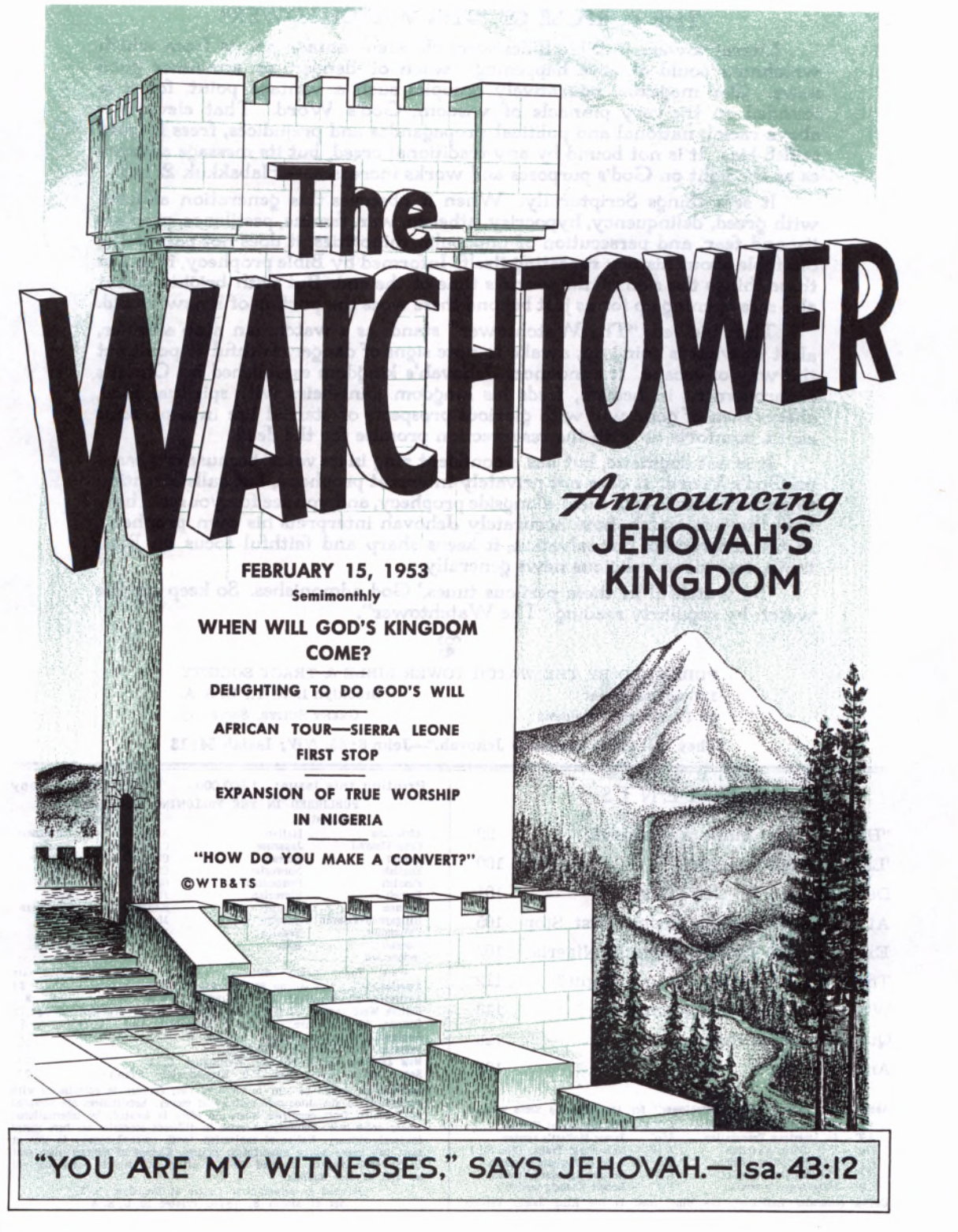




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 15, 1953

Semimonthly

**WHEN WILL GOD'S KINGDOM
COME?**

DELIGHTING TO DO GOD'S WILL

**AFRICAN TOUR—SIERRA LEONE
FIRST STOP**

**EXPANSION OF TRUE WORSHIP
IN NIGERIA**

"HOW DO YOU MAKE A CONVERT?"

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Trans. (2nd Ed.)
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

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

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“HOW DO YOU MAKE A CONVERT?”

OUR *Sunday Visitor*, a Roman Catholic weekly, of July 6, 1952, under the above heading, among other things, stated: “BEST ARGUMENT. Our biggest asset, of course, is the good example of our own living. People just can’t help admiring honesty, and purity, and truthfulness, and compassion, and all the Christian virtues. There’s something essentially charming and attractive about virtue. It’s God shining through the soul. More than once I’ve had a young fellow walk into my office and say, Father, I want to become a Catholic. My girl’s a Catholic, and any Faith that can make a person so darned good—well, that’s the Church for me! So each of us has our own little ‘circle of influence’—people who respect us, ask our advice, and watch our comings and goings with great interest. They see us going to confession and Holy Mass on week ends. They see us on Fridays munching our way through cheese and cold fried-egg sandwiches.”

It may not be amiss to observe that not all persons will agree with the sentimental swains who visit the “Rev.” Bonaventure Fitzgerald, O.F.M. Cap. Among those failing to agree is none other than the founding editor of *Our Sunday Visitor*, Bishop John F. Noll himself. In an address to the National Catholic Conference on Family Life, back in 1947 (March 12), he stated: “Nearly all the evils of society prevail most where we and not where Protestants live.” It is in areas where the population is eighty

per cent Protestant that “family life is most wholesome, and where the divorce rate is low”, he asserted. “On the other hand, where the bulk of Catholics live, one half of the marriages end in divorce,” he contrasted.

How much more important and effective to present reasons and Scriptural proof for one’s beliefs than being content with letting people see us ‘munching cheese or cold fried-egg sandwiches on Fridays’; as if there were any merit in not eating meat on Friday when the Bible plainly tells us: “The kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit.”—Romans 14:17, *New World Trans.*

Continuing his advice to the Catholic “laity” on “How Do You Make a Convert?” Fitzgerald states: “There’s at least one point on which we priests are up on lay-people. We’re filled to the ears with information on religion. Our education and reading have us soaked in it. It practically comes out of our pores. It’s pretty hard to stump any priest on a question of religion, after his years of philosophy and theology, his reading of Church history and the writings of the Fathers. From the thousands of hours spent instructing converts in the parlor, he’s heard practically every question and difficulty that can be thrown at a man. You haven’t. You’re kept busy with other things. You feel that you’re doing pretty well if you’ve mastered the catechism and

a few elementary notions in Bible History."

As to how thoroughly priests are acquainted with their Bible, regardless of how much they may know about theology, philosophy, church history, etc., can be gathered from the errors appearing in the section "Bible Class Studies" of *Our Sunday Visitor* of May 25, 1952. This article stated: "Later Abraham had another son named Ishmael." As if Ishmael were born after Isaac, when all should know that Ishmael was the result of impatience for a seed by Abraham through Sarah. It also went on to state: "It was after the deliverance of Lot from the fire which destroyed Sodom and Gomorrah that God

promised Abraham a son." In Genesis, chapter 15, we first read of God's promise of a son. Chapter 18 gives the warning regarding Sodom and Gomorrah, whereas it is first in the following chapter (19) that we are told of the destruction of Sodom and Gomorrah. The magazine published corrections in its July 6 issue.

If such obvious and striking errors can be penned by a Catholic priest writing Bible class studies for an official Roman Catholic publication, and its own staff does not notice them, then what can be said about the average Catholic priest? Their Scriptural literacy must be of the same quality as that of the writer of the article.

'LIKE A MIGHTY ARMY'

EACH issue of *The Christian Century* has a humorous letter from "Simeon Stylites", frequently showing considerable insight. In the February 6 issue he recounted meeting the pastor of "St. John's-by-the-Gas-Station", who was all lit up over his "guest artist" on Layman's Sunday—a day which usually "brings joy like a visit to the dentist". But this time the guest was "Jimmy Mitchell, just back from two years in the army in Korea". Jimmy insisted that the service start with "Onward, Christian Soldiers", then waded right in with, "You have been singing 'Like a mighty army moves the church of God'. That might have been all right once," but the army, he said, "doesn't move the way a lot of you folks at St. John's do—or do not. Suppose the army accepted the lame excuses that many of you people think are good enough to serve as an alibi for not attending Church Parade.

❧ "Imagine this, if you can. Reveille seven a.m. Squads on the parade ground. The sergeant barks out, 'Count fours.' One! Two! Three! Number Four missing. Where's Private Smith? 'Oh,' pipes up a chap by the vacant place, 'Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the sleep. He said to tell you that he would be with you in spirit.'

❧ "That's fine," says the sergeant. 'Remember me to him.'

❧ "'Where's Brown?' asks the sergeant. 'Oh,' puts in another chap, 'he's out playing golf. He gets only one day a week for recreation, and you know how important that is.'

❧ "'Sure, sure,' is the sergeant's cheerful answer. 'Hope he has a good game. Where's Robinson?' 'Robinson,' explains a buddy, 'is sorry not to greet you in person, but he is entertaining guests today and of course couldn't come. Besides, he was at drill last week.' 'Thank you,' says the sergeant, smiling. 'Tell him he is welcome any time he is able to drop in.'

❧ Jimmy commented, "If any G.I. tried to pull that stuff he would get 20 days in the brig. Yet you hear stuff like that every week in church, and said with a straight face, too. Like a mighty army! Why, if St. John's really moved like a mighty army, a lot of you folks would be court-martialed!" "Too bad," Stylites told the parson, "the stay-aways didn't hear it." The response: "Don't worry. I have it on a tape recorder, and I am going to spring it on them next Easter, instead of the Second Lesson."

❧ Like a mighty army, yes—like the one that lost!

Delighting to Do God's Will

TO DELIGHT to do God's will means to have keen enjoyment, great pleasure and real satisfaction in doing it. It means doing God's will not only willingly, but eagerly, enthusiastically. Doing God's will in a perfunctory, negative or grumbling manner will never win us his approval and his reward of everlasting life in the new world; for only if we delight in doing that will shall we be able to do it in the best possible manner, to the fullest extent, and be able to persevere in doing it in spite of all the temptations the Devil and his agents may bring.



disposition of his heart still was the same: "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart."—Ps. 40:7, 8, AS; Heb. 10:7-9, NW.

Jesus eagerly and zealously pushed forward in doing his Father's will. It was his very food for him. "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, NW) Ever alert, he preached early and late; he had a consuming zeal for his Father's cause.—Mark 6:30-34; Luke 21:38; John 2:17; 3:2, NW.

There was a time when all God's intelligent creatures delighted to do his will. Then a covering cherub let selfish ambition rob him of that delight and he succeeded in inducing our first parents to lose their delight in doing God's will. Many have followed their example, such as Lot's wife, the murmuring multitude of Israelites in the wilderness and King Saul.

What gave Jesus that delight in doing God's will? It was 'having God's law within his heart'. That law consists primarily of the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "you must love your neighbor as yourself." (Mark 12:30, 31, NW) Having those commandments in his heart meant not only that he was familiar with them but that he was concerned about obeying them.

In striking contrast with all such is the example given to us by Christ Jesus. In his prehuman existence, from his very creation, he brought daily delight to his Father because of always rejoicing before him as he served as a "master workman" and *Logos* or "Word". (Prov. 8:22-30, AS; John 1:1-3; Rev. 3:14, NW) And when God's will for the *Logos* indicated leaving his glorious spirit existence and coming to earth to live as a human among imperfect, unfavorable and even antagonistic surroundings, the *Logos* did not lose his delight in doing God's will. When, as the man Jesus, he came to Jordan to dedicate himself to the doing of God's will the

Having that love for his heavenly Father Jesus considered it a real joy to be able to vindicate his Father's name by keeping integrity under test, and that is why he gladly gave up all he had to become the head of the kingdom that will completely vindicate Jehovah's name by destroying all his enemies. (Job, chapters 1 and 2; Prov. 27:11; Matt. 13:45, 46; Phil. 2:5-11; Heb. 12:2, NW) So, even though God's will meant physical and mental suffering and

a criminal's death, Jesus continued to do it with delight. Never did he grumble, complain, find fault or feel sorry for himself.

LOVE CAUSES DELIGHT

Are we imitating the example Jesus set of continuing to do God's will with delight? No doubt about it, when we first heard of the truth, it was so wonderful, so beautiful, so comforting, so satisfying, so new, so different, so just and reasonable, we literally fell in love with it, did we not? Under the impulse of that first love (not the fear of torment nor the desire for selfish gain) we dedicated ourselves to the doing of God's will, saying as did Jesus, "I delight to do thy will, O my God."

But the question arises as time goes on, Are we still having that same warm first love, that same keen appreciation, that same enthusiasm, that same delight in doing God's will? Or are we losing our appreciation, is our first love cooling off? To guard against this danger Paul wrote the Hebrew Christians: "Keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings."—Heb. 10:32, NW.

If, like Jesus, we have the law of God in our hearts, are concerned about obeying the two great commandments, our appreciation will not lessen, our love will not cool off. And if we appreciate who God Jehovah really is, what he has done for us, is doing for us and will yet do for us, our gratitude will cause us to do God's will with delight. Why, the very fact that we have the opportunity of expressing our appreciation and gratitude by doing God's will should bring us delight! What he requires of us is not burdensome.—1 John 5:3, NW.

Appreciation of what doing God's will accomplishes will also help us to do it with delight. Just think of it! The great

Jehovah, the Almighty One, the Most High, the King of Eternity, the Creator of all things and the Fountain of life, says to us, each one of us, imperfect creatures of clay, mere specks on a speck: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me."—Prov. 27:11.

Love for our neighbor likewise gives us delight in doing God's will, for having love for our neighbor we will delight to bring him the comfort he so much needs. And when we consider that by working hard and long, with tact and patience, we can put our neighbor in the way of living forever in the wonderful and beautiful new world of righteousness, how can we help having delight in helping him?

Not only will love cause us to delight to help our neighbors, who are persons of good will not yet dedicated to Jehovah God, by giving them an understanding of Jehovah God and his purposes, but it will also make us delight in doing God's will regarding our neighbor who is working in the harness with us, as it were, making known the good news of the Kingdom. To the extent that we show mercy, to the extent that we try to be truly helpful to our brothers, to that extent our delight in doing God's will will increase. But the unloving harboring of a grudge against our brother will rob us of our delight in doing God's will and may also diminish the delight of another.—Lev. 19:18; Prov. 11:17; Heb. 12:15, NW.

FAITH ALSO REQUIRED

Jesus' delight in doing his Father's will was based, not only upon his perfect love for God and his neighbor, but also upon strong faith. At all times he had an abiding confidence in his heavenly Father. He knew that God would sustain him and reward him for his faithfulness. (Heb. 5:7) And so with us. To have delight in

doing God's will we must also have strong faith. The murmuring multitude in the wilderness lacked faith. Ostensibly they were doing God's will, but the bad report of the ten spies revealed that they had no delight in doing it. Their lack of delight was due to their lack of faith in the power of Jehovah God. Joshua and Caleb, on the other hand, had faith that God was with them and that they could take the land. They delighted to do God's will. (Num. 13:21 to 14:38) David, having faith in God, manifested a delight in doing God's will, both in going out against Goliath and later in warring against the Philistines. How different was his course from that of faithless King Saul! (1 Sam. 13:8-15; 15:4-35; 17:1-54; 1 Chron. 14:8-17) Only if we have strong faith that Jehovah God will sustain us and reward us shall we be able to do his will with delight.—Isa. 54:17; 1 Cor. 10:13; 15:58; Heb. 11:6, NW.

Yes, if our faith in Jehovah's vindication and his new world is strong we will delight to do his will. Then we will not look back longingly to the things left behind. Remember that no one who puts his hand to the plow and then looks back is well fitted for the Kingdom. Looking back may prove fatal, as in the case of Lot's wife. She started fleeing Sodom and Gomorrah with her family, but she had no delight in thus obeying God's command, for in spite of his warning she looked back, to her eternal destruction.—Luke 9:62; 17:32, NW.

Why look back? What has the world to offer? It even admits that with it "familiarity breeds contempt" and that "anticipation is greater than realization". Those who follow its course are doomed to disappointment; and no question about it, the more one becomes acquainted with its commerce, religion and politics, the more contempt one has for these. Motivated by fear or desire for selfish gain it has no true

delight in its work, and so seeks to escape reality by pursuing pleasures. It ridicules the Bible as impractical, but its worries and cares catch up with its pleasure seekers, landing ever more of them in mental institutions or in untimely graves.

But those proverbs do not apply to the Theocracy, to the truths, the associations and the organization that are in line with God's principles of truth and righteousness as found in the Bible. Serving God brings even now a hundredfold reward, while the new world blessings awaiting those delighting to do God's will simply cannot be exaggerated; realization will far outstrip anticipation. (Isa. 65:17-25; Mark 10:29, 30, NW) And the better we become acquainted with the truth, with our fellow servants and with God's organization, the greater our respect, our appreciation, our love for these. So let us not manifest weak faith by taking our eyes off the worth-while things of the Theocracy and fastening them on the worthless things of Satan's system and thus lose our delight in doing God's will.—2 Cor. 4:4, NW.

We must also exercise faith in God's merciful provision of Christ's ransom for the covering of our sins and shortcomings if we would have delight in doing God's will. We cannot continually be looking back on the mistakes we made and be whipping ourselves by going over these again and again and expect to have delight in doing God's will. If we fall, let us rise again, asking God's forgiveness through Christ's merit; and then, forgetting the past, let us press on with the work at hand. (1 John 2:1-3, NW) Dismiss wounded pride and vanity, let stumbling stones become steppingstones, and exercise faith in God's mercy.

RESULTS OF DELIGHT

The extent to which we engage in God's service will depend in no small degree

upon our delight in doing God's will. Continually opportunities of service present themselves to God's ministers today, even as they did to Christ Jesus when he was on earth, some great, some small. However, unless we delight to do God's will we shall fail to see many of them or will take a disparaging view of the smaller opportunities. Delight in doing God's will enables us to be faithful in that also which is least.—Luke 16:10, NW.

Delight in doing God's will results in increasing not only the quantity of our service but also its quality. An artist, doctor or lawyer that delights in his chosen profession will be ever seeking to improve his skills and abilities, resulting in his getting still more delight therefrom. The same will also be true of us. If we delight in doing God's will we will be on the alert to improve our ministry by taking advantage of all the means provided by Jehovah God through his "faithful and discreet slave" so that we can give good comments at the study meetings, bear witness effectively in the field and take care of platform assignments in a way that will bring honor to Jehovah's name and will edify the listeners.

If we are lacking in delight in doing God's will we will find ourselves ever ready to pounce on an excuse for not doing it. Then we will, as it were, let the wind keep us from sowing, the clouds keep us from reaping, and the fear of a lion in the streets keep us indolently indoors. (Prov. 22:13; Eccl. 11:4) Then, like the murmuring multitude of Israelites in the wilderness, we will magnify every obstacle that comes our way.

But if we delight in doing God's will we will ever be on the alert to overcome such obstacles. Note our brothers in totalitarian lands. They are not easily discouraged. Hard circumstances may tax

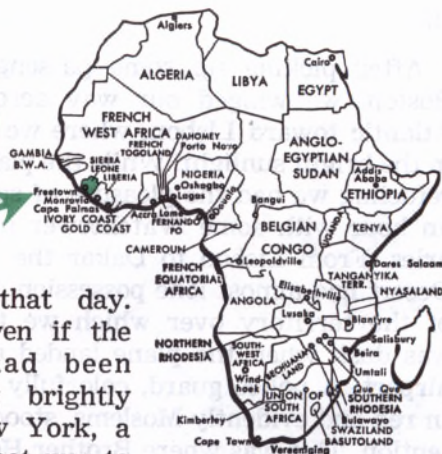
their ingenuity, may try their faith and test their love, but find a way they will to keep on giving the witness. As time goes on we may expect such unfavorable circumstances to become more widespread; unless we delight to do the will of God we shall surely lose out.

A wife and mother who does her household duties in a cheerless, reluctant or negative manner, or who feels sorry for herself, is actually casting reproach upon her husband. If we lack in delight in doing God's will, if we grumble or complain, if we feel sorry for ourselves, if we are inclined to make unfavorable comparisons between our lot and that of another, then we likewise are casting reproach upon our Caretaker and Provider, Jehovah God. It will help us in this respect if we appreciate that we dedicated ourselves to Jehovah God, that we are in a personal relationship with him, that he took notice of our dedication; that he knows and understands, and that if he permits a certain situation to continue he has wise and loving reasons for doing so and therefore we should delight to serve in spite of such.

We dedicated ourselves to serve Jehovah of our own free will. We were not compelled, nor coerced, no, not even coaxed or urged. We went on record as delighting to do God's will. Only if we continue to delight in doing it shall we be able to do it to the fullest extent, in the most effective manner and keep on doing it in spite of temptations and persecutions. A keen appreciation of what doing God's will accomplishes, based upon love for God and our neighbor, will enable us to keep that delight. Having entered God's service by saying, 'I delight to do your will,' let us continue therein with delight, for only if we delight in doing God's will now will God give us the privilege of doing his will throughout eternity.

AFRICAN TOUR

—Sierra Leone First Stop



Account by N. H. Knorr, Watch Tower Society's president, of service tour by him and his secretary, M. G. Henschel

AFRICA is very much in the news these days, from the top—Tunisia, Morocco and Egypt; to the bottom—The Union of South Africa. Unrest, riots, violence and uprisings lend emphasis to the facts showing we are living in the last days of Satan's system of things. With desire for self-government constantly in the minds of the people in the colonies and protectorates, the ruling element worries far into the night over keeping them satisfied and in check. More troops have been rushed to Africa. More police have been enlisted. The situation has become tense.

There are thousands of Africans who know that "self-rule" is not the solution to the world's problems nor to the problems of Africa. They know that the only hope is in God's way of cleansing the earth of wickedness and establishing the righteous rule of his Son. They are Jehovah's witnesses.

Late in 1947 the president of the Watch Tower Bible & Tract Society, N. H. Knorr, and his secretary, M. G. Henschel, had visited the publishers of God's kingdom in Africa. Almost five years had passed when on November 17 they emplaned again at New York International airport for their next visit to Africa. Brother Knorr was going to Liberia first, Brother Henschel first to Sierra Leone.

A thick fog was hovering over New

York that day. But even if the sun had been shining brightly in New York, a dark spot was to be seen on the African horizon, for our travelers were going to miss seeing thousands of their friends in the Gold Coast and Nigeria. Officials in those two British territories emphatically denied entry to them.

The week prior to their departure had been filled with extra activities at the Society's offices. Cablegrams were sent to representatives in the British territories to seek reconsideration. The state department and the British embassy at Washington were contacted and investigations were initiated by them with their representatives in the African territories. The visa office in New York also sent cablegrams. But the authorities in Africa found themselves unable to "vary the decision".

It was clear that religious prejudice was responsible, for one of Jehovah's witnesses and his family from America, who were making a round-the-world trip as tourists, were refused visas simply because they happened to know of the Society's representative in the Gold Coast. The thousands of witnesses in the Gold Coast and Nigeria would, of course, be disappointed; but by their being stirred to greater preaching activity than ever before, persecution would be thereby defeated. With this thought in mind our travelers pressed on in their African journey.

After picking up some passengers at Boston, we winged our way across the Atlantic toward Lisbon, where we landed in the bright sunlight. While the plane was refueling we had the pleasure of spending an hour with some Watchtower missionaries. From Lisbon to Dakar the Sahara Desert had almost lone possession of most of the territory over which we flew. It was dusk when the plane landed at Yoff airport. A police guard, colorfully attired in red and evidently Moslems, stood at attention. This was where Brother Henschel took leave of me, his destination being Sierra Leone. His experiences during the week were gratifying, and his account of them follows.

ARRIVING AT FREETOWN

"Before sunrise the Air France plane for Freetown, Sierra Leone, took off. The coastline of the Guinea coast is very green and many rivers wind their way to the sea. The rainy season had just ended. After arriving at the Lungi airport, which serves Freetown and is quite some distance from that city, a bus took me to the customs building, where I met a Watchtower missionary now serving in Sierra Leone. Entry through the customs was quickly effected.

"As the bus bumped along the narrow dirt road to the jetty or wharf, Freetown lying on the other side of the river, it was very apparent that I was in Africa. Men and women, stripped to the waist, were busy clearing land and tying bundles of sticks together while others were marching down the road with bundles balanced neatly upon their heads. Occasionally one would see cassava farms; the cassava, by the way, is the shrub from whose roots tapioca is derived. Mud houses with thatched roofs dotted the scene.

"A launch was waiting at the jetty. We headed out across the wide Sierra

Leone river toward Freetown and in fifteen minutes we reached the city at the foot of the mountains. It did not seem that long, for there were many things to watch: a river cascading down the side of a mountain; white birds diving for fish; ships anchored offshore loading cargo onto lighters, etc. We disembarked at a small jetty and as we climbed up the stairs, with a native boy balancing my baggage on his head, some Watchtower missionaries came down to meet us.

"As we walked through the streets toward the Kingdom Hall and missionary home I was quite amazed to see a modern city much cleaner than many in most parts of the world. Was this the 'white man's graveyard' they all talk about? Paved streets, busy shops, new cars and an endless stream of people passed by. There was the big cotton tree, an ancient, huge landmark for which Freetown is famous. It was to this tree that slaves had been chained in olden times when chiefs sold into slavery captives or people of their own tribes they did not like. Not a fly or mosquito did I see.

"The sun was hot and I was glad we had only two blocks to walk from the cotton tree to the home. The missionaries prepared a fine lunch. Then we met together to talk over their problems and the progress of the work in Sierra Leone. They told of the continued growth in the Freetown congregation after some troublemakers withdrew and how a new company had sprung up at Waterloo, some twenty miles away, through the hard work of two pioneers. Six others had taken up the full-time pioneer ministry. A large group was meeting at Kissy, just outside Freetown. Another group held meetings in Wellington, a few miles away. In the protectorate there were groups ready to be organized for Bible study. Sierra Leone seemed ready for expansion. All that was neces-

sary was organization, an organized effort at taking the lead. The missionaries were delighted to hear that Brother Knorr had seen the need for it and had sent a letter with me appointing one of the missionaries as branch servant for the country. Now they would have their own office and the work would be given close attention.

"Two of the missionaries had just come up from Nigeria, where they acquired much experience in pushing expansion in Africa, having spent months back in the bush, living in the native villages and preaching God's Word. This experience would be invaluable for the advancement of the work in Sierra Leone.

"I attended their weekly service meeting on Thursday, November 20, and was asked to speak to the local congregation, a nice group of all ages. It was doing good work in the field, the chart showing a new peak of 76 ministers for the month of October. All were looking forward to the assembly on Saturday and Sunday, for it was the first time they had a representative of the Society from headquarters in their midst, as well as their first assembly.

FIRST SIERRA LEONE ASSEMBLY

"On Saturday morning we all came to Wilberforce Memorial Hall, a big red building on the hill above the customs docks. A friendly breeze cooled the conventioners as they worked to decorate the stage with flowers and palm branches. They were braiding palm branches together and in among the braids they inserted red and blue flowers and bright leaves. These added a great deal to the somewhat worn stage.

"When the assembly for service was called there were 80 present, including ministers from Freetown, Kissy and Waterloo. They listened to the information on the field service activities and then considered baptism. Some were not sure, so

they thought it best to wait until a later time. Of course, they were right. It would be a mistake to be baptized if one were not certain that he had made a dedication of his life to Jehovah's service.

"The baptism was held at Scotland's farm, bordering White Man's Bay, which was reached by city bus. A group of brothers looked on and rejoiced as a brother and a sister were immersed in the salty waters. As we stood in the shade of a big tree waiting for a bus to take us back we watched natives a few yards away going about their business of cleaning rice. Five young women and a girl were working while a man sat nearby on a big rock. As usual in Africa, the women were doing the work. In a tall slim stone mortar, about three feet high, one woman and a girl poured some rice and then pounded down on it with a four-foot wooden pestle. It was warm and the sweat poured off their bare backs. Nearby another woman carried a baby on her back as she pounded rice. It seemed incredible that the baby could sleep, but sleep it did. After watching for about fifteen minutes our bus came along and we had to leave this interesting scene.

"Local brothers opened the afternoon program. Six of them were assigned and they all did well in speaking the Word of God. Although this was their first assembly, those taking part in the demonstrations and pantomimes also did well. These features were both instructive and entertaining, showing ministers why they should regularly take part in the ministry and why they should attend the congregational meetings. New and weak ones were assisted by the more mature and experienced ones. We closed the day with the afternoon sessions, because Saturday evening was always taken up with shows at the hall. The first day brought joy to

82 ministers. They were looking forward to the morrow.

"Many people in Freetown take their Sundays seriously, and so on our way to the assembly that morning we passed many people dressed in their Sunday best, some men wearing tails, striped trousers and stiff winged collars. Heat or no heat, they must dress in fashion.

"There were 93 assembled at the convention hall for a morning of spiritual feasting. One local full-time minister did a fine job talking on love. Two Watchtower missionaries spoke on doing God's will and on not missing the purpose of God's undeserved kindness.

CLIMAX OF THE ASSEMBLY

"The public meeting was on the subject that Brother Knorr planned to use all through Africa. Since he was not present, I was glad for the privilege of delivering the lecture. The question was, How many would come to hear it? for three o'clock was an early hour for the tropics. The hall began to fill up at that hour and the lecture began. There are a considerable number of Moslems in Sierra Leone and many of them came to listen. When the hall was filled, others listened outside under the trees by means of a public-address system. The attention paid was exceptional and each evidence of the time in which we live was understood by them. Their interest in the message of the Kingdom was definitely aroused; for after the public lecture ended and the chairman had announced the intermission to be followed by other talks, to the surprise of everyone, out of the 400 persons who had come 253 remained.

"The assembly reached its climax for the ministers when announcements were made concerning the expansion program in Sierra Leone: a new branch office opened, a circuit servant appointed, cir-

cuit assemblies to be held, a new congregation to be formed at Kissy, expansion into the protectorate, the interior, being planned. The co-operation of all in the house-to-house ministry, followed by calling back and conducting home Bible studies would provide the ministers necessary for the expansion program. Their joy was unbounded. They saw clearly, as never before, how Jehovah's organization is one around the world and that the Society is just as interested in them as in the brothers in larger countries. They expressed their determination to do their part in the expansion work. They saw assembled about them many who might take up the work. And they also had heard the reports of the marvelous expansion in Nigeria as given by the two missionaries from there, to spur them on. Thus ended a great feast for God's ministers in Sierra Leone.

"They kept saying *kusheh*, a very expressive word having the meaning of 'well done'. Their spirits were high. Groups departed from the hall in the evening darkness, and as we went down Westmoreland street to the missionary home we could hear some conventioners singing songs in the distance as they walked beside the road. With such happiness they would surely go on to many good works in preaching the good news in the days ahead.

"When early on Wednesday morning, November 26, I left the Freetown dock on the way to Lungi airport, a number of local brothers and missionaries were on hand to say good-by. They all once again expressed a keen appreciation for the assembly and all the provisions made for them and their work by the Society. They hoped it would not be a long time before the Society's president would visit them and they would have a bigger assembly. It will be interesting to watch the progress of the work now in Sierra Leone."

While Brother Henschel was thus serving the brothers in Sierra Leone, I was with the brothers in the neighboring coun-

try, the Republic of Liberia. A succeeding issue of *The Watchtower* will carry this report.

EXPANSION of Pure Worship in Nigeria



THE work of Jehovah's witnesses has been very fruitful in the Gold Coast and Nigeria, and leaders of the many missionary organizations in those colonies are feeling the pressure as thousands are forsaking them to become Jehovah's witnesses. Without doubt this was why the Watchtower Society learned through Washington that it "seemed to be" the policy that no representative of the Watchtower would be admitted in those territories. Just to what extent the work has been fruitful in one of these places, Nigeria, will appear from a perusal of the following experiences, which were related at the assembly of Jehovah's witnesses in Freetown, Sierra Leone, by two Watchtower missionaries who had worked in Nigeria, as reported by M. G. Henschel, secretary to the president of the Society.

"Jehovah's witnesses in Nigeria have zeal and determination. The majority of them are poor and have but few material possessions. They live in mud huts. Their diet is simple—cassava and yams, with occasional bits of fish or meat. But they have the truth and they love it. They know they must preach it and they love to preach. They have faithfully preached and let their light shine. Result: the truth has spread into over 400 towns and villages, where congregations have been organized, as well as into scores of isolated places. There are over 12,600 ministers there now.

Jehovah's witnesses are seen in every part of Nigeria and even in the British Cameroons.

"One thing that has helped the brothers to advance to maturity as God's ministers is the holding of assemblies. These require much work, since everything must be built by the brothers, there being no halls. Assembly time sees all the brothers on the move, by lorry (bus), cycle and foot. Some walk for two days, others pull a canoe on a river for three days to get there.

"On Sunday morning while everyone is still asleep they use Gideon's method of converging into the village from all sides, announcing the public lecture as they come. Very few people have watches, so the early morning announcement must be followed up by a final announcement just before the meeting is about to begin. A group of brothers sing songs and go in one direction and then in another, telling the people the talk is about to start. How effective this method is can be seen from what took place at Abiriba. There, although only three hundred brothers were present, the final announcement was so stirring that the entire population of 1,734 streamed down to the assembly grounds!

"To illustrate the effect the holding of an assembly has on a village, let us turn to Akwete, a town where there were none of Jehovah's witnesses. From twenty miles away the witnesses came to make prepara-

tions. The people were unfriendly and unco-operative. The brothers experienced much difficulty in trying to rent a piece of land for their assembly and then had to pay others to build the assembly booth, instead of being permitted to build it themselves, and that at the price set by the villagers. The Society's special representative arrived and spent two days visiting chiefs, building up good will and removing fear.

"On Friday morning the witnesses began to stream into town, nearly 400 strong. Their happy faces quickly filled the village with gladness and transformed the scene immediately. The village people took on a cheerful attitude. Before they had refused to have anything to do with Jehovah's witnesses, but now they were offering rooms free of charge. The price of the booth was reduced. The chiefs themselves began hurrying around finding benches. Akwete was humming with theocratic activity. The result was that hundreds from the village attended the assembly and two of them were immersed and took part in the preaching work. Eight months later a congregation of 22 ministers was found in Akwete. Dozens of similar experiences could be related.

"At Adagbrasa the European Catholic priest organized his flock for noisemaking. They created such a din that Friday's sessions at the circuit assembly were practically drowned out. This angered the chiefs and the majority of the village people so much that early Saturday morning a proclamation was made all over the village by the elders that if anyone disturbed Jehovah's witnesses he would be severely dealt with, fined five shillings and a bottle of gin. Before the assembly there were no Jehovah's witnesses in the village. Immediately thereafter a Bible study was organized with sixteen in attendance. Soon the number doubled.

"Many times the clergy tell their complaining people: 'Well, if you are not satisfied you can leave and go to Jehovah's witnesses.' And that is exactly what many are doing, whether the clergy tell them to leave or not; and the clergy are helpless to do anything about it. Honest truth seekers are glad to associate with Jehovah's servants in the true worship.

"This is what happened during the assembly at Ode Irele. In united harmony the brothers built a beautiful booth. This activity set the town alight. No one had ever witnessed such a booth, nor the willing and enthusiastic work on the part of the brothers erecting it. The local Methodist people got together at a special meeting to consider what they should do. No, not to oppose, but rather to join up with Jehovah's witnesses. It was decided to collect five shillings from each member and then hand the money to Jehovah's witnesses as membership dues. However, they were told what really was required—learn the truth and become a dedicated proclaimer of Jehovah's kingdom. Money could not do that! On the opening day 811 were present. Of these only 400 were brothers. The second day 937 jammed every corner in and about the booth for the evening meeting. The villagers showed the same enthusiasm as the brothers. On Sunday 75 symbolized their dedication by water immersion and of these four were local villagers.

"An illiterate brother moved to Emu some two years ago where there were no witnesses of Jehovah. His Catholic employer would not listen to the message until one day he said, 'This must be the truth.' Quickly a group of five gathered for the study of the Bible. Soon they were telling others about it. As the word spread in this Catholic and juju area, persecution came. But then one of the opposing chiefs accepted the truth. A full-time minister

was sent into the area and a congregation was started. The work continued to expand. Recently a special representative of the Society visited the congregation of over fifty ministers and found an attendance of 130 at the study of *The Watchtower*. Of the Catholic Church only one member remains, and he is studying with Jehovah's witnesses. Now the only opposition is from the juju society, and it also sees the handwriting on the wall.

"Ntan Udom has another good example. From time immemorial the Ekpo society, a juju organization, indulged in its traditional drunken festivities during the three to four months of the dry season. Its members mask themselves, get drunk and then masquerade through the villages with full liberty to do as they please. The law is that anyone who is not a member of this organization is not to appear in public or out of his compound when they are masquerading and dancing through the village. This law has been fearfully obeyed. But now Jehovah's witnesses have come along, who recognize only those laws that are in harmony with God's laws, and who have a command to preach in wet season and in dry season. What would happen?

"The brothers obeyed God's commands and as a result one was slashed with a machete and a dozen were arrested and fined £120. Over 500 people came to attend court, to see how the Ekpo society was going to uproot and destroy the society of Jehovah's witnesses. The minister in charge of their congregation stated that he was ready to die, but before he did he had one desire and that was to give a mighty witness.

"On the fourth day of the trial he got his opportunity to speak. So powerful was his testimony concerning the supremacy of Jehovah and his purposes that the court shook. The chiefs (judges) began to tremble. The case was dismissed. One chief

requested this brother to visit his compound and study the Bible with him. Further activities of Jehovah's witnesses have completely broken the power of the Ekpo society. During the past few years they have not carried on their traditional masquerading. Worldly people have expressed gratitude because of the freedom they now enjoy as a result of the victory of Jehovah's witnesses.

"The Church of Scotland, which likewise has had great power over the people here, is crumbling. Across from the fine Kingdom Hall of Jehovah's witnesses stands its decrepit building with one of its walls ready to collapse. 'The Church of the Lord,' which established itself in the area more than seven years ago and had regularly celebrated Christmas, stopped doing so two years ago. At that time the pastor remarked: 'There will be no Christmas celebration this year. Why not? Because Jehovah's witnesses do not observe it! What they do is right.'

"The brothers in Nigeria give a good witness wherever they go. They are an example to others around them. In some areas when a public meeting is held one can readily tell who are Jehovah's witnesses and who are the public. The brothers are clean and dressed, while the public are practically naked and rough-looking. Jehovah's witnesses do not earn greater wages than the others, but they live according to the high standards of Jehovah's Word and so they do not squander their earnings on liquor and women. They use that which they have to the honor of Jehovah's name. Despite illiteracy and other handicaps, the brothers have the truth and are advancing to maturity. Even worldly people recognize the maturity of Jehovah's witnesses and see in them the people that indeed represent the Most High God."

THE BIBLE, AN ORNAMENT OR A LIGHT?

SUPPOSE in your home you had to depend upon just one lamp for light. Would your interest be primarily in a lamp that was made of gold or silver and studded with precious jewels, even though it gave a feeble and flickering light or no light at all; or would your chief concern be for a lamp that gave the maximum light? Of course, your chief concern would be the kind of light the lamp gave, would it not?

¶ Or to use another illustration: Suppose you were in need of a pair of spectacles. Would you go to the optician who specialized in fancy diamond-studded gold-rimmed spectacles but who ignored entirely the lens, or would you patronize the optometrist who specialized in giving the most perfectly fitted lens?

¶ The same applies in regard to our spiritual sight. The Bible is a lamp to our feet and a light to our path. (Ps. 119:105) But that is true only if it is written in language we can understand and if we comprehend what we read. The Bible's format, its typography, its binding, are not important, but its language and its contents are.

¶ In this respect the Catholic Church has ever erred. During the Middle Ages many of her monks were employed making copies of the Bible. These, being written by hand and often on fine-grade calfskin (vellum), were very expensive. But the monks were not content with that. They spent much time and means and pains "illuminating" their Bibles with elaborate letterings and illustrations in gold, silver and other bright colors. And the covers received special attention.

¶ To what extent this was done is apparent from the following extracts taken from a current Catholic publication, *The Bible in the Middle Ages*: "In the lavish magnificence in adornment of the Sacred Volume we may also trace an utterance of the veneration for the Bible which filled the hearts of the clergy and the laity. Pope Leo II gave to one church a copy of the Gospels bound in pure gold and studded with gems. . . . The Emperor Charlemagne gave St. Angilbert a copy of the Gospels written in letters of gold on purple vellum. . . . Hincmar, Archbishop of Rheims, caused the Gospels to be written for

his cathedral in letters of gold and silver, bound in plates of gold, resplendent with jewels." Such Bibles would weigh as much as seventeen pounds because of the elaborate ornamentation.

¶ But does such show a real appreciation for God's Word? Or does it betray rather a love for gold, silver and precious stones? Truly one cannot help but question the motive when one considers that at that time the common people were in dire poverty and for the most part illiterate serfs. Had the Catholic Church really had an appreciation of the message of the Bible, then she would have undertaken to translate the Bible in the common tongue instead of keeping it in Latin; she would have made the greatest possible number of cheap Bibles instead of a few rare costly copies; and she would have assigned to herself the task of educating the masses to read and write so that they could read the Bible for themselves, as Jehovah's witnesses are doing not only in dark Africa but also in such Roman Catholic lands as Mexico. That would have shown real appreciation of the Bible and would have done the people immeasurable good.

¶ In this respect the Catholic Church has not changed much through the years. Note for example the new *Holy Family Bible* published in 1951 by the Catholic Press, Chicago, Illinois. It was given the widest publicity in both the secular and the parochial press. Said one Catholic writer: "It is so attractive it's tempting! To thumb through its pages is truly a thrilling experience"; etc. Regarding its cost, *Pathfinder*, a secular weekly, stated, "The price, for which many a Catholic family will happily dig into its bank account: \$27.95." Regarding its contents "Father" O'Connell stated: "We wanted a Bible for family reading. We wanted one every member could read and understand." Yet the greater part of this Bible is still according to the archaic and Latinized *Douay Version*.

¶ Truly here again we have the folly of a costly lamp that gives an inadequate light, and that at a cost that few can afford; the Bible serving as an ornament instead of as a guide.

WHEN WILL GOD'S KINGDOM COME?

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and . . . there was given him dominion, and glory, and a kingdom."—Dan. 7:13, 14, AS.

JEHOVAH God has created man with a mind to think with. He can use this mind to reason. He can consider opinions of others and can determine for himself what is right and wrong. This means that he can progress by learning, as well as discard old, worn-out conclusions, proved to be erroneous. However, many refuse to utilize their mind and rather permit others to think for them. When new ideas are advanced they are at first, and in many instances always, rejected. Early in the fourteenth century (A.D.) the people lived in great ignorance as compared with our present day. They depended upon their professors and theologians, who in turn relied upon the published discoveries of men who lived prior to their time, many of which discoveries were foundationless. When some new ideas were presented, the theologians of the day rejected them.

² In the year 1543 Copernicus published a work in which he refuted the old idea that the sun and all the stars revolved around the earth as a center, as was then taught in all the universities. Though he was right, his theory was rejected. Galileo proved that Aristotle was pitifully wrong on a number of things, but still this would not do. His works gave offense to those who pinned their faith on Aristotle, which included the theologians, and though Galileo

was right, he was summoned before the Inquisition and some of his theories were condemned by the church authorities. He was then sentenced to incarceration and observation, and so remained until his death. The people followed suit, and they, as well as those before them, lived and died, rejecting the proved works and clinging to the old, worn-out, false ideas.

³ Strange as it seems, we are living in a similar condition today. Many people do not use their minds, but rather let others think for them. When sound reasoning is presented that disproves a popular conception or what someone has taught them, they refuse it. They live and die, still clinging to what is false.

⁴ Today when we look about us we can clearly see the general condition of mankind. In every nation there is evidence of fear, unrest and a craving desire to live in peaceful surroundings. In Christendom they are taught from birth about a kingdom to come, a better form of rule, yes, God's kingdom. The end of the world was foretold generations ago, in many ways. Various would-be prophets heralded that the end of the world was soon to come, and many people left their homes to seek refuge.

⁵ The general attitude and understanding relative to God's kingdom is indeed

1. With what has Jehovah created man, and how have some made use of such provision?

2. What was the reaction of the people to ideas of some scientists?

3, 4. How do many people use their minds today, and what conditions exist in the nations?

5. What is the general attitude of the people respecting God's kingdom?

very confusing. It is something abstract. They know about a "kingdom" but that is about as far as it goes. For instance, some individuals when thinking about God's kingdom expect to go to heaven and in that way realize it. Some expect man to set up the Kingdom on earth and many expect the world to be converted to the gospel and then God's kingdom will be established. Still others will contend that Christ will appear in visible form and then set up God's kingdom on the earth. Yet these very same ones believe that they are going to heaven. Some even think God's kingdom is within human creatures. A confused and unsettled picture indeed, with each person having his own opinion. They will live and die with their own conclusions, but that does not make them right. It does not mean that the Kingdom does not exist, nor does it mean that there will be no such thing as a Kingdom.

⁶ For example, you may be an observer at a trial and hear the testimony of several witnesses regarding an accident. One says that he saw the lady that was hurt getting on the bus. Another says that he also saw the lady get hurt, but she was not getting on the bus but was getting off. A third person swears that he saw the whole thing and no lady got on or off a bus; it was not even a lady at all but was an old man. All claim that they saw the accident, but each gives a different picture. Nevertheless, because the picture is confusing it does not mean that the accident never happened. It did. There are indications that it did take place. The individual is hurt. Obviously, the difficulty lies in the several individuals' interpretations of the event. But how can the differences be settled? By considering all the evidence; by investigating in order

to reach a logical conclusion. Someone is wrong, maybe all the witnesses are testifying inaccurately, but it is up to the judge to find out. He can do it.

⁷ So it is with God's kingdom. Christendom's picture relative to it is confusing. But does that mean there is no such thing as the Kingdom? Does the confused picture Christendom's spokesmen portray mean that God's Word, the Bible, is not true or that God's kingdom has not taken place? No! Someone is wrong, maybe all of Christendom's spokesmen, but you must be the judge. You can do it. How? By investigating the various claims. By weighing the evidence with a sane outlook. By going to the information source, the Bible, and thus coming to an accurate, logical conclusion.

⁸ Going then to the Bible, we find that many people are praying the Lord's prayer without proper understanding. But how about you? Do you pray with understanding? Are you a merchant, or maybe a farmer or statesman, an executive or laborer? Whatever may be your course in life, what does God's kingdom mean to you? When will it come? What is God's purpose respecting it? What is your outlook respecting the Kingdom? How do you fit in in God's purpose respecting his kingdom? What is your understanding?

⁹ Upon examination of the Scriptures we find that man was created and placed in the garden of Eden. It was God's purpose that man live under perfect conditions forever. However, man sinned and as a result death came upon all men and all are born in sin. (Ps. 51:5; Rom. 5:12, NW) It was God's purpose to have mankind redeemed from such a condition. But

7, 8. (a) What does the confused picture relative to God's kingdom mean, and how can this be settled? (b) What questions are all persons here asked?

9. (a) What was God's original purpose in creating man? what happened, and what arrangement did God make for man's future condition? (b) Who was the foretold "seed", and how do we know?

6. What example is given to show difference of opinion, and how can the matter be settled?

how was he going to do this? Through the Kingdom arrangement. And so it is that at Genesis 3:15 God speaks of this kingdom and foretells the coming of a "seed" to accomplish this and to bring peace to all mankind. It is also referred to in Genesis 12:3, 7 (AS), which says: "And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." The "seed" referred to was later identified in Romans 1:1, 3 and Galatians 3:16, NW, as Christ Jesus, "who sprang from the seed of David according to the flesh." This Son of God obediently laid down his life in the flesh and was resurrected in the spirit.

¹⁰ That Christ was resurrected in the spirit the Bible makes clear. At this point suffice it to say concerning Christ's resurrection that there are many contentions relative to it. Many point to his various appearances in visible form. Yet these very ones fail to understand that if he was raised in the flesh why the need for materializing a body? Note the account that states that "eight days later his disciples were again indoors, and Thomas with them. Jesus came, although the doors were locked, and he stood in their midst". (John 20:26, NW) How, pray, tell us, did Jesus get through the locked doors if he had been resurrected in the flesh? The fact that he appeared in a room after going through closed, locked doors indicates that he was a spirit and he merely clothed such spirit form with a fleshly body for the purpose of showing his disciples that he was alive.

¹¹ It was nothing unusual. Angels had

materialized before but we do not refer to them at that time as human creatures, but as spirit creatures. (Gen. 19:1-11; 32:1, 2; John 20:12, NW) This must be the case; otherwise what flesh did Jesus sacrifice? If he had been resurrected in the flesh there would be no flesh that was sacrificed. Remember that by Christ's sacrifice of his flesh he provided for mankind's ransom. But where would such ransom benefit be if Christ took that life back, and if he were now in fleshly form? But that he was resurrected in the spirit we are informed at 1 Peter 3:18 (NW), which says: "Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." Furthermore, 1 Corinthians 15:50 (NW) says that "flesh and blood cannot inherit God's kingdom". No higher learning or philosophical teachings from our religious critics can explain away from God's Word such simple truths that a child can understand.

¹² Also, John 6:48-51 (NW) informs us of Jesus' own words on the matter when he said: "The bread that I shall give is my flesh in behalf of the life of the world," and, "if anyone eats of this bread he will live forever." Here Jesus instructs his followers to eat his flesh; but how can they eat his flesh if he did not sacrifice it? He did sacrifice it. So, obviously, he was resurrected in the spirit.

SOME OBJECTIONS

¹³ But what does all this mean? It means that Christ's resurrection was in the spirit; hence his second coming must likewise be in the spirit. At this point some may object and refer to Acts 1:11 (NW), which says: "Men of Galilee, why do you

10. What facts relative to Christ's resurrection do many fail to understand? What do these facts indicate?

11. (a) Was such materialization unusual? What would his resurrection in the flesh mean? (b) What apostolic testimony is recorded showing what kind of resurrection Christ must have experienced?

12. What does John 6:48-51 bring to our attention?

13. What objection is raised by some, and how is this met?

stand looking into the sky? This Jesus who was received up from you into heaven will come thus in the same manner as you have beheld him going into heaven." Note that the record states that he would come again in the same manner. Jesus disappeared from their sight. They were standing there looking up into the sky and they did not see him any more. He was gone and yet they kept on looking. Then the angels stated: 'Well, what are you looking for? This same Jesus, as you have seen him go into heaven, will come in the same manner.' They did not say that he would return in the same form. They were talking, not about Jesus' form, but his manner of going. He went away quietly, unobserved by the world. The world did not see his ascension, and in this same manner he would return.

¹⁴ But still others object and refer to Revelation 1:7 (NW), which says: "Look! he is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him." Does it not say that they will see him? Upon examination of this text we must admit that it is figurative. For instance, the religionists who pierced him are also to see him come. Now the "piercing" could not be by those religionists long dead and buried; hence it could not be done directly to Christ. Matthew 25:40 (NW) shows us how this piercing could and would be done to Christ, for it says: "To the extent that you did it to one of the least of these my brothers, you did it to me." Their response was that they never saw Christ or that they never found his brothers in such a condition as he described. The fact is that they did it as to him, and hence they "pierced" him by persecuting

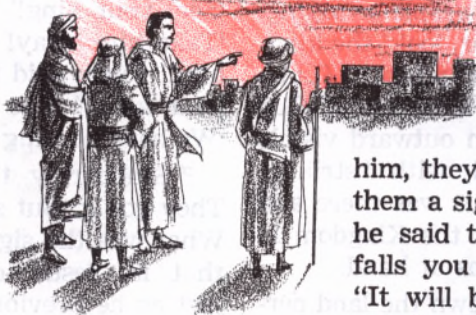
his followers or otherwise mistreating them. And so the piercing mentioned in Revelation 1:7 is figurative. Hence, too, the "seeing" does not refer to literally seeing Christ with their natural eyes. They see with eyes of understanding. Ephesians 1:18 (NW) says: "The eyes of your heart having been enlightened, that you may know what is the hope to which he called you." So they visualize or see Christ's presence with eyes of understanding. This is in harmony with John 14:19 (NW), which states: "A little longer and the world will behold me no more, but you will behold me." If he was to come visibly in the clouds, what would stop the world from seeing him? Everyone would see him. Yet he said that the world would not see him any more, but those that followed him and were serving him on earth would. The facts show that this was the case. Hence "every eye" that would see him would refer to those that would be made aware of his presence invisibly by the fulfillment of Bible prophecies relative to his presence.

¹⁵ But what does his resurrection and second coming or presence have to do with God's kingdom? Everything, because the apostles connect the second coming of Christ with the Kingdom and the end of the world. They inquired, as recorded at Matthew 24:3 (NW), "What will be the sign of your presence and of the consummation of the system of things?" He assured them that he would come again, and it is manifest that he would do so in the spirit. And if his presence takes place at the time that the Kingdom is set up, it would mean that the Kingdom would not be visible to man either. Certainly there is no need for him to come again in the flesh. His flesh accomplished its purpose.

14. (a) How is Revelation 1:7 explained where it says that those who "pierced" him would see him? (b) How do any "see" Christ now, and with what other texts would such conclusion be in harmony?

15. (a) What do Christ's resurrection and second presence have to do with God's kingdom? (b) How does Philippians 2:5-11 shed light on the matter?

He sacrificed this flesh and needs not humiliate himself again, because he is now exalted to heavenly glory, as Philippians 2:5-11 (NW) shows: "When he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name." So, since he is now exalted, how can he be in the flesh and at the same time be higher than the angels, even higher than he was before he came down from heaven to earth? Since the angels are spirits, and all admit that they are, then most certainly Christ Jesus is a spirit.



LOOKING FOR A VISIBLE "SIGN"

¹⁶ As one who claims to be a Christian, you base your worship on the Bible, do you not? Then you are interested in what occurred when Jesus came to earth in the flesh. This has an important connection with what we are here considering. Let us briefly consider what took place. The nation of Israel existed then but under the imperial Roman yoke. They still had their form of worship, still sacrificed, and had what we now call the Hebrew Scriptures, commonly called "the Old Testament". They no doubt read about the coming of the Messiah and referred to the text in Daniel 7:13, 14 (AS), which reads: "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and . . . there was given him dominion, and glory, and a king-

dom." Now note: they thought this "sign" in the heavens would be the coming of the Son of man with the clouds and would indicate the first presence of the Messiah on earth. But they were looking for a visible sign, a visible sign of their own interpretation; hence they wrongly interpreted Daniel's prophecy, which actually referred to the second coming or presence of Christ.

¹⁷ That they had such a thought in mind

is proved by the account in Matthew 16:1-4 (NW): "Here the Pharisees and Sadducees approached him and, to tempt

him, they asked him to display to them a sign from heaven. In reply he said to them: 'When evening falls you are accustomed to say, "It will be fair weather, for the sky is fire-red"; and at morning,

"It will be wintry, rainy weather today, for the sky is fire-red, but gloomy-looking." You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret. A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah.' " Yes, he was there; he was in their midst and performing many wonderful things, all of which proved he was the One to come, yet they did not recognize him and kept on looking for a particular sign not yet due, because they wrongly interpreted the prophecy. So to them Jesus said: "You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret." No wonder he further said to the Jews: "Unless you people see signs and wonders, you will by no means believe." —John 4:48, NW.

16. Under what conditions were the Jews living in Jesus' day? How did they understand Daniel's prophecy as to the "sign"?

17. How did Jesus' testimony expose their error? Because of their attitude what were they unable to do?

¹⁸ In spite of their refusal to listen, Jesus and his followers went from place to place preaching "The kingdom of heaven is at hand". Was it not a strange message, "The kingdom of heaven is at hand"? Indeed it was strange to them; but it was right. Why? Because the kingly representative was present, he was in their midst, and in this sense 'the kingdom of heaven was at hand'. That this is so we have Jesus' own words: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst." (Luke 17:20, 21, NW) So the kingdom of God was not to come with an outward visible sign, as many expected, with "striking observableness". No, Jesus was there and he rightly preached that the Kingdom in the person of its King was at hand.

¹⁹ Jesus went up and down the land performing many miracles, healing the sick, curing the lame, and doing many wonderful things. (Matt. 12:13, 22; 14:14; Luke 14:1-4, NW) One would think that the people would hail him, without exception. Many did, but others rejected him. (Matt. 12:14, 15; Mark 11:18; John 7:19, NW) Why, even the historians wrote about this man that performed extraordinary works. Josephus records: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved

him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him." (Quoted from *The Works of Flavius Josephus* (Whiston), Volume II, "Antiquities of the Jews," Book XVIII, chapter III, page 45.) Think of it! He was in their midst, he was with them as the representative of God, yet they rejected him, as stated at John 19:14, 15 (NW): "And he [Pilate] said to the Jews: 'See! your king!' However, they shouted: 'Take him away! Take him away! Impale him!' Pilate said to them: 'Shall I impale your king?' The chief priests answered: 'We have no king but Caesar.'"

²⁰ Stubbornly they looked for a sign. They got it. But still they did not believe. What was the sign? The "sign of Jonah", that is, Jesus' death and resurrection, just as he previously had told them, 'But no sign will be given this adulterous generation except the sign of Jonah.' Because of their rebelliousness they suffered destruction, but they never got their visible sign in the heaven that they were looking for. Even many of the disciples, who walked with Jesus and were intimately associated with him, left him before his ministry ended. "Owing to this many of his disciples went off to the things behind and would no longer walk with him." (John 6:66, NW) However, many did recognize him and did not look for a visible heavenly sign then; for the account states, at John 7:31 (NW): "Still, many of the crowd put faith in him, and they commenced saying: 'When the Christ arrives, he will not perform more signs than this man has performed, will he?'" Certainly not! They observed that he was the One to come.

18. What message did Jesus and his followers preach? Why was it right, and in what way did Jesus say the kingdom of God would come?

19. (a) In view of his works, did all the people follow Jesus? (b) What historical account attests to Jesus' works?

20. (a) What "sign" did that rebellious nation get, but what sign did they not get? (b) What reference indicates that not all then did look for a heavenly sign?

²¹ Even after his resurrection the generation then living did not believe, for years later the apostle wrote, at 1 Corinthians 1:22, 23 (NW), showing how they still looked for a visible sign: "For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for falling but to the nations foolishness." They had the proof. They had the facts. They could have accepted Jesus, but refused. They lived and died in their confused state and lack of understanding about God's kingdom, looking for a visible sign in the heavens and overlooking the first presence of Christ Jesus, who was God's kingly representative.

²² With that background in mind, what do you expect to see in order to believe that God's kingdom is established? Since it is established, what will convince you? Do you expect to see a miracle of some kind, possibly a visible sign in the heavens? There are many claims respecting God's kingdom. Which is right? You must consider the evidence and then be the judge. You have a right to be convinced, but it is folly to reject the truth. You lose out!

²³ God knew that Satan the wicked one would attempt to turn the attention of the people away from God's kingdom when it was established. So it was when Satan was ousted from the heavens down to the earth. He was wrathful. He plunged the nations into World War I. He wanted to turn the attention of the people away from the significant event that then was taking place and he proceeded to do so in the most deceptive ways. But he must hurry! Why? Listen to the inspired account at Revelation 12:9, 12 (NW): "So

down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; . . . Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

²⁴ Yes, the wicked adversary knows he has only a short period of time now and he does every possible thing in his power to prevent earth's inhabitants from acknowledging God's kingdom arrangement. Did you note that the divine record states that he "is misleading the entire inhabited earth"? The word "misleading" carries with it the thought of deceiving or leading astray. Who will deny that the "entire inhabited earth" has gone astray and has been deceived into an improper understanding respecting God's kingdom? But just as God foretold this, he also foretold the conditions that would exist upon the earth at this time. While on earth, his Son Jesus said: "There will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken." —Luke 21:25, 26, NW.

²⁵ This prophecy points to the time of the end of the world, where we are now living, which prophecy is in harmony with Revelation quoted above. Now then, are you going to look for a visible sign in the heavens as those rebellious Jews did in Jesus' day? Are you looking for such things to happen literally in the heavens as mentioned in Luke chapter 21? Be careful. Walk cautiously, for you may be looking for a visible sign in the heavens

21, 22. (a) What was the general attitude of the people after Christ's resurrection? (b) What questions are all individuals required to answer?

23. What has God revealed to his people respecting Satan's purposes?

24. What further light does the meaning of the word "mislead" bring out? Why is this a fearful time?

25. What must persons today guard against, and why is not the "sign" referred to in Luke 21 literal?

and overlooking the real and important sign that is before you. Jesus' prophecy that Luke recorded says that the nations or peoples would be in anguish, and they would not know the way out, and, further, men would become faint out of fear. But why all of this? The account says, "because of the roaring of the sea and its agitation," and because of the things the people expect to come upon the inhabited earth. The "sea" represents those, many millions, who are unstable and alienated from God. They are in such condition because they do not accept God's Word and hence are disturbed over world conditions. They are in fear, in the dark.

²⁶ Man's prosperity no longer exists, thus causing distress. Man's rule is in opposition to God's kingdom, and hence it is seen to be ineffective, powerless. It is filled with wickedness, graft and totalitarian methods, and corruption of all kinds. The



various governments and schemes of men are shattered and darkened, and there is nothing that they can do about it; and so they are in fear. For the past six thousand years man has experimented and failed. Still the masses of humankind cling to the dim light of the so-called United Nations, and even now we hear in the distance the rumbling voices for something better, a world government. The cry from many is that the U. N. is now a menace to world freedom! So this in itself is proof of man's failure thus far, and, just as Jesus stated, men are becoming faint out of fear, "not knowing the way out because of the roaring of the sea [unstable peoples alienated from God] and its agita-

tion." The facts are before you which are occurring in fulfillment of the prophecy foretelling the general shakedown of man's rule as if by an earthquake.—Heb. 12:26-29, NW; Zech. 14:3-5, AS.

NATIONS "GATHERED" AND PEOPLES "SEPARATED"

²⁷ But something else of far greater importance was foretold as due to take place, according to the Bible. In the same prophecy on the end of this system of things and the establishment of God's kingdom, Jesus states: "And then the sign of the Son of man will appear in heaven, and then . . . he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the

four winds, from one extremity of the heavens to their other extremity." (Matt. 24:30, 31, NW) When we can behold what the prophecy speaks of as taking place on

the earth, it must mean that God's kingdom is established. The prophecy states that angels would be sent forth with a trumpet-sound. Why? To gather the chosen ones, or God's elect, throughout the earth. We have just considered the perplexed, unsettled state of the world, which is in fulfillment of prophecy. Now, what else do we note? Jesus speaks of a gathering work. Gathering to what? Gathering to some nation or to a certain spot on earth? No! Remember, angels are sent and they would sound a trumpet. Do you hear a trumpet? No! Nor should you expect to see angels. Angels are sent to accomplish a work. They are messengers, hence they bear a message. Trumpets are

26. Describe the conditions existing upon the earth today. What do these facts prove?

27. (a) What else did a similar prophecy foretell would take place at the end of this system of things? (b) In what way are the people of good will gathered?

used to announce something. Hence the angels with the trumpet-sound must refer to preaching the gospel under angelic guidance. Why? Because this prophecy speaks of a gathering work, and the preaching spreads good news and results in gathering first the remnant of those whom God chooses for his heavenly kingdom with Christ Jesus. Later the people of good will hear the message about the Kingdom as they might hear a trumpet-sound, and they respond to it. In this way they are all gathered out from the troubled, perplexed nations.

²⁸ Can you deny that such is taking place? Note these comments as published in *The Watchtower* of July 1, 1920. At this time we refer to portions of the article "Gospel of the Kingdom", to show that something of great importance is taking place at present and has been taking place for years, and that such is in fulfillment of the "sign". To some the quotation may not be of any significance, but it is recorded history in proof of fulfilled prophecy. It is taking place and, remember, we are considering the evidence. You are the judge in this matter. That article stated in part: "We can now see that 1914 is a date clearly marked in the Scriptures. . . . The way now seems to be open to go forward in the Lord's work, and the first thing to be done would seem to be the taking up of the message of truth. . . . To this end June 21st [1920] has been set as the date for the beginning of this work. . . . Therefore it seems that now is the time for the church to proclaim far and wide in Christendom this good news. . . . We earnestly request the friends . . . to rent a well located and popular meeting place and thoroughly advertise a public meeting." There was no question about it. The gathered remnant of God's chosen

ones then responded and there was then organized activity in fulfillment of the prophecy of Matthew 24:14, "announcing Jehovah's kingdom."

²⁹ When Christ was on earth he sent his followers to preach. Today, under guidance of Christ and the appointed angels, his followers preach freedom to the people. Jesus and his disciples preached a message of comfort to the people; it was different; it did not put faith in man, but only in God's kingdom. Such is the case today; and to show that the need for preaching was seen away back in 1919, please note these comments from *The Watchtower* of April 15, 1919, page 120, paragraph 1: "The time is coming . . . when freedom shall come to all mankind. There are thousands of good, honest people in the world who believe that this freedom can come to them through Socialism; but freedom through this channel is impossible. There now threatens the earth that which is commonly called 'Bolshevism'; and many have pinned their hopes to this as the means of freedom and blessing. But these are doomed to disappointment. Others have hope that anarchy will bring them relief; but this scheme likewise, as well as all other human schemes, must fail. The child of God is not at all surprised to see such conditions of unrest prevailing amongst men. For more than six thousand years the human race has been in bondage to the great Adversary and has fallen under the great enemy, death. . . . The mass of humanity does not understand how this blessing is to come. It has been the privilege of Christians . . . to see that this liberty will come to mankind through the beloved Son of God, Christ Jesus." Remember, this was away back in 1919 and it was published in a magazine dis-

28. Why is reference made to *The Watchtower* of July 1, 1920, and what does it show?

29. (a) How is the message preached today like that in Jesus' day? (b) What did *The Watchtower* of April 15, 1919, have to say, and why is such reference now significant?

tributed throughout the earth. Since then the same publishing work has increased and increased, and today hundreds of thousands are preaching about the way to liberty by means of God's kingdom under Christ Jesus. The ranks of these Christians have expanded tremendously and Jehovah's witnesses recognize the fulfillment of the prophecies.—Ps. 68:11; Isa. 60:1, 21, 22, 48.

³⁰ Have you ever read this text as recorded at Matthew 25:31, 32 (NW)? It reads: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." What do you think it means? It speaks of the arriving of the "Son of man" with angels and of a gathering work that will take place, and the people will be separated into two groups, sheep and goats. Right now Jehovah's King, Christ Jesus, is on the throne and he is separating the people, and he does this by the preaching of the gospel of the Kingdom. (Ps. 2:6-12, 48) Daily hundreds hear this message, accept it, and are thus separated from the world, and the peoples are separated as sheep and goats. It is in this way that the prophecies considered are to have fulfillment, and this at the establishment of God's kingdom. Do not forget this point: Such things that you would see taking place, that you would behold, would indicate that God's kingdom is established. The facts cannot be denied, that such work is taking place. That you do not "see" Christ's presence in visible form does not deny his presence in Kingdom power and the establishment of the Kingdom.

30. (a) What is the meaning of Matthew 25:31, 32, relative to a 'separating' work? (b) What does the taking place of such things indicate, and in view of what can we not deny the Kingdom's establishment?

³¹ In Matthew chapter 24 Christ speaks of the many features of the sign that would take place at the end of the world, and these together would indicate that he is enthroned. Keep in mind that the prophecy said he would be seated upon his "glorious throne" and that he would appear in the "clouds". Obviously his throne that is glorious is in heaven and the clouds denote his invisible presence, which presence is revealed by the work's being accomplished in harmony with prophecy. It would be an insult to his glorious position to think that Christ would have to give up that exalted position at the right hand of God, and come to the earth in the flesh. Do we deny that God does direct the activity of his people upon the earth? No! When it speaks of his visiting the people with destruction, as he did in the past, does it mean that God had to visibly come to earth? No! Showing that this is the case, Acts 15:14 (NW) declares: "God for the first time turned his attention to the nations to take out of them a people for his name." Hence all that is necessary is for Jehovah to 'turn his attention' or set his mind to accomplish something and it is done. Just so then with Christ's "coming". He is given power in the heavens, and it is affronting to such majestic power to think that he cannot direct the affairs of his servants on earth through his angels, while seated upon his glorious throne. (Ex. 32:34; Isa. 26:14) That this is the correct view is shown by Christ's words, when he says: "From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." (Matt. 26:64, NW) He is "sitting at the right hand" of God and is directing the work by this "power". He is therefore

31. (a) How could Christ be seated upon his "glorious throne" and yet appear in the "clouds"? (b) What additional facts show that Christ does not need to appear in the flesh, and how does Acts 15:14 shed light on how this is done?

present in this way and so comes "on the clouds of heaven", that is, with an invisible presence. Though he is not present in body, his servants behold his invisible presence through means of the fulfillment of prophecy.—Dan. 12:1, 10.

THE QUESTION ANSWERED

³² The big question is, though, When did all this begin to take place, for the beginning of these things must refer to the establishment of God's kingdom? The facts show that the many things spoken of in Matthew 24 and other prophecies began to take place from and after 1914 particularly. And it has been shown through this publication that 1914 did mark the beginning of the many features of the sign. But how is it that if this took place in 1914 the nations did not recognize this sign? Christendom did not. Jesus' prophecy did not say that she would, but that she would rage at the coming of the Kingdom. "And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ,' . . . 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came.'"—Rev. 11:15-18, NW.

³³ That the year 1914 was seen to be significant, we again refer to *The Watchtower*, and this time to the issue of January 1, 1914 (pages 3, 4). "From every point of view the year 1914 seems big with possibilities. . . . We believe that the year 1914 gives evidence of greater possibilities of service for the truth than has any previous year . . . Let us be more

than ever on the alert, therefore, to be used and useful in the service of our King." So it is clear that in 1914, according to the facts as they happened, fulfillment of the prophecy recorded in Revelation chapter 12 began to take place. At that time Satan was cast out of heaven. He was debased to the earth. No one will argue that Satan is bodily present, nor can any contend that they do not feel and see the effects of his invisible presence. Because of his presence there has been steadily increasing woe upon earth following the first total war in 1914. Concerning that date Jesus said: "Nation will rise against nation." (Matt. 24:7, NW) All this was brought about by Satan in his wrath, and was a sign that the "Son of man" appeared in heaven in power. And just as we do not deny Satan's presence, we cannot deny the presence of Christ in power since A. D. 1914.

³⁴ *The Watchtower* of March 1, 1925, stated: "In that year [1914] the Lord took his power and began his reign. There the 'man child [the Nation], which was to rule the nations with a rod of iron,' was born. . . . In 1914 the birth of the nation occurred. In 1914 the war in heaven began, and Satan and his official family were thrown out of heaven. . . . The new nation is born. Its glory shall fill the whole earth. The kingdom of heaven is here." (Pages 69, 73, 74) Now observe, this was seen and acknowledged by God's people living then. It is recorded history. Those that saw this are the ones who had this keen mental perception. (Isa. 66:14-16, AS) Since that date 1914, then, evidence points overwhelmingly to the fact that God's kingdom has come!—that it was established in the heavens at the time of the enthronement of Christ. (Ps. 2:6-12, AS) A strange message indeed to be heralding throughout

32. When did all these things begin to take place, and why does not the world recognize the sign?

33. (a) How then does "every eye" see him? How does *The Watchtower* of January 1, 1914, show this was the case? (b) What does Satan's invisible presence show? How does such presence affect the nations, and what does it prove as to Christ's presence?

34. What did *The Watchtower* of March 1, 1925, have to say about the Kingdom, and what does the acknowledgment of this away back there prove?

the world. But is it any stranger than it was in Jesus' day?

³⁵ What does all this mean? Jesus' words, at the conclusion of telling his disciples of all these things, give us the answer. He says: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34, NW) He meant what he said. The generation that began to see these things in 1914 will witness the final accumulated judgments of Jehovah God, though some individuals who are part of this generation may die before the end of this world's system of things takes place.

³⁶ Hence the urgency of the time. The world in general does not recognize nor will it ever accept God's kingdom as being established. Jerusalem (Christendom) of today, like Jerusalem of old, will remain asleep, close her ears to the message "announcing Jehovah's kingdom", persecute those who preach it, continue to hold on to old, false ideas that are foundationless, deny Christ enthroned, and thus bring upon herself and her people that follow her the divine judgments of Jehovah at Armageddon. In fact, the Bible predicts this presumptuous course of Christendom and so dooms her to destruction. Does this sound like world conversion? No! It is clear, then, that all persons are now under judgment. For anyone to support this arrangement of things that is proved wrong, to reject the truth as preached by God's witnesses, is to deny the establishment of God's kingdom.

TIME OF DECISION

³⁷ Jesus warned that as it was in the days

35. How does the Kingdom's establishment affect this generation?

36. In what condition do we find the world in general, what will be Christendom's end, and what does supporting this arrangement mean?

37. (a) What decision now faces everyone? How does 2 Peter 3:3-7 appropriately describe the present generation? (b) What does this generation insist upon, but what will it get?

of Noah so it would be at the second presence of the Son of man. Do we not see the parallel? Yes; the world attaches no significance to the features of the "sign", even though the message is being preached world-wide and all have an opportunity to hear it. To reject Jehovah's King and his kingdom as preached means that you refuse to become subject to it and choose, instead, to follow error rather than truth. Remember, you are the judge. You have considered the evidence. At least, you have heard the evidence. There is no doubt that many persons are wrong in their conceptions or contentions about the kingdom of God. But the confused condition of the world does not prove that God's kingdom is not established. It is, and we have shown by Scriptural and logical reasoning that it is so. What are you going to do about it? Are you going to follow the same course as those who rejected Christ and had him impaled? Will you follow the course of those who today refuse to give up false doctrines about God's kingdom and so reject his enthroned King? (Ps. 2:6-12, AS; Acts 3:22, 23; 4:24-30, NW) Will you attach no significance to the evidence that you see in fulfillment of prophecy, which indicates beyond question of doubt that God's kingdom has come? Will you be among those described in 2 Peter 3:3-7 (NW)? "For you know this first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' For, according to their wish, this fact escapes their notice." Empty, wishful thinking, yes; and as it was with the generation of Jesus' day, so it is today. Because they insist on a visible sign from heaven and demand that Christ so come, they

grope in blindness and reject God's kingdom that is established and which is now indeed among them. They will get no such visible sign. The only "sign" that they will get will be the continuing fulfillment of Jesus' prophecy on the world's end, including the message "announcing Jehovah's kingdom" as now being preached world-wide respecting Christ's enthronement.—Matt. 24:14; Luke 17:21, NW.

³⁸ While God's kingdom is now established in the heavens, Christians wait for it to come in all its fury and destructive power against Satan's organization visible and invisible. This will be during Jehovah's battle at Armageddon. (Rev. 16:14-16, NW; Isa. 13:4-9; Jer. 25:32-38; Ezek. 9:2, 5-7; Ps. 46:8-11, AS) Then Jehovah will rid the earth of all wickedness and would-be opposers of his kingdom. This makes way for a righteous and completely new world system of things.

³⁹ This, therefore, is a wonderful time to be living. You want to accept God's kingdom, which will place you in the way of realizing a new world of Jehovah's making. (Isa. 65:13-25, AS; 2 Pet. 3:13, 14, NW) Jesus said to his other sheep, at Matthew 25:34 (NW): "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation." This is not a promise of heavenly life. It is a promise of living forever under the righteous kingdom of heaven in peace and happiness and under perfect conditions. How then do these sheep "inherit" the kingdom? At that time the heavenly kingdom that is now established will extend its realm over all the earth. Those who prove worthy to

live then will become children of Jehovah's King, Christ Jesus, and in this way they will inherit a kingdom. Then the earth's inhabitants will be subjects of the heavenly kingdom and will be children of the One who has given his life for them. In this way, too, he, Christ Jesus, becomes their "Everlasting Father".—Isa. 9:6, 7, AS.

⁴⁰ Those living at this time and who take advantage of this arrangement have wonderful prospects ahead of them; yes, a blessed lot indeed. So work for it. Study God's Word. Fill your mind with the truths about God's kingdom. In the world today, what is of any value? On the other hand, try to visualize a new world free from all sin, wickedness and death. This new world offers you everything. It is worth grasping, for it is what the heavenly kingdom



of God is now proceeding to accomplish. Do not cast all the evidence aside. Be cautious, sensible. You have heard the testimony from God's Word, the Bible. It costs nothing but a little time on your part to investigate thoughtfully, carefully. Whether you are a Cath-

olic or a Protestant, a Jew, or whatever you are, study God's Word, learn of his purposes. Why rely upon men any longer? They have proved false respecting their views about God's kingdom. Why cling to old, worn-out, false doctrines offered by the world and its religious leaders? Use your mind that God has given you and, in the light of his Word, determine for yourself what is right and what is wrong. (Ps. 119:105; John 17:17, NW) The world is proved wrong in its views about God's kingdom. His kingdom has come, and world leaders are asleep to its presence.

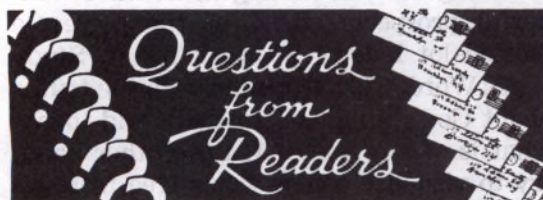
38. In what sense do Christians still wait for God's kingdom to come?

39. Of what is Matthew 25:34 a promise, and how do such persons "inherit" a kingdom?

40. What wise counsel is offered to all people? Learning about the Kingdom, what should all persons do, and to what end?

Shake loose from the many erroneous views and take notice of the many facts in fulfillment of Bible prophecy. (Psalm 2; Dan. 2:44, AS) No matter where you live, Jehovah's witnesses will be glad to help you learn more about this. And then when you learn more about God's kingdom, express your love for your neighbor by talking about it to him so that he too can learn

of it. By doing this you will reap many blessings under God's kingdom that has come and that soon will sweep from the entire earth Satan's wicked organization, visible and invisible. "The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day."—Isa. 2:11, AS.



- How can we explain Luke 22:44 concerning Jesus' sweat's becoming like blood? —L. G., France.

Jesus was under great emotional stress in the garden of Gethsemane and it was during agonized praying that this unusual occurrence took place. Luke 22:44 states (NW): "Getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground." It does not say that his sweat became literal blood, but only "as drops of blood". Under the heading "Gethsemane—Watching and Praying", the February 15, 1901, *Watchtower* stated: "Luke, who was a physician, says that he [Christ] was 'in an agony', a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that 'his sweat became as it were great drops of blood;' and this bloody sweat is not unknown to physicians today, altho very rare. It marks an extreme tension of feeling—sorrow nigh unto death."

More light on just what this may have been is shed by modern science, which, far from contradicting what the Bible says on this matter, shows that his sweat could have become "as drops of blood". For example, the August 30, 1952, issue of *Science News Letter* reported: "Some people really do seem to 'sweat blood'. The red color in their sweat comes from a pigment produced by their sprocine glands. These skin glands normally exude unnoticeable

quantities of milky white fluid, but sometimes they secrete a pigment, or dye, into the normally colorless fluid. When the perspiration dries, the pigment remains and attracts attention. . . . Sweating red, or any other color, is known as chromidrosis. Some cases obviously are caused by chemicals or drugs taken into the body. For hundreds of years it has been known that workers in copper mines may have green sweat, and that patients may show red sweat after taking certain medicines. In these instances, however, sweating over the entire body is colored, and the external origin of the color has long been apparent. The type of chromidrosis that remained unexplained until now is limited to small patches on the body. It usually occurs in the armpits, but may occur anywhere on the skin. It is seen only in adults, often in response to emotions. The sweat may be green, blue, black, yellow, brown or blood-red. In the latter case the condition has sometimes been regarded literally by laymen as 'sweating blood'."

Whether this is the specific explanation of what happened in Jesus' case, there is, of course, no way of knowing. But it shows definite scientific evidence that it is possible for the sweat to be "as drops of blood". And the above-quoted scientific news item shows that this unusual occurrence takes place "often in response to emotions". Certainly at the time of Jesus' agonized praying in Gethsemane sufficient emotional disturbance was present to call forth the response of the sweat's becoming "as drops of blood".

- Some scholars claim that the letter to the Ephesians was not to those at Ephesus but was the letter to the Laodiceans, mentioned at Colossians 4:16, and some ground for this, they say, is that the words "which are at Ephesus" found in the *King James Version*

of Ephesians 1:1 are an addition to the text. Are they correct in their position?—H. J., Chile.

That there actually existed at one time a letter to the Laodiceans seems established by Colossians 4:16. Do we have it today? Or do we have a replica of it? Maybe we do; maybe we do not. It may have been inspired; it may not have been inspired. But if it was not inspired that does not mean it was false, any more than statements that we might make today are necessarily false merely because they are uninspired. A statement can be absolutely true, though uninspired. So if the letter to the Laodiceans was not inspired, that does not make it false. Merely because it was not preserved in the Bible canon does not make it false. It was not included because it doubtless is not necessary for us today; other letters that are included may cover the same points for us. To include it might mean useless duplication.

The suggestion of duplication brings us to a consideration of the letter to the Ephesians. The opening reads: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." (Eph. 1:1) However, many manuscripts omit "at Ephesus" and in the Greek merely read "to the saints which are", without naming any place. The *New World Translation* renders this verse: "Paul, an apostle of Christ Jesus through God's will, to the holy ones who are also faithful ones in union with Christ Jesus." It omits "at Ephesus", the footnote saying "who are" is according to the manuscripts Sinaitic, Vatican 1209 and Chester Beatty Papyrus No. 2, symbolized respectively by

Ⲑ, B, P⁴⁶. However, the expression "who are at Ephesus" is found in the manuscripts known as Alexandrine, Bezae, Vulgate and Peshitta Syriac version.

In view of these facts the explanation that has been given is that the letter to the Ephesians was a form letter and that Paul had several copies of this letter made and left a space after the words "who are _____", and the space was to be filled in according to the address to which a particular copy of the letter was to be directed. We know that many organizations today, including the Watchtower Bible and Tract Society, use form letters that have an omission or blank space that is to be filled in according to its destination. It may be that one of these form letters by Paul was sent to Ephesus and another to Laodicea, and that since the Laodicean letter was an exact duplicate of the one sent to the Ephesians it was not preserved as a part of the Bible canon. The one addressed to the Ephesians was the one preserved.

The foregoing is quite an ingenious explanation, and accounts for certain things. We can consider it as an interesting possibility. At any rate, we believe the letter to the Ephesians to be just that, and not the one to Laodicea mentioned at Colossians 4:16. The one to the Laodiceans may have been a duplicate form letter, or a repetition of points already adequately covered in other canonical letters, or uninspired, or dealing with material not necessary for us today; and for any one of these reasons may have been left out of the inspired Bible canon.



Well, Where Should a Man Want to Live?

The following appeared in the column "Try and Stop Me" by Bennett Cerf in the Lynn (Massachusetts) *Telegram-News*, April 25, 1951: "'All those who want to go to heaven will kindly rise,' said the minister of a smallish Maine congregation—possibly to make sure everybody was awake. All but one man in a pew near the rear rose promptly. 'Mm-m-m,' mused the minister. 'Now anybody who wants to go to Hades will please stand up.' The congregation tittered and stole a look at the member who had remained seated earlier. Again he didn't move. The minister addressed him directly. 'Am I to understand, Brother Caldwell, that you want to go neither to heaven nor the other place?' 'That's it exactly,' was the reply. 'I like it right here.'"

