. What question faces Jehovah's worshipers? and how is it answered?

8, 9. Why is false religion now suffering reproach?

10. What distinction do many fail to make? yet how is this distinction shown proper by consideration of the terms "Christian" and "Christianity"?

the exclusive right. If we were to avoid a name just because of the shame and vituperation which Christendom has unjustly brought upon it, then we might as well avoid the name "Christianity" and refuse to be called "Christians". Some think the name "Christian" was originally given as a name of reproach to the followers of Jesus Christ. (Acts 11:26) Yet we can accept that name, just the same as we can accept the name "Judean" or "Jew" in a spiritual sense. Why? Because we adhere to Jehovah's promise to Judah, that "the sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be". (Gen. 49:10, AS) We can accept, too, to suffer as a Christian, because Peter tells us concerning the faithful follower of Christ: "If he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name." (1 Pet. 4:16, NW) So you can either take the name "Christian" in vain and bring reproach upon it as Christendom does, or you can suffer unjustly as a Christian. If you live up to the name "Christian" in spite of the suffering it brings, you can glorify God in this name. In the same way a distinction needs to be made between the false religion and the true religion.

¹¹ The apostle Paul applies the term "religion" to the false kind when he makes these admissions: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." "After the strictest sect of our religion I lived a Pharisee." (Gal. 1:13, 14, NW; Acts 26:5,

AS) Paul tells us, too, that some in his day pretended to carry on the form of worship that angels were supposed to carry on, a "religion of angels" or a "cult of angels". (Col. 2:18, *Dy* and *Mo*) But it is the disciple James who makes a distinction between such false religion and the true religion, the pure Christianity, when he says: "Act on the Word, instead of merely listening to it and deluding yourselves. For whoever listens and does nothing, is like a man who glances at his natural face in a mirror; he glances at himself, goes off, and at once forgets what he was like. Whereas he who gazes into the faultless law of freedom and remains in that position, proving himself to be no forgetful listener but an active agent, he will be blessed in his activity. Whoever seems to himself to be religious, and does not bridle his tongue, but deceives his own heart, his religion is futile. Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world."—Jas. 1:22-27, *Mo*.

¹² The way the term "religion" is used in the Bible translations in a number of languages, beginning with the Old Latin translations dating from the second century, it has the meaning of "system or form of worship", regardless of whether it is true or false, pure and clean or apostate. The *New World Translation* is therefore not radical on the matter but takes a levelheaded view of the meaning of religion. And so it renders James' words in this way: "If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile. The form of worship that is clean and undefiled from the standpoint of our

11. What scriptures show this distinction concerning religion proper?

12. What meaning is attached to the word "religion" that allows its use in connection with true worship?

God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." (Jas. 1:26, 27, NW) Hence, taking the word to mean simply "form of worship" or "system of worship", we are justified in using the word "religion" as applying to Christianity when it means the pure, clean, undefiled religion.

¹³ True Christianity, true religion or form of worship, will live down the reproaches that are heaped upon it. False religion or worship will never survive the reproaches that are being heaped upon it, nor the judgments that God is bringing against it. God is the Judge of what pure worship is, for he is the Author of it. All religion is therefore on judgment before him today. The true will be made manifest and be blessed by him. The false will be condemned by him and be uprooted from the earth.

RESISTING INFECTION, CONTAMINATION

¹⁴ It is false religion, impure worship, that heaps reproaches upon the clean religion and pure worship. It does this enviously and unjustly. Not only that, but it also tries to get true grounds for taunting and speaking abusively of true worship by bringing about a corruption of it. This it does by trying to make the pure worshipers relax, grow unsteady about their principles, yield to worldliness, and become just like the people of the world although carrying the names of God and his Christ. It tries to draw the pure worshipers into a deal or bargain, a compromise, with false religion for some selfish advantage, such as material prosperity, popularity in this world and a free enjoyment of what this system of things has to offer.

¹⁵ Outside the garden of Eden pure worship was revived in the earth by Adam's martyred son Abel. From that time pure worship has had to fight against contamination with the world. It has been only with a small minority that it has always done so. Satan the Devil, "the god of this system of things," has challenged God and says that it cannot be done and that he will see to it that the pure worship does not resist contamination. Jehovah God says it can be done and will be done. Who will prove to be the liar? Jehovah God backs up his pure worship. His great adversary, together with all the demons under him, endeavors continually to work impurities into it and adulterate it and make it hypocritical so that even Jehovah God will reject it and abandon it to be destroyed. So there is a contest of gods or mighty ones over the issue of religion or worship.

¹⁶ Let us all understand this matter clearly, the way the true God gives us to understand it: There can be no compromise between true Christianity and the religion of this world. Before bringing the Israelites into the land of Palestine which he had promised them, God made this matter perfectly clear to them. At the beginning of their forty-year journey there he said to them: "In all things that I have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth. . . . I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee." In the face of that divine statement who

13. What will be the outcome for true religion and for false religion in this time of judgment?

14. How does false religion try to heap reproaches upon pure religion?

15. What has always been Satan's endeavor in the contest of gods over the issue of worship?

16, 17. What shows that there can be no compromise between true Christianity and false religion?

can object to the slogan that false, worldly religion is a snare and is worked as a racket?

¹⁷ Jehovah successfully brought the Israelites into the Promised Land and cleared many of their pagan enemies out of it. Then his servant Joshua, the successor of Moses, saw good, now that he was old and about to pass off the scene, to remind them of Jehovah's refusal to compromise with the religion of his enemies. Joshua commanded them: "That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them; but cleave unto Jehovah your God, as ye have done unto this day."—Ex. 23:13, 31-33 and Josh. 23:7, 8, AS.

¹⁸ Jehovah God does not approve of it when his people enter into treaties with his religious enemies either by marriage or by political bargains or by commercial deals by which they are compelled to take the names of the gods of such allied persons into their mouths and give them legal recognition. That principle or rule of action holds true for God's true people today, for the things that had to do with the natural Israelites of old serve as a warning example to us who are living at the end of Christendom's system of things. Let Christendom go on indulging in such compromises with the gods of paganism and with the blasphemies against the truth of Jehovah God. As, for instance, when non-Catholic countries send ambassadors, ministers or chargés d'affaires to the court of Vatican City and these, though not Roman Catholics, are obliged to bend the knee or bow to the pope and address him as "Your Holiness". When Protestant and Jewish politicians electioneer in order to

win over the Catholic vote, they, too, take up the titles of the Catholic god and call him "Holy Father". When commercial radio announcers, in order to tickle the ears of their Catholic audience, comment on the activities of the Roman Hierarchy, they address them as "Reverend", "His Reverence," "Father," etc., so glorifying the mighty ones of sectarianism.

¹⁹ At Isaiah 57:15 (*Dy*) Jehovah God says: "Thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy." To Jehovah God alone Jesus addressed the words: "Holy Father, keep them in thy name whom thou hast given me." And to his disciples he said: "Call none your father upon earth; for one is your father, who is in heaven." (John 17:11 and Matt. 23:9, *Dy*) And only once do Protestants find in their King James Version and American Standard Version Bibles the word "reverend", and there it is applied to Jehovah God, in these words: "Holy and reverend is his name. The fear of Jehovah is the beginning of wisdom." (Ps. 111:9, 10, AS; AV) The real Christian, the worshiper of the true God, will not compromise today and ascribe to the gods and mighty ones of this world the things that belong to God. He follows Jesus' words: "Pay back . . . God's things to God."—Matt. 22:21, NW.

²⁰ We cannot mix the things of God with those of worldly religion and at the same time gain divine approval. It did not gain His approval when Jerusalem apostatized from the revealed worship of Jehovah God and religiously held to his name but at the same time swore by false gods. Warning of the day of his wrath he said: "I will stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off . . . them that worship the host of heaven upon the housetops; and them that

18, 19. What compromises does Christendom today make with pagan gods and with blasphemies against truth, in defiance of what scriptures?

20. What judgment against Jerusalem shows the impossibility of mixing the things of God with worldly religion, with divine approval?

worship, that swear to Jehovah and swear by Malcam; and them that are turned back from following Jehovah; and those that have not sought Jehovah, nor inquired after him."—Zeph. 1:4-6, AS.

²¹ At the foot of Mount Sinai Moses' brother Aaron yielded to the voice of the people who wanted visible gods and he made a golden calf. Then, in the spirit of calf worship in Egypt which they had left, the Israelites said: "These are thy gods, O Israel, which brought thee up out of the land of Egypt." Aaron built an altar to the calf and proclaimed: "To-morrow shall be a feast to Jehovah." The feast turned out to be a wild, boisterous corruption of morals. Jehovah burned with indignation at this attempt to link him with demon worship. At the direction of his prophet Moses the calf idol was ground to powder, and about 3,000 feasters fell at the hands of Jehovah's executioners.—Ex. 32:4-28, AS.

²² Centuries later when ten tribes broke away from Judah and Jerusalem after the death of King Solomon, the Israelite King Jeroboam tried to sidetrack his people from going up to Jehovah's temple at Jerusalem for worship. Instead of limiting himself to one golden calf, Jeroboam had two made and set them up at Bethel and Dan. Then he ascribed to these calves the deliverance which Jehovah had wrought for Israel, and he took up the words of the apostate Israelites at Sinai and said: "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." (1 Ki. 12:25-29, AS) With what result? The nation ended in ruin two hundred and fifty years later, abandoned to its enemies by Jehovah God. All these things, the apostle Paul says, were a warning example to

Christians that they should never compromise with false religion, demon religion. The true God will never excuse us or spare us from the ruin which compromise is certain to bring. It is a snare that traps one into destruction.—1 Cor. 10:6, 11, NW.

²³ Christendom has paid no attention to the definition of pure, undefiled religion, which means not only caring for widows and orphans but also keeping oneself without spot from the world. We cannot take fire into our bosom without burning our clothes; we cannot compromise with the enemy and strike up friendships with this world and remain unspotted, uncorrupted, and free with the freedom which only the truth can give. Christendom's moral, social and spiritual condition today proves that to us. From the second century onward her founders have compromised with the pagan doctrines, such as the trinity and immortality of the human soul. Why? For the sake of popularity and in order to appear wise in the world's eyes, to appear not *too* different from the world and so suffer reproach and persecution. And in the fourth century, from Emperor Constantine's time forward, Christendom's builders yielded to the supervision of the political state. She bartered away her independence and her hopes of becoming Christ's bride by becoming instead the church of the political state, the Roman empire.

²⁴ Such spiritual adultery meant enmity with God, and it is shortly to bring upon Christendom the penalty like that prescribed for harlots and adulterers in God's law to ancient Israel. Jehovah God is now at his temple of pure worship and says to all who profess to be God's people: "I will come near to you to judgment; and I will be a swift witness against the sorcerers,

21. What events and judgment at Mount Sinai show the same thing?

22. How did Jeroboam fall into the same trap? and with what result?

23. What course has Christendom taken that shows she has ignored the definition of pure religion?

24. What penalty will Christendom's adultery bring? When?

and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts." (Mal. 3:1, 5, AS) Hence Christendom will be the first to be destroyed at Armageddon with a fiery destruction befitting an immoral, adulterous organization that has apostatized from pure religion.

²⁵ Christendom has not had the strength to resist infection and contamination resulting from compromise with false religion, no more so than natural Israel of old had the strength to do so. Instead of sanctifying pagan doctrines, philosophies, rites and practices by adopting them into her religious system, Christendom has defiled herself with this world. She has desecrated the name of Christ which she bears. Yet she pretends to be promised in marriage to him. After pointing to what compromise with the world and imitating of it led to in the case of Israel, God's Word warns Christendom: "Let him that thinks he has a firm position beware that he does not fall. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" (1 Cor. 10:12, 21, 22, NW) We certainly are not. So we cannot afford to incite him to jealousy by turning to the worship of false gods after we have entered into relationship with him as his covenant nation, his name people, as Israel of old had.

²⁶ To show the corruption that resulted to Israel from this compromising course, Jehovah said to that nation: "Upon every high hill and under every green tree thou

didst bow thyself, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate branches of a foreign vine unto me? For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Jehovah. How canst thou say, I am not defiled, I have not gone after the Baalim?" (Jer. 2:20-23, AS) Christendom claims her origin to be in Christ Jesus, who said: "I am the vine, you are the branches." But no matter how pure Christendom claims her origin to be, the fact remains that today, after all her centuries of existence in the midst of this world, she too has turned into a foul, rank, wild vine in God's sight. She is not bringing forth the fruitage of the kingdom of God.

²⁷ If the question is asked today, Is Christendom Christian or pagan? the Holy Scriptures will answer, She is pagan! Just like paganism today, she rejects the kingdom of God which is now being preached in all the earth for a witness to all nations. Hence, according to Jesus' own parable of the true vine and its branches, Christendom is cut off from him like a dead branch or a sucker and is destined to be pitched into the fire of the end of this world and to be reduced to ashes.—John 15:1-6, NW.

A REMNANT HOLD TRUE

²⁸ Christendom has turned apostate. The "god of this system of things" has won out over her. For thousands of years he has had the rest of the world lying under his power under great systems of religion, such as Hinduism, Taoism, Buddhism, Confucianism, Shinto, Mohammedanism, animism, and other systems of demon religion, embracing almost two billion of earth's inhabitants. Now at this late date

25. What resulted from Christendom's adoption of paganism? and how is she warned?

26. How was Israel's corruption by compromise shown? and how is it typical of Christendom's?

27. Is Christendom pagan? and what is her present status and destiny?

28. What victory seems to seal Satan as winner in the issue of worship?

everything shows that Christendom is beyond all hope of recovery and her fate is locked up with the fate of the pagan world. Satan's victory over Christendom seems to seal him as the winner in the centuries-old contest over the question, Whose worship will triumph, Jehovah's or Satan's?

²⁹ But has Satan totally triumphed in the field of worship or religion? Has he succeeded in overwhelming Jehovah's worship and wiping it from the face of the earth by all his various means of corruption and destructive violence? Jehovah's witnesses, assembled 22,250 strong in international convention at London, England, last August 4, answered with an unequivocal No! And so do the hundreds of thousands more of Jehovah's witnesses in all the rest of the earth.

³⁰ Six centuries before Christ, the city of Jerusalem and her realm had turned into a degenerate vine, and so Babylon and her gods led the surviving Jews away from the destroyed city and into exile in an idolatrous foreign land. However, a remnant of Israelites had hearts that were inseparably knit to Jehovah God. These lived to survive the fall of Babylon and to return to the land of Jehovah's name and restore his pure worship there. But by the first century of the Christian era Satan the Devil had again corrupted the Jewish nation with man-made religious traditions and worldly philosophies. In the crisis there was again a small remnant of Israelites who kept faith in Jehovah's Word and in his promise of a Messiah of liberation. They recognized Jesus Christ as the promised Messiah. Under his leadership they separated themselves from the doomed religious system of corrupt Judaism and formed the nucleus of the Chris-

tian congregation built upon the immovable rock-mass Jesus Christ.

³¹ Before the centrally organized system of Judaism was broken up and the nation was scattered by Jerusalem's ruin at the hands of Roman legions A.D. 70, the early Christian congregation had already been established among believing Jews and believing Gentiles inside and outside the Roman empire. Jehovah God, by his Son Jesus Christ who was now glorified in the heavens, poured out his holy spirit upon those true Christians of apostolic times and used them in giving world-wide witness to God's coming kingdom.

³² But what of today? What we have just said was nineteen centuries ago. In the time since then Christendom has been thoroughly corrupted, and today she stands as a religious system that has brought a stink upon the cause of true Christianity, pure religion. One terrible by-product of her hypocritical, apostate course is atheistic international communism! This anti-Christian social and political system is sworn to wipe out Christendom. Moreover, the prospect of a third world war with atomic weapons of mass destruction offers Christendom no sure prospect of postwar religious existence or activity. From that standpoint it looks as if the false god Satan and his world religion had won out *this* time for sure. But not so! Again Jehovah God has met the challenge of the great adversary. Again he has produced a remnant for his name, a remnant devoted to his pure worship. Let a third world war come, yes, let the end of this world come and with it apostate Christendom's end, yet Jehovah's faithful remnant are here to stay till glorious victory crowns the faithfulness of clean, undefiled worship.

29. What questions are answered negatively? and who so answer?

30, 31. How was the degenerate Jerusalem and her realm twice destroyed, but survived by a faithful remnant in each case?

32. What makes it now seem that Satan has won? yet in what way has Jehovah met the challenge and assured victory for pure worship?

Final Victory over Babylonish Religion Near

SATAN'S world organization is Scripturally spoken of as Babylon, because in its religious doctrine and practice it is like Babylon, the ancient capital of Nimrod, the first totalitarian king on earth. Like Israel of old, Christendom has gone into captivity to this Babylonish world organization. She prefers to stay there rather than break free and give her allegiance to the kingdom of God. Oh, she prays for it with her lips, but her heart is not fixed on it. She has tried to drag all her flock into Babylonish captivity with her under Satan's world and to keep them there in slavery, away from Jehovah God and away from his Christ the anointed King. In modern times she has tried to hold the remnant of Jehovah's witnesses there. It was in the final quarter of the last century that this remnant, anointed with God's spirit, began to form. The lamp of his Word was beaming forth increasing light, and following it upon the pathway of truth the remnant endeavored to make a complete break-away from modern Babylon into the liberty of Jehovah's theocratic organization.

² A great degree of liberty was gained by advocating the truth to the extent that it was then revealed; as Jesus had said: "The truth will set you free." With conviction the remnant pointed forward to the year 1914 and showed by the Scripture prophecies that it would be a year of unprecedented trouble for the world, betoken-

ing that its end was at hand. As regards world trouble in 1914, they were not disappointed, for the first world conflict with total warfare broke out that year. But instead of being favored with an early transfer to the heavenly kingdom, the remnant of Jehovah's worshipers were forcibly taken over by their political and religious enemies in Christendom. The war conditions provided a convenient situation for their foes to do this to them. So for the war's duration they lingered in Babylonish captivity, grieved at heart.

³ However, Satan's apparent victory there was only short-lived. Christendom's gods and mighty ones had vowed and declared that this was the finish for these witnesses who predicted the world's end and who proclaimed Christ's reign of a thousand years with the Devil bound. They marked these captive worshipers of Jehovah God for death, if not a physical death then a spiritual death. "Go, serve other gods," the gods of great Babylon. To drive them to that course was the purpose of the enemies' persecution against them. (1 Sam. 26:18, 19) Those who held Jehovah's consecrated people captive were determined never to open the prison doors and let these prisoners loose to go home to Jehovah's organization. Babylon's gods and their servants and devotees predicted that there was no future for Jehovah's worship and organization on the earth, and that his people would never again be free to return. They were determined to

1. Like Israel of old, how has Christendom now gone into captivity? and whom has she tried to hold there with her?

2. How did the remnant gain much liberty, and what did they accurately preach about 1914? yet how did they fall captive to modern Babylon?

3. What was the determination of Christendom concerning the remnant?

work to that end, in order to bring reproach upon Jehovah, the God of Jacob or Israel.—Ps. 102:20; Isa. 14:17, *margin*.

⁴ Once more, however, Satan's mighty organization was wrong. Again its mighty ones visible and invisible proved to be false gods. Again they were exposed as being false prophets, unable to bring their words to pass. Thousands of years ago Jehovah God had looked down to this day and hurled this challenge to all the gods and mighty ones of Babylon, as recorded in Isaiah's prophecy, chapter 41, verses 21-29:

⁵ " 'Present your case,' says the LORD [Jehovah]; 'Bring forward your champions,' says the King of Jacob. 'Let them approach and tell us what is to happen: Tell us what the former things were, that we may lay them to heart, or the things that are coming announce to us, that we may know their issue. Tell us the things that are coming hereafter, that we may know that you are gods; that you can do good and do evil, that we may be dismayed and frightened too. But lo! you are nought, and your work is a blank; an abomination is he who chooses you.' "

⁶ Then Jehovah refers to Christ Jesus whom he enthrones as King on the heavenly Zion on the sides of the north and who comes from the east or sunrising, and Jehovah states his purpose to show that He is truly God, saying: "I have roused one from the north, and he comes—from the east he calls on my name; he shall tread down rulers [of great Babylon] like mortar, as the potter tramples clay. Who foretold it from the first, that we might know, and beforehand, that we may say, 'Right'? There was none that foretold, none that announced, none that heard words from you. I first told it to Zion, and sent heralds of good news to Jerusalem; but of these there was no one, of these no coun-

selor, that, when I asked them, could answer a word. Lo! they are all of them nought, their deeds a blank, their molten images wind and waste."—AT.

⁷ Once more a faithful remnant survived this attempt of Satan's Babylonish world organization to destroy Jehovah's people and to obliterate Jehovah's worship from the earth. In the face of all the enemy efforts to bring about their destruction as Jehovah's worshipers and witnesses he preserved this devoted remnant. True, for a short season he was angry with them because they were soiled through contact with the Babylonish world and because they had yielded to the fear of men. So he let them fall to the enemy's power and control during the throes of world war, particularly so in 1918. But because their hearts were true and loyal to him and were repentant, he did not abandon them completely. He purposed to deliver them by his Greater Cyrus, his King Christ Jesus, whom he had enthroned in the heavens at the end of the "appointed times of the nations" in 1914. The faithful captive remnant did not expect such deliverance on earth. The gods and mighty ones of Babylon offered them no hint of it, but predicted against it. When asked and when challenged to declare what would happen concerning Jehovah's work and organization in the earth, they could not answer positively.

⁸ It was Jehovah who proved to be the true prophet. He was the first to tell the good news of deliverance to the remnant of his capital organization Zion. He did so through his Word the Bible, and on it he shed the light of his revelation. In 1919, as the facts of history show, he broke the grip of mighty Babylon and released his

4-6. What was again proved regarding Satan's mighty ones? and what challenge and stated purpose had Jehovah long ago addressed to them?

7. Why was Jehovah angry with the remnant for a short season? but what purpose and result concerning them was the enemy unable to predict?

8. Who did predict the result? and when and by whom was Isaiah 12:1, 2, 5, 6 fulfilled?

prisoner people. He restored them to his theocratic organization and to its free and fearless activity. Then the restored remnant fulfilled the words which he had long ago told to Zion: "You shall say on that day: 'I will give thanks to thee, O LORD [Jehovah], for thou wast angry with me, but thine anger has turned back, and thou hast comforted me. See! God is my salvation . . . Sing praises to the LORD, for proudly has he wrought; let this be known through all the earth! Cry aloud, and sing for joy, O inhabitants of Zion! For great in your midst is the Holy One of Israel.'" —Isa. 12:1, 2, 5, 6, *AT*.

DEFIANCE TO THE GODS OF BABYLON

⁹ Jehovah has proved right, but not so the gods of Babylon. Given the chance to do good by voluntarily releasing Jehovah's witnesses from their power and also given the chance to do evil by exterminating the witnesses from the earth, they have failed to show themselves gods in comparison with Jehovah the God of his anointed remnant. When war in heaven followed the enthronement of God's Son in 1914 as King of a new world, the demon gods of Babylon, including Satan their ruler, were given a forced fall from heaven down to this earth, the footstool of God's King. From then on, through God's revealed Word, the cry rings out: "Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground." (Isa. 21:9, *AS*) Jehovah's organization of his delivered remnant is his watchman class on earth, and it catches up this astounding news, doing so particularly from 1925 on. It shouts this to all the inhabitants of God's organization beginning with the issue of *The Watchtower* of March 1, 1925. So Jehovah, by his King Christ Jesus, has vindicated himself as the true God, showing his power

over the mighty enemy organization Babylon. He has vindicated himself as Almighty God by his deliverance of his remnant from her power. His pure worship was thus restored and renewed on the earth, and it will be preserved. It will gain the victory!

¹⁰ To this remnant delivered in 1919 there was committed the great privilege and heavy responsibility of carrying forward the clean, undefiled worship of the true God, Jehovah, in the earth and extending it to the ends of the earth. As the afore-quoted prophecy said: "Let this be known through all the earth!" At the time of release from Babylon's power, the delivered remnant were still spotted and stained with soils from Babylon. This did not befit their appearance as worshipers of Jehovah, who is Babylon's enemy. Jehovah had now sent his High Priest, Christ Jesus, to the spiritual temple for judgment work regarding all religions, true and false. So his High Priest proceeded to cleanse the remnant and their understanding and their way of worship of the Most High God. This was what Jehovah's prophecy by Malachi had foretold in these words: "Who can endure the day of his coming? And who can stand when he appears? For he shall be like a refiner's fire, and like fullers' soap. And he shall sit down as a refiner and cleanser of silver, and shall cleanse the sons of Levi [the spiritual remnant]. He shall purify them like gold and silver, so that they shall become for the LORD men who bring him offerings in righteousness." —Mal. 3:2, 3, *AT*.

¹¹ In this day of the coming of Jehovah's Messenger and High Priest to the temple of worship Christendom's religious systems have not endured and stood approved. But the anointed remnant of Jehovah's wit-

9. How has Jehovah vindicated himself as the true God?

10. What responsibility was given the delivered remnant? yet what must they undergo?

11. Who failed in judgment? But who came through approved, and why?

nesses have submitted to the purifying of their worship and have come through approved. They have discarded human traditions and philosophies of every kind and have been brought into full accord with the pure Word of God. As Jesus said: "You are already clean because of the word which I have spoken to you." (John 15:3, NW) They have been led by their High Priest to theocratic worship, a worship which means serving God as Supreme Ruler and with the control over his temple being exercised down from Him as Supreme Head and not up from any inferior level.

¹² During all the years since the liberation in 1919 Satan and his demons have tried to corrupt the organization and worship of Jehovah's delivered people. But their High Priest at the temple has kept them clean. Furthermore, Satan has tried to destroy them by bringing against them the violent forces of fascism and nazism, and the military pressures of World War II and its postwar period, and now, too, the forces of international communism. But down to this year of 1951 Satan's efforts by these means have been in vain. By every device he has tried to drag them back to slavery and make them a part of this world, but to no avail. Jehovah's liberated and cleansed people hold fast to clean, undefiled religion in its true meaning. Not only do they care for widows and orphans or bereaved ones in their tribulation, but they also keep themselves without spot from this world. By Almighty God's power through Christ they will continue doing this.

BEFORE THE GODS OF ALL THE NATIONS

¹³ In the present-day contest of the gods Jehovah has scored a resounding victory

indeed by delivering, purifying and preserving his spiritual remnant, his spiritual Israelites, despite all that modern Babylon can do. It has been as when he delivered his chosen people Israel from bondage in Egypt. Then it was he said: "Against all the gods of Egypt I will execute judgments: I am Jehovah." (Ex. 12:12, AS) And now in this "time of the end" he executes judgments against, not only the demon gods of ancient Egypt, but the gods of the entire Babylonish world. He is aware of what the enemies have done to his faithful remnant and are yet doing. So now he will do what he foretold against these enemies: "This shall be their lot in return for their arrogance, because they taunted and vaunted themselves against the people of the LORD of hosts. . . . for he will famish [he will disable] all the gods of the earth, so that there shall bow down to him, each from its place, all the coast-lands [or, isles] of the nations." (Zeph. 2:10, 11, AT; Mo) These prophetic words indicate that Jehovah's delivered remnant must have a part as his co-workers in famishing all the gods of the earth or causing them to waste away, disabling them. How?

¹⁴ By exalting Jehovah before all the nations as the only living and true God, the invincible God who brings deliverance. By announcing that his agency for this deliverance has come, namely, God's kingdom by Christ Jesus, and hence that this deliverance from great Babylon is now possible for all people of good will in all nations, yes, and in the islands of the sea. Also by displaying their own God-given freedom from Babylon and by showing that Almighty Jehovah has broken Babylon's yoke from their necks. By showing, too, that the gods of the nations are false gods, that they have no power against the word, work and organization of Jeho-

12. How has Satan tried to enslave the remnant? but with what result?

13. With what may this modern deliverance be compared? and what has Jehovah foretold against his enemies?

14. How does the delivered remnant participate with Jehovah in 'famishing all the gods of the earth'?

vah, for he is "the God of gods". Also by demonstrating that the true, acceptable religion, the clean, undefiled worship exists within the theocratic organization of Jehovah's free people.

¹⁵ Action such as this is bound to stir up the ire and indignation of all the demon gods, of the nations and also their religious victims, the practicers of false forms of worship. But it is our duty, and it is in the interests of the freedom of all people of good will, for us to defy these false gods of Babylon and to fulfill the prophetic words of the psalm: "I give thee thanks with all my heart; in the presence of the gods, I sing praises to thee. I prostrate myself toward thy holy temple; and give thanks to thy name for thy kindness and thy faithfulness; for thou hast magnified thy name over all. On the day when I called thou didst answer me; thou didst increase thy power in me. All the kings of the earth will give thanks to thee, O LORD [Jehovah], when they have heard the words of thy mouth. Though I walk in the midst of hostility, thou dost preserve my life; against the wrath of my foes; thou dost stretch forth thy hand, and thy right hand delivers me." (Ps. 138:1-4, 7, AT) It was for this very reason that the remnant were spared and delivered in this "time of the end" of the world, namely, that they might be witnesses to the almightiness and supremacy of the true God Jehovah before all the false gods of this doomed world.

¹⁶ The anointed remnant appreciate their deliverance and preservation, and they take up these further prophetic words of the psalmist: "There is none like unto thee among the gods, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and they

shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone, . . . O Jehovah."—Ps. 86:8-11, AS.

¹⁷ These prophetic words which Jehovah inspired by his spirit were not written in vain. They are not returning to him void today. Already they go on record as fulfilled, for Jehovah's delivered remnant have risen up in many lands and have given testimony to the godship of Jehovah. By their own fearless activity they have demonstrated the freedom which He gives to the prisoners whom he frees from Babylon by the Kingdom which he established in the hands of his anointed King Christ Jesus. Because of this faithful and intrepid testimony in the face of all the humiliated gods of Babylon, the good-will persons of all the nations are coming and are worshiping with the remnant before him. With the anointed remnant they are glorifying his name, and doing so in defiance of all the gods of this world, visible and invisible. With courage and devotion they are invading other lands and exposing the false gods and showing that the worship of these is false and leads to disaster and death. As a result there are today publishers exalting the godship and kingdom of Jehovah in 67 lands where there were none in the year 1928. As recently as 1938 there were 45 of such lands without any witnesses and worshipers of Jehovah God, where now there are tens of thousands of them.

¹⁸ This deliverance of a "great crowd" of other worshipers is significant. It marks up a further victory for Jehovah as the living and true God. In this time when all religion is on judgment it represents a triumph for the clean, undefiled worship of Jehovah. But now his High Priest and

15, 16. What is the remnant's duty, what prophetic words do they fulfill, and what further prophetic words do they voice?

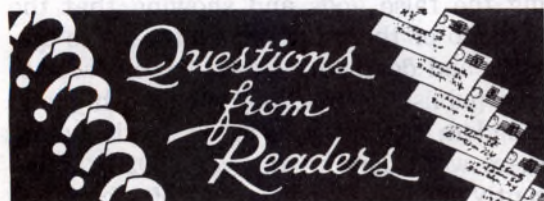
17. What does their activity demonstrate? and what results from it?

18. What does this additional deliverance of a "great crowd" represent? and till when must the offensive against false gods be pushed?

King is pressing on to further triumphs over the false gods of Babylon as he goes ahead "conquering and to complete his conquest". (Rev. 6:2, NW) Under him we must push the offensive still further against the gods and false worship of this world till they are exposed to all sheeplike persons of good will in all nations and until these turn to the worship of the God of gods, Jehovah, and gain deliverance from this doomed world.—Ps. 135:5; 136:2.

¹⁹ There are yet other lands and territories to be entered, there are yet other multitudes of good-will persons to be enlightened and delivered. It is most urgent that we now reach them. The "time of the end" of this world draws nearer to its close. The false religion, the worship of false gods, leads to death and to destruction at the battle of Armageddon now ahead. Our adopting and abiding in the

19. What makes continued testimony urgent? and what miracle brings pure worship an all-time victory?



● Mark 15:25 fixes the time of Jesus' impalement at the third hour, and John 19:14 says it was the sixth hour. How is this discrepancy explained?—S. S., New Hampshire.

Many ingenious explanations have been offered by Bible commentators and translators. Several say it is a scribal error in John's Gospel, the correct reading being "third hour". There is no evidence of such an error, however. Some contend that John figured time as we do today, and that by "sixth hour" John meant 6 a.m., and not 12 noon, as would ordinarily be indicated by "sixth hour" in Palestine at that time. But if John meant 6 a.m. by "sixth hour", why would Jesus have been resting at

clean, undefiled religion, the worship of the true God Jehovah through his High Priest Christ Jesus, leads to eternal life in the new world. In the decisive contest of the gods at Armageddon, all the false gods of this world, visible and invisible, will topple from their pedestals in defeat and be destroyed, and their unclean false worship and religion will perish with them. That means their worshipers will perish with them, to the everlasting reproach of the false gods and false worship. But the Most High God Jehovah, by his royal High Priest Christ Jesus, will preserve the true worshipers through that mighty, destructive, world conflict. By this stupendous miracle the clean, undefiled religion will survive with them into the endless new world of righteousness, and the pure worship will enjoy an all-time victory, won for it by its adorable God Jehovah and his High Priest Christ Jesus.

Jacob's fountain, tired out from a journey, at that early hour? (John 4:6) Noon would be a reasonable time for that, and was doubtless the time meant by John when he used the expression "sixth hour". One source even went so far as to say that by "sixth hour" John meant the sixth hour of the night, or midnight. But this does not allow time for the many events to take place, some of which did not even start till daylight. Consider all that did happen and the time it would take, and you will see that even the view that it was 6 a.m. fails to allow the necessary time.

During Jesus' last night on earth as a human creature he celebrated the Passover and then instituted the Memorial. This was followed by an extended discussion, then his betrayal and arrest and trials before Annas, Caiaphas and the Sanhedrin. At these trials fruitless searches were made for false witnesses, Jesus was questioned, slapped and maltreated, all of which must have consumed considerable time. When taken to the Sanhedrin for final examination and decision, the time

is spoken of as "when it had become morning" (Matt. 27:1, NW), "immediately at dawn" (Mark 15:1, NW), "when it became day" (Luke 22:66, NW), and "early in the day" (John 18:28, NW).

But even after day's dawning much was to happen before impalement. From the Sanhedrin he went before Pilate, who questioned Jesus and heard the accusations of the chief priests and older men of influence. Thence Jesus went to Herod, who questioned him "with a good many words", which would take time in view of Herod's curiosity and wordiness, as well as the time consumed by the chief priests and scribes present to voice their emotional accusations. More time, for Herod and his soldiers to discredit Jesus, poke fun at him, and clothe him in a bright garment. Then back to Pilate, who after much argument with the Jewish priests and the mob coached to demand Barabbas' release instead of that of Jesus, and hearing the messenger from his wife about her dream, surrendered Jesus to their will. Then Pilate's whipping or scourging of Jesus, the soldiers' crowning him with thorns and otherwise mocking him, and the trip to Calvary by Jesus weakened by cruel scourging, with a mob swirling around him, all would take time. Six a.m. for "sixth hour" does not allow time for all this.

Some scholars claim that the Jews divided the day into four parts, and that the expression "third hour" covered the second part, from 9 a.m. to 12 n., when the "sixth hour" would mark the beginning of the third part. This would solve the difficulties, since Mark's "third hour" could coincide with John's "about the sixth hour". However, there are no solid grounds for thinking four such three-hour periods were used to indicate time of day when Jesus was on earth. Jesus, after mentioning the ninth hour, refers to the eleventh, showing he did not view the ninth hour as covering from the ninth to twelfth, or our 3 p.m. to 6 p.m. (Matt. 20:5, 6) Certainly John figured on an hourly time division, mentioning the tenth hour (1:39) and the seventh hour (4:52), and not just using ninth and sixth hours respectively, as he would have done if he used any such claimed four larger divisions of the day.

The explanation that seems logical and unstrained is this. The days were divided into twelve hours, running from sunrise to sunset, or about 6 a.m. to 6 p.m. (John 11:9) Not di-

viding the hours into minutes, the Jews would say it was the third hour until the fourth started, just as today one may say he is thirty years old, though actually he may be thirty years nine months. Hence Mark's third hour could be close to the fourth's start, or 10 a.m. John does not claim to be accurate, saying that "it was about the sixth hour". It could have been 11:30 a.m., or even earlier. The day was one of great emotional strain on Jesus' followers, and they would hardly be calmly noting the relatively unimportant exact time of events. Also remember that they did not have watches handily strapped to their wrists in those days. Time was doubtless generally calculated by observing the sun, which could have been obscured by haze or clouds, and at best would be only an approximation. It should also be remembered that John wrote his account some 65 years after these events happened. So all of these factors allow much leeway to absorb the time discrepancy in the two accounts.

Another point that may bear on the matter: the scourging or whipping was considered a part of the process of impalement. It was so terribly cruel that sometimes the victim died under it, and it may have been severe enough in Jesus' case to necessitate getting another man to help bear the stake, after Jesus started with it alone. (Luke 23:26; John 19:17) If this scourging was the start of the impalement procedure, some time would elapse between its beginning and the actual nailing to the stake. Different persons might give different times for the impalement, depending on the particular stage of the procedure when they might note time. So many factors can account for the difference in the records, and the very fact that there is a reconcilable difference proves that there was no studied effort on John's part to make his account exactly harmonize with the earlier one by Mark, as he most surely would have done if John were faking the record.

● Must we be baptized before we are recognized by God as an ordained minister? The booklet *Defending and Legally Establishing the Good News* states that when in court we should say we are unordained ministers if we have not been baptized.—E. B., Indiana.

The authorities of the land generally call for some ceremony in connection with ordination

for the ministry, and that is why the time of one's baptism is generally submitted as the date of one's ordination. Certainly that was so for Jesus, for it was then that the spirit descended upon him, in fulfillment of Isaiah 61:1,2. However, a person may devote himself to God through Christ and begin carrying it out in faithful worship and active service long before water baptism, because the opportunity for baptism is not right at hand. In such a case God ordains such one his minister from the time of his dedication and looks for him to symbolize it at the first opportunity. The legal booklet is particularly viewing the matter from the standpoint of the law of the land, and is recognizing the two classifications made concerning ministers, namely, ordained ministers and regular unordained ministers. So viewed through the eyes of the law of the land, the legal booklet suggests that we determine which group we belong to on the basis of whether we have been baptized or not. The same legal rights extend to all ministers,

whether they are counted ordained or regular.

However, the legal booklet also takes recognition of the fact that one may be ordained by God or anointed with his spirit before being baptized with water, for it shows that Cornelius and his fellow Gentile believers were ordained with the spirit of God before they were immersed in water. (Acts 10:44-48) Though that was extraordinary, yet it shows that God can ordain a dedicated person before water baptism. So while an unbaptized one may be ordained by God, he may still point out to the court that he has not as yet undergone the ordination ceremony of water immersion, and for that reason may be classed by the law of the land as a regular minister rather than an ordained minister. That the Watchtower Society itself places weight and significance to the act of water immersion is shown by the fact that only those who have so symbolized their dedication to God are entitled to a personal copy of the booklet *Counsel on Theocratic Organization for Jehovah's Witnesses*.

• First we be baptized before we are recognized by God as an ordained minister. The booklet *Defending and Establishing the Good News* states that when in court we should say we are unordained ministers if we have not been baptized.—E. R. Indiana.

The authorities of the land generally call for some ceremony in connection with ordination.

Some scholars claim that the Jews divided the day into four parts and that the expression "third hour" covered the second part, from 9 a.m. to 12 p.m., when the "sixth hour" would mark the beginning of the third part. This would solve the difficulty, since Mark's "third hour" would coincide with John's "about the sixth hour." However, there are no solid grounds for claiming that such three-hour periods were used to indicate time of day when Jesus was on earth. Jesus, after mentioning the ninth hour, refers to the eleventh, showing he did not view the ninth hour as covering from the ninth to twelve, or our 3 p.m. to 6 p.m. (Mark 16:7; Luke 24:49; John 19:14) On an hourly time division, mentioning the tenth hour (10:30) and the seventh hour (7:30) and not just using ninth and sixth hours respectively, as he would have done if he used any such divisions.

"WATCHTOWER" STUDIES
 Week of December 2: The Triumph of Clean, Unfiled Worship, ¶ 1-27.
 Week of December 9: The Triumph of Clean, Unfiled Worship, ¶ 28-32; also, Final Victory over Babylonish Religion Near.