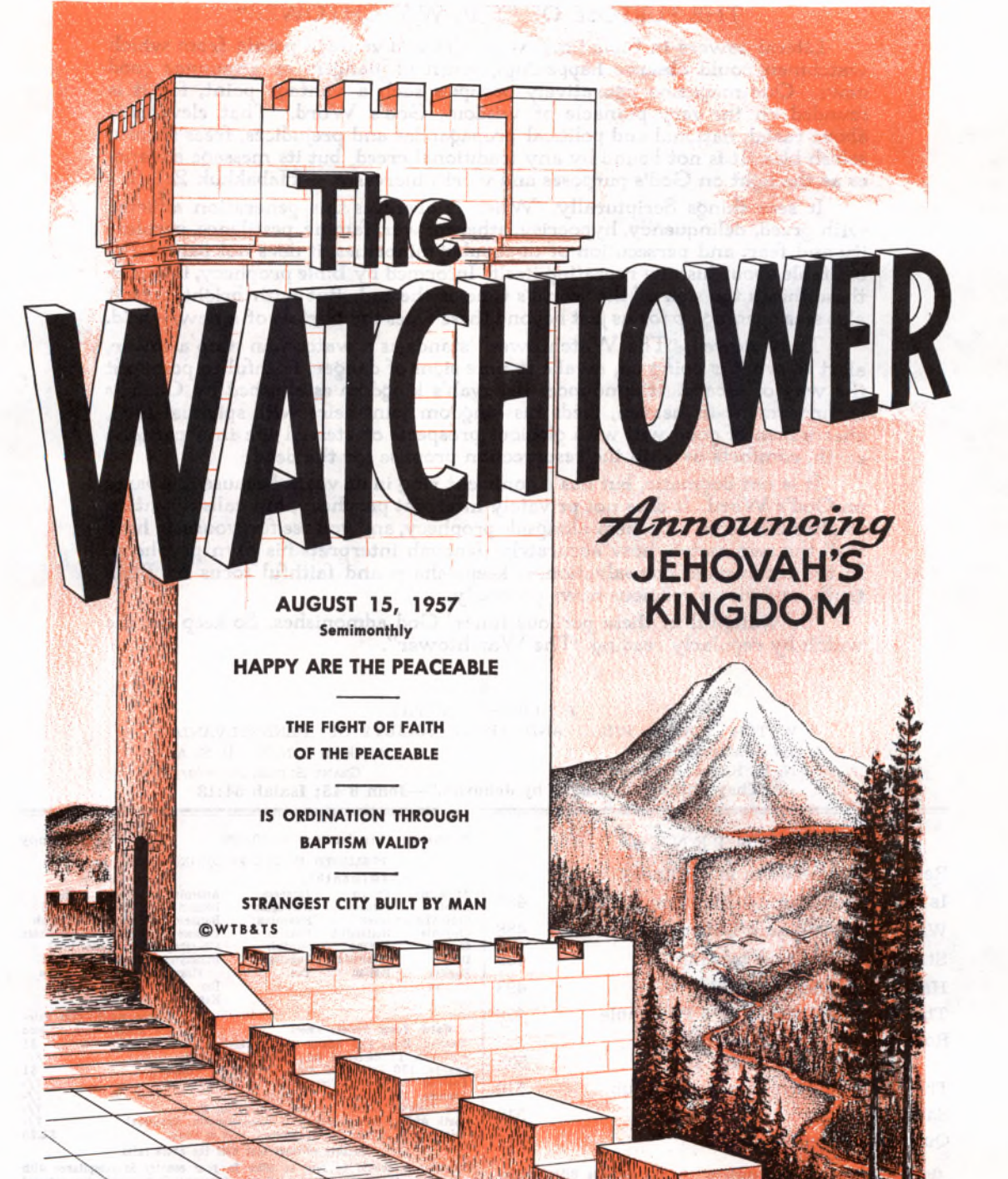




The WATCHTOWER

AUGUST 15, 1957

Semimonthly

HAPPY ARE THE PEACEABLE

THE FIGHT OF FAITH
OF THE PEACEABLE

IS ORDINATION THROUGH
BAPTISM VALID?

STRANGEST CITY BUILT BY MAN

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Announcing
**JEHOVAH'S
KINGDOM**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

CONTENTS

Religious Persecution in Paraguay	483
Is Ordination Through Baptism Valid?	485
Witnesses in Russian Labor Camp	488
Strangest City Built by Man	489
Happy Are the Peaceable	493
The Fight of Faith of the Peaceable	499
Rounding the World with the Vice-President (Part 4)	505
The Local Church as a Social Club	510
Sainthood	510
Questions from Readers	511

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	NIV - New World Translation
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

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

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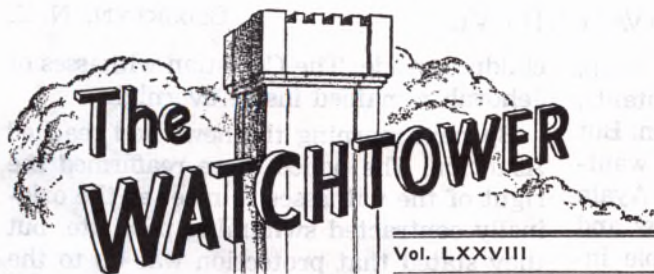
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Announcing
**JEHOVAH'S
KINGDOM**

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Religious Persecution

In Paraguay

THE inflammatory leaflets fluttered down from the sky. A blizzard of paper covered the area of priest Ascencio Ayala's church. The country folk in the vicinity of the town of Itá curiously reached for a leaflet. The leaflet-dropping airplane flew off, having done its part in a recent instance of religious persecution in Paraguay.

Written by the parish priest, the leaflets told readers: "Friday, March 1, 1957, at 5:30 p.m. in front of the church there will be a great concentration of all Catholic Christians from the city and districts. . . . At 6:30 an overwhelming manifestation of Catholics in repudiation of 'Jehovah's (false) Witnesses.' The Protestant heretics have no right to have any assembly whatever in Itá."

But long before these leaflets fluttered down from the sky under priestly sponsoring, Jehovah's witnesses had made legal arrangements for a Christian assembly in Itá, a town about thirty-five miles from Paraguay's capital, Asunción. The local congregation had desired the assembly for



the benefit of the many persons of good will in the town. So Jehovah's witnesses made request for the use of the municipal swimming pool area for the assembly site. Itá city authorities agreed to this, and police headquarters in Asunción granted a permit for the assembly. Everything had been complied with legally. Jehovah's witnesses had indeed a right to assemble in Itá.

The witnesses began to arrive in Itá from many localities for their assembly. Word of the priest's spiteful action caused the Christian group to set up their assembly in the home of one of the witnesses, which was being used as the local Kingdom Hall. The assembly began with a meeting designed to increase their proficiency in preaching the good news of God's kingdom.

Two blocks away a crowd of more than a thousand persons had gathered in front of the church. The priest came out to lead the flock. The priest's discourse began as a tirade; it turned into an inflammatory speech to stir up the mob to commit violence against the assembled witnesses.

As the priest spoke the crowd grew more agitated by the minute. At this moment an off-duty second lieutenant of the Paraguayan air force, Solano Gamarra, approached priest Ayala. Air force officer Gamarra, realizing that the priest was di-

recting things, tried to calm him down. He also spoke to the priest's adjutants, hoping thereby to prevent mob action. But the air force officer's counsel was not wanted. So furious was a fellow priest of Ayala that he struck the lieutenant a blow and gashed his lip. This priestly example inflamed the crowd. They surged forward, grabbed the air force officer and beat him, inflicting gaping wounds on his scalp. Tearing off his shirt from his back, they hoisted it on a pole to burn it. Shirtless Gamarra fled for his life.

The crowd was now an unreasoning, savage mob. Some shouted "*¡Abajo Jehová!*" (Down with Jehovah!) Others shouted "*¡Muera Jehová!*" (May Jehovah die!) The frenzied mob surged toward the Kingdom Hall assembly. The mob had swelled to nearly 2,000. They came like wild animals against sixty peace-abiding Christian witnesses of Jehovah. As the mob surged toward the hall light police protection melted. Inside the hall the program continued. During the meeting the mob outside seethed, erupting continually with outbursts of uncouth speech. The Kingdom Hall was now surrounded by a sea of turbulent humanity. To prevent the mobsters from breaking in the Christian ministers barricaded the doors from the inside and continued their meeting. They were learning the importance of considering each day a text from the Bible—a Book entirely unknown to the shouting, lurching, wild-eyed crowd outside.

The mob made repeated attempts to break into the hall. They failed. The mob began to disperse into smaller groups, remaining for most of the night in the vicinity, as if waiting for some unwary victim to emerge. Finally the guards again took their station in front of the doorway. They would permit no one to leave, but they would allow the mob to seek entry! What a way to protect the dozens of women and

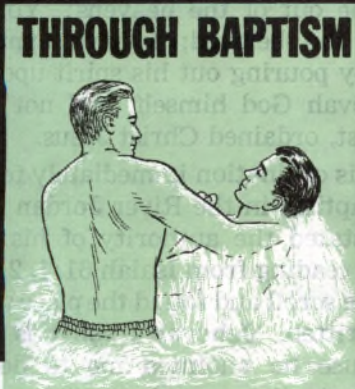
children inside! The Christian witnesses of Jehovah remained inside overnight.

By next morning the news had reached Asunción. The police there reaffirmed the right of the witnesses to meet at the originally contracted swimming pool site, but they stated that protection was up to the *comisario*, a local police official. When the witnesses approached this official, he stated that he was not equipped to handle the situation. Later, he informed the witnesses that the assembly had been suspended by the Asunción police headquarters and that there was word that the mob planned to return again that evening. The assembly was then transferred to the Asunción headquarters of Jehovah's witnesses. The conventioners secured a chartered bus and left the town singing happily, even as they passed the Catholic church on their way out.

This example of religious persecution happened in a country that has a well-framed constitution. It is an outstanding document for those who wish to comply with it and preserve tranquillity in the country. It is to the credit of Paraguay that in March, 1957, circulars were sent to all the Civil Delegates in each of the country's sixteen *departamentos* (somewhat similar to states). The circulars carried the mandate that the Civil Delegates keep the peace and preserve the rights of the non-Catholic minorities within their zones.

Priest Ayala had accused the Christian ministers of Jehovah as being "false" witnesses. But was his action in agitating a crowd proof that he was a true witness? Do true witnesses of Jehovah stir up mobs, or do they preach the Bible? Were any of that priest-inspired mob truly witnesses of Jehovah when they shouted "Down with Jehovah!"? Who showed themselves as being witnesses for Jehovah by peacefully congregating to consider God's Word? This the reader may easily judge.

IS ORDINATION THROUGH BAPTISM VALID?



Some persons view ordination resulting from baptism as strange and new. Being accustomed to elaborate ceremonies, many of them overlook Scriptural and historical facts about ordination and baptism. These facts follow.

of a person to a ministerial office, whether with or without attendant ceremonies. The term ordination is derived directly from the Latin *ordinatio*, signifying, with reference to things or affairs, a setting in order, an establishment, an edict, and with reference to men, an appointment to office. . . . A scriptural investigation of this subject can hardly fail to impress any ingenuous mind with the great significance of the fact that neither the Lord Jesus Christ nor any of his disciples gave specific commands or declarations in reference to ordination."⁴

Two things readily become apparent about ordination: (1) An ordained minister, in the broad sense, is an *appointed* minister, and (2) his ordination is not confined to any particular kind of ceremony.

Two things readily become apparent about ordination: (1) An ordained minister, in the broad sense, is an *appointed* minister, and (2) his ordination is not confined to any particular kind of ceremony.

EARLY CHRISTIANS ALL ORDAINED MINISTERS

Scholars who have studied the early history of Christianity are impressed by this singular fact: All early Christians were considered ordained ministers if they had undergone the rite of water baptism. All baptized believers, historians show, were authorized to preach God's Word; and baptism was the sole initiatory rite.

Those who had not been baptized among the early Christians were treated as learners; hence they were in a position different from the baptized believers. The work *Ecclesiastical History* tells us: "There reigned among the members of the Christian church, however distinguished they were by worldly rank and titles, not only an amiable harmony, but also a perfect equal-

WHAT is ordination through baptism? Who practice it? Is it something novel, something new? How were early Christians ordained? What does it mean to be ordained? Is baptism which results in ordination a valid ceremony? These are vital questions for every Christian. Oddly enough, few professed Christians are able to give clear, explicit answers. There is no reason for vagueness when secular history and the Bible have much to say about ordination and baptism.

An understanding of the words "ordain" and "ordination" is both interesting and enlightening. To *ordain* means "to establish by appointment,"¹ "to appoint or establish."² Ordination, says *The Encyclopedia Americana*, is "the ceremony by which priests, deacons, subdeacons, candidates for the minor orders and ministers of any denomination are admitted to their specific office in the church."³

Does ordination require a special ceremony? Giving us a fuller insight into ordination, McClintock and Strong's *Cyclopaedia* says it is "the ceremony by which an individual is set apart to an order or office of the Christian ministry. . . . In a broader, and in fact its only important sense, . . . the appointment or designation

ity. . . . Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of this confidence in him, was immediately baptized and received into the church. But in process of time, it was thought prudent and necessary to divide Christians into two orders, distinguished by the names of believers and catechumens. The former were those who had been solemnly admitted into the church by baptism, and, in consequence thereof, were instructed in all the mysteries of religion."⁵

So we see, then, that among the early Christians believers were received into the organization after a period of training and education in God's Word. During this period the catechumens were students or persons of good will, and after their baptism each was regarded as an ordained minister of God's Word.

WHO DOES THE ORDAINING?

We speak of ordination through baptism, but who does the ordaining? Many religious groups today, such as the Society of Friends, Disciples of Christ, Plymouth Brethren and Jehovah's witnesses, do not recognize any human right of ordination. They recognize the ordination as coming only from Almighty God Jehovah.

Christ Jesus himself was not ordained by the clergy and religious system of his day. No man ordained the Lord Jesus. True, John the Baptist baptized Jesus, but that does not mean that John ordained Jesus. Christ dedicated himself to God, saying: "Look! I am come (in the roll of the book it is written about me) to do your will, O God."⁶ So why did Jesus insist that John baptize him? Because Jesus wanted to symbolize in a public confession that he had dedicated himself to God. The Bible tells us of Jesus' baptism that "immediately on coming up out of the water he saw the heavens being parted, and, like a dove,

the spirit coming down upon him; and a voice came out of the heavens: 'You are my Son, the beloved; I have approved you.'"⁷ By pouring out his spirit upon his Son, Jehovah God himself, and not John the Baptist, ordained Christ Jesus.

After his ordination immediately following his baptism in the River Jordan Jesus publicly stated the authority of his ordination by reading from Isaiah 61:1, 2: "He opened the scroll and found the place where it was written, 'Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year.'"⁸

Jehovah God alone, then, authorizes ordination. He does the appointing, the ordaining. Showing further that no man or earthly organization can ordain God's ministers are the words of the apostle: "Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead. For neither did I accept it from man, nor was I taught it, except through revelation by Jesus Christ."⁹ Jehovah ordains his ministers through his Son, Christ Jesus.

RECOGNIZED AND CERTIFIED BY MAN

Though ordination itself proceeds only from God, yet this ordination may be recognized and certified by man. Man-made organizations acting as governing bodies may declare one to be duly ordained.

In declaring one to be duly ordained man-made organizations usually require some form of ceremony. It varies with each religious organization. In many large orthodox denominations the ceremony is elaborate; in other groups it is often very simple. The ceremony Jesus underwent just before he was ordained was a very

simple one, and it marked his stepping into the ministry.

Today the New World society of Jehovah's witnesses uses the same simple ceremony that Jesus underwent to symbolize by public witness the dedication of a believer which leads to God's ordination of him as a minister. The fact that a ceremony is simple does not render it invalid or cause it to be of slight importance. We must remember that ordination is in "its only important sense, . . . the appointment or designation of a person to a ministerial office, whether with or without attendant ceremonies."⁴

In Christ Jesus' case there was a simple ceremony preceding his ordination. Since Christ Jesus left us, as Peter declared, "a model for you to follow his steps closely,"¹⁰ Jehovah's witnesses follow the example of Jesus and that of the early Christians in the matter of baptism in association with ordination. Actually, the submission to the ceremony of public immersion in water brands each one of Jehovah's Christian witnesses. It marks him as a person who has dedicated his entire life to the service of Jehovah God as a minister. So water baptism is the ceremony one of Jehovah's witnesses undergoes to symbolize publicly his dedication to Jehovah to become his ordained minister.

Just as Jesus was not ordained by John, so one of Jehovah's witnesses is not ordained by the hands laid upon him by the one who baptizes him in water. However, since water baptism has a relationship to his ordination from God, he properly sub-

mits his baptismal date as the approximate time of his ordination. This is done to satisfy the law of the land when an ordination date is required.

Because of its Scripturalness, water baptism in token of one's dedication to God for ordination as his minister is recognized by the New World society of Jehovah's witnesses and their legal servant, the Watch Tower Society. For purposes of record, within the meaning of the law of earthly nations, baptism is a valid ceremony of ordination for Jehovah's witnesses.

Since ordination in reality comes from God through Christ, no certificate of ordination is needed. Jesus had none; the apostles had none. The best proof that one can have of his ordination is fruits of Kingdom preaching. As the apostle put it: "Do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter."¹¹

Ordination through water baptism is indeed a valid and time-honored practice of true Christianity.

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- ⁶ Hebrews 10:7, NW.
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- ¹¹ 2 Corinthians 3:1, 2, NW.

Vigorous or Casual?

¶ In the revelation by Jesus, given to John, we read: "These are the things the Amen says, the faithful and true witness, the beginning of the creation by God: 'I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth.'" How is your temperature?—Rev. 3:14-16, NW.

Witnesses in Russian Labor Camp

I AM suffering evil to the point of prison bonds as an evildoer. Nevertheless, the word of God is not bound." Those words, written by the apostle Paul to his friend Timothy, are also true of many dedicated Christians today, such as those in Russian labor camps. —2 Tim. 2:9, NW.

☞ Testifying to that fact is the report the Watch Tower Society received recently from a German refugee in the United States regarding his experience in a Russian labor camp, from which we quote the following:

☞ "I had always thought that Jehovah's witnesses were to be found only in Russia. But when I was released from prison, I, to my surprise, met them also in Western lands. In past years these people got me to do some thinking.

☞ "It was during my almost three years of imprisonment in Russia, eight months of which I spent, in 1946, in the labor camp of X, in the northwestern part of Russia on the Volga River. Among the prisoners were some that attracted my attention from the very first day I was there because of their cheerfulness and friendliness. They were from 17 to 50 years old, belonged to various professions and trades and seemed very intelligent. Having already spent some ten years in prison they were considered old-timers.

☞ "They had responsible positions because of their dependability and the camp officials as well as the worst criminals had the greatest respect for them. They always seemed to have something to talk about and talked freely to everyone about their hope. Although meetings were forbidden, they managed to get together almost every evening, eight from our barracks and two or more from other barracks. In their discussions they perused a small Bible, tattered and yellow with age. They copied parts of it on all kinds of material, on empty sacks, pieces of wood and suchlike. The way they cherished this Bible made one think that their wish to have a Bible was even greater than their desire for freedom.

☞ "What they copied they smuggled to all the five sections of the camp, for which purpose they used messengers, some of whom were not even believers but who were glad to

do it for the witnesses. One of them, Brother X, seemed to be in charge. He organized their activities, seemed to know the right ones to use and regularly visited the barracks.

☞ "Many knew of their secret meetings but none betrayed them. We arranged our beds (sleeping boards) so that they had theirs in the corners farthest from the doors, where they would not be noticed. They were thankful for this and showed it in many ways.

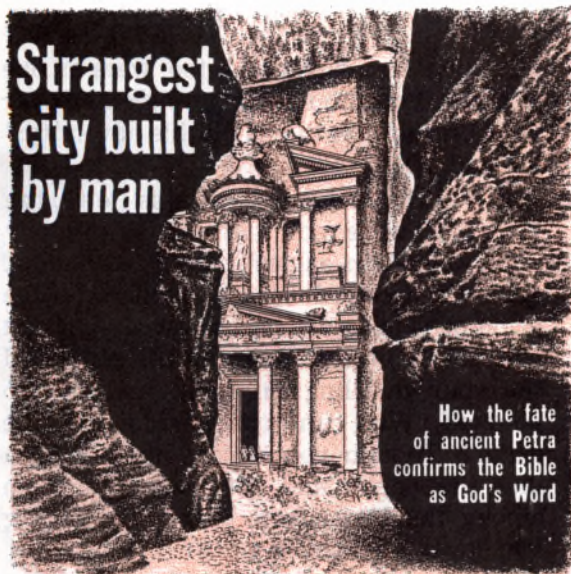
☞ "Once a year the entire camp had to assemble on the factory grounds for special inspection. The witnesses used this occasion for having an assembly of their own, meeting in a place which they decorated with birch saplings. There was also an open tank which they scrubbed spotlessly clean. Although I did not see it myself, I am certain they had a baptism. And all this without the camp management knowing anything about it!

☞ "That same evening the two youngest witnesses in our barracks, 17 and 19 years old, had many visitors. Repeatedly, strange faces showed up; there would be handshaking, patting on the shoulder and a few words softly spoken. No doubt these were newly baptized ones being congratulated. Both of them radiated so much joy that others, puzzled, asked: 'Are you so happy because you are going to get married?'

☞ "The witnesses were always ready for every good work, but you could not get them to go in with you to do anything crooked. Although we had a very hard time of it, their firm conviction and trust could not be shaken. We envied them; we just couldn't understand it. Yet to have these witnesses of Jehovah with us, their very presence and the thought—there are still some real men left—well, it was a real consolation to all of us."

☞ It seems paradoxical that while the witnesses of Jehovah outside of Russia were wondering if any witnessing was being done inside that country, one who had been transported into Russia should find the witnesses so active as to think that Russia was the only place where the witnesses are found! Truly, while Christians may be bound, the Word of Jehovah God cannot be bound.

Strangest city built by man



How the fate
of ancient Petra
confirms the Bible
as God's Word

SIXTY miles south of the Dead Sea lie the ruins of what a poet once called the "rose-red city, half as old as time." It is Petra, called by many an explorer the strangest city built by man. In ancient times this city was virtually impregnable. And no wonder! It lay nestled in an amphitheater of mountains; a long, narrow ravine was the city's entrance. The inhabitants lived in caves dug out of precipitous rocks and cliffs. They felt secure in their rock-cut homes and boasted of their safety. Even its name, Petra, a Greek word meaning Rock, testified to its security. But despite its vaunted impregnability and despite its blazing glory as a center of caravan trade, the city died; and as a race its people became extinct. Why is it that a city that was so great and secure as Petra today is a desolate wilderness?

The Bible tells us why. The history of its earliest inhabitants, in fact, is found written in the Bible. Mount Seir is one of the names the Bible gives to the land surrounding Petra. Originally this rocky region was occupied by the cave-dwelling Horites. But the descendants of Esau, the

son of Isaac, dispossessed the Horites. "So Esau took up dwelling in the mountainous region of Seir. Esau is Edom." (Gen. 36:8, NW) Thus this rugged region came to be called Edom and its inhabitants Edomites.

A RACE OF EAGLES

The Edomites were a race of eagles. They lived in a maze of mountains, cliffs, wild gorges and rocky shelves threaded with fertile valleys. An eagle builds its nest in places well-nigh inaccessible to man: "Is it at your command that the eagle mounts up and makes his nest on high? On the rock he dwells and makes his home in the fastness of the rocky crag." (Job 39:27, 28, RS) Like eagles the Edomites lived in the fastness of the rocky crags. In their cliff dwellings what foe could reach them? Who could bring them down? Who could even see them?

Yes, who could even see them? Petra was so nestled in the rocks that it lay invisible from the summit of nearby Mount Hor. An enemy could only know of the city's existence. An army could enter it only if the city were betrayed. Since access to Petra was through a long, narrow gorge, an invader, though gaining access to it, would still be on the outside of the city. And in the winding, narrow defile the invader might find himself besieged. The Edomites felt as secure as an eagle in its nest.

By what name was this eaglelike city called before it became known by the Greek word Petra? It is not known with absolute certainty, but Petra is generally identified with the Edomite city called Sela in the Bible. (2 Ki. 14:7) Sela is the Hebrew word meaning Rock.

Since the ancient trade route between Palestine and Arabia ran through a dark, narrow gorge near Petra, the Edomites

made their living by robbing. They became very rich and filled their rock-cut homes with treasures. How their cave warehouses abounded with riches, loot stolen from the caravans and tribute exacted at the point of the sword! The sons of Esau lived up to the prophecy pronounced by Jacob upon Esau: "By your sword you will live."—Gen. 27:40, *NW*.

Another strange thing about the Edomites was the way they liked to turn their swords on their kinsmen, the Israelites. The Israelites were descendants of Jacob, also the son of Isaac. Since Jacob and Esau were brothers, twin brothers at that, the kinship ties between the Israelites and the Edomites should have been especially friendly. Just the opposite was true.

For this enmity the Edomites were responsible. They never missed a chance to vex their kinsmen. When the Israelites were on their way to the Promised Land, Moses asked the king of Edom for permission to pass through Edomite territory. Despite Israelite promises not to touch Edom's vineyards or water, the sons of Esau refused permission and even threatened to come out with swords.

JEHOVAH FORETELLS EDMON'S END

No matter who the enemy of Israel might be, the Edomites always hastened to form an alliance with that foe. When Israel suffered a defeat, great was the joy in Edom. In 607 B.C. the king of Babylon destroyed Jerusalem. What jubilation in Edom! In Petra and in Bozrah the Edomites, their happiness unbounded, celebrated.

Jehovah remembered. Shortly after Jerusalem's destruction Jehovah, through his prophet Obadiah, said to the Edomites: "For the violence done to your brother Jacob, shame shall cover you and you shall be cut off forever. On the day when you stood by, while aliens carried off his goods, and foreigners entered his gates, and cast

lots upon Jerusalem, you, too, were as one of them. You should not have gloated over your brother, on the day of his adversity."—Obad. 10-12, *AT*.

But in the rock cities, such as Petra, the Edomites were not alarmed. Were they not dwelling in eagles' nests? No matter, Jehovah declared by his prophet: "The pride of your heart has deceived you, you who dwell in the clefts of the cliff, and set your dwelling on high, and say to yourself, 'Who can bring me down to the earth?' Though you build your nest high like the eagle, and set your nest even among the stars, from there I will bring you down."—Obad. 3, 4, *AT*.

Who would bring Edom down? Appropriately, the very ones whom the Edomites had urged on to raze Jerusalem to its foundations—the Chaldeans. Jehovah foretold this also. By the mouth of Jeremiah the prophet Jehovah said of several heathen kingdoms, including Edom: "I have given all these lands into the hand of Nebuchadnezzar, king of Babylon."—Jer. 27:6, *AT*.

About five years after Jerusalem's destruction, Nebuchadnezzar's armies moved against Edom. Nothing now could save the Edomites! Not even the rocky heights of Petra! Jehovah had foretold Edom's desolation. True to the prophecy Nebuchadnezzar tumbled the cliff dwellers from their eagles' nests, and as the Bible says: "How Esau is ransacked, and his treasures plundered! They have driven you to the very border; all those who were in league with you have betrayed you. The men who were at peace with you have overpowered you." Impregnable Petra betrayed!—Obad. 6, 7, *AT*.

Nebuchadnezzar, however, did not utterly annihilate the Edomites. They still had hope. They hoped to build up their empire once again. Would they succeed? About a century and a half after Edom's desolation

Jehovah through the prophet Malachi said: "Whereas Edom saith, We are beaten down, but we will return and build the waste places; thus saith Jehovah of hosts, They shall build, but I will throw down." —Mal. 1:4, 48.

The Edomites made strenuous efforts to rebuild the ruins. True to Jehovah's word their efforts failed. In a short time a warlike tribe of Arabs called Nabataeans moved against Edom. By 312 B.C. rebuilt Petra had fallen. The Nabataeans drove the Edomites from their homeland into the Negeb south of Judea. Mighty Petra now became the capital city of the conquerors.

What happened to the Edomites? About 130 B.C. the Jewish king John Hyrcanus swept away the last vestige of Edomite independence. The Jewish king forced the surviving Edomites to submit to circumcision or die. Those who submitted were incorporated with the Jewish people. Thus Edom ceased to be, in fulfillment of Jehovah's words: "Shame shall cover you and you shall be cut off forever."—Obad. 10, AT.

And Petra? About A.D. 105 Rome conquered the Nabataean capital. For a while it became an outpost of the far-flung Roman empire, but soon the old caravan route near Petra was abandoned. With its economic lifeblood cut off parasitic Petra perished. So literally were the prophet Joel's words "Edom shall be a desolate wilderness" fulfilled that the very existence of Petra was forgotten. For more than a thousand years Petra was as if it had never existed.—Joel 3:19.

THE LOST CITY DISCOVERED

In the year 1812 a Swiss explorer, Johann Burckhardt, ventured into the area south of the Dead Sea. He had heard reports of remarkable ruins there. Knowing Arabic and Arab culture, the explorer

had dressed himself in Bedouin garb. He made it known that he had vowed to sacrifice a goat near the site he wanted to visit. One day this European in Arab garb entered a valley near the edge of the desert. A small stream crossed this valley and vanished into a wall of rock. Drawing closer, the traveler saw a fissure cleaving it from base to summit. The narrow opening in the mountain was hardly twelve feet wide. It sloped downward. The Arabs called it *Siq* or Cleft. Into this mysterious, winding ravine the traveler made his way along with the stream that had once been confined in an artificial channel. He wondered what lay at its end.

At no place could the Swiss explorer see far ahead. Looking upward, he could see only once in a while streaks of blue sky. The sides of the cleft were stupendous, towering straight up and making a man a mere ant by comparison. Ferns grew from crevices in the wall. For about a mile Burckhardt followed the intriguing way. Suddenly he stopped. The cleft opened up into a wider fissure running at right angles. It was as if he had reached some enchanted entrance to a fairyland. Directly before him, hewn in the face of the cliff, stood a temple. This temple to an unknown god, Burckhardt found, was called by the Arabs El Khazna, the treasury. The whole structure glowed in the morning light with the pink hue of an ocean shell.

From this place of enchantment the traveler continued to follow the gorge that elbowed sharply to the northwest; it narrowed again. He went on for about another mile in this wild gorge that varied in width from twelve to forty feet. Then the fissure expanded into an undulating plain, enclosed on all sides by precipitous sandstone cliffs.

At the left of the gorge, where it opened into the valley, Burckhardt found a Ro-

man amphitheater cut in the rock. It had thirty-five tiers and seats for about 4,000 persons. Sitting down at the theater, the traveler could see that the valley was about a mile in length and less than half a mile broad. The sandstone cliffs surrounding the valley, he saw, were honeycombed with dwellings or tombs, cuttings that represented a fantastic amount of labor. He had discovered lost Petra!

The stream that followed the cleft by which Burckhardt entered bisected the plain from east to west and disappeared into a ravine. The Swiss explorer could see that Petra had stood upon the plain on both sides of the stream and that, at least in later times, people had lived both on the plain and in the rock-cut dwellings.

What enthralled Burckhardt were the vivid hues of the rocks surrounding Petra. Red, purple, yellow, blue, black and white were all in the same mass in successive layers or blended so as to form every shade and hue imaginable. The red shades merged into deep rose and even the hue of the lilac or violet. The white, often as pure as snow, occasionally was dashed with blue or red. The blue was that of a clear sky. The yellow rocks of Petra were as bright as saffron. Petra was a city of amazing colors.

CITY OF TEMPLES AND ALTARS

What made Petra impressive, too, were its many temples. There were religious temples by the hundreds. The best preserved ones seemed to have been cut out by the Nabataeans in Roman times. Though impressive from the outside, Burckhardt saw that inside the temples were pitiful hovels, hardly more than caves.

On the outside around the city Burckhardt noted many high places, sacred places of heathen worship so often condemned by Jehovah's prophets. On these high places the sons of Esau once wor-

shipped their Edomite gods. To make access to the sacred sites easy for the worshiper stairs were cut into the side of the mountain.

It was left to a later explorer to discover Petra's Great High Place of sacrifice. Discovered in 1900 by G. L. Robinson, Petra's Great High Place faces the rising sun. A steep flight of rock-cut stairs leads to it. Here also are two twenty-foot-high twin pillars. They were made by the pagan worshipers' cutting away the whole top of the mountain. At this Great High Place Robinson found a sacrificial table and a rectangular altar, waiting as if pagan priests were soon about to climb the steep stairs, bringing a sacrifice.

What pagan rites were once carried on here! The Bible reader can well imagine what went on, for he remembers how King Amaziah once "brought the gods of the sons of Seir and set them up for himself as gods and before them he began to bow down and to them he began to make sacrificial smoke." But the gods of Edom brought ruin to Amaziah. Jehovah's prophet told him: "I certainly know that God has resolved to bring you to ruin, because you have done this."—2 Chron. 25:14, 16, NW.

Edom's false gods could not save Amaziah or even great Petra itself when Jehovah, the living and true God, resolved to bring them to ruin. Today Petra is desolate; no one lives there. Few are the visitors who pass through to see the ruins. In miniature fulfillment of Jehovah's prophecy on Edom, typical Edom exists no more; and its mighty metropolis, Petra, is a haunt for wild animals. Its ruins remain as a monument to the fact that God's words never fail: "I will make thee a perpetual desolation, and thy cities shall not be inhabited; and ye shall know that I am Jehovah."—Ezek. 35:9, AS.

Happy are the peaceable

"Happy are the peaceable, since they will be called 'sons of God'."—Matt. 5:9, NW.

¹**J**EHOVAH will bless his people with peace," declared the psalmist. "The meek shall inherit the land, and shall delight themselves in the abundance of peace." (Pss. 29:11; 37:11, AS) Speaking to his disciples in the sermon on the mount, Jesus referred to these promises and the desire of sincere men for peaceful conditions. He told of a group of faithful men and women who would promote peace on the earth during troublous times by saying: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9, Dy) These peacemakers put their faith, not in the armistices and uneasy truces of men, but in the everlasting peace that God has promised to establish in our time through his kingdom of righteousness. They realize that no nation or combine of nations today can assure permanent peace. Instead, just as in the days of Jeremiah, men keep crying out, "Peace, peace!" when there is no peace.—Jer. 6:14.

² For centuries sincere men have worked for peace, but their best endeavors have ended in failure. There have been many

causes of war: territorial expansion, nationalism, the desire of the nations for natural resources, political intrigue—even religion. As science progresses, so does the terror of war. Never has a generation so feared the threat of war as the present one. Students of history tell us that there always have been wars and there always will be wars. In fact, no less an authority than *The Encyclopedia Britannica* says: "Conflict, with death for its ultimate sanction, is a universal law of life." While this may be true of the present world system, it is not so of God's new world, which has Jehovah's word as its law of life. Even in this system the majority of men do not desire war, for they know the benefits of peace. Imagine the conditions that would exist on earth if the nations were no longer to pour their wealth into armaments and if peaceful conditions were to prevail worldwide! No longer would the blood of the nations run red in battle, leaving ruined lands, charred homes and scattered families. But is such a time possible? Or is man forever doomed to ride a roller coaster between war and peace, climbing the

1. How are we assured of peace?
2. What are some causes of war?



heights of peace, only to plunge down again into bloody conflict?

³ For our answer we must look to God's Word of truth, the Bible. There we see that the very conditions existing in the earth today were long ago foretold in prophecy. Neither men nor nations have the solution to the problem. As the Bible tells us: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12, AS) The fact that God long ago foreknew the troubles that are now plaguing the nations is clearly shown in the sixth chapter of Revelation, where the prophecy speaks of a fiery-colored horse that would ride roughshod over the nations, and the statement is made that to its rider "there was granted to take peace away from the earth." (6:4, NW) Then follows famine, plague and death, in the pattern that has become familiar to us in this generation. Nowhere in the Scriptures are we told that men would gradually rise to perfection through their own efforts. Instead, Jesus foresaw that conditions would get worse as we approached the climax of this present system of things. He referred to total war, with nation rising against nation and kingdom against kingdom. (Matt. 24:7) Although scoffers of our time mock at the possibility that the world wars we have seen could have any special significance, the fact remains that such total war was never possible before our time. Only now have developments in the fields of communication, transportation and warfare made world war possible, as Jesus foretold.

⁴ However, Jesus showed that, instead of being discouraged because of the uncertainty of world affairs, true Christians should lift up their heads and rejoice, because these conditions mark a time of change. The hope held out by Christ as the

Prince of Peace is not the illusory dream of peace the nations see, but the assured Word of Jehovah God: "Of the increase of his government and of peace there shall be no end, . . . The zeal of Jehovah of hosts will perform this." "He . . . will break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace, till the moon be no more." (Isa. 9:7; Ps. 72:4, 7, AS) Past history proves that this will never be accomplished while the world remains divided in the present political and religious factions. However, God assures us that the change will be made, not by human maneuvering, but by divine intervention. Isaiah 32:1, 17, states: "A king shall reign in righteousness, and princes shall rule in judgment. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." In connection with these prophecies there is no indication that they will be fulfilled as a result of man's efforts. In fact, the greatest attempt by the nations to promote world peace through the United Nations has failed to unify the peoples of the earth, and the armaments race continues as the nations stockpile deadly bombs, following the "way which seemeth right unto a man."—Prov. 14:12.

⁵ Lasting peace can come only by God's power. The mighty Creator of the universe has all his creation operating in perfect harmony and order, according to his will. He has set a time limit for the chaotic conditions that prevail on earth and has assured us of peace through his kingdom of righteousness. At James 4:1 (NW) we read: "From what source are there wars and from what source are there fights among you?" Certainly they are not from Jehovah, the God of Peace; nor are they brought about by Christ Jesus, the great Prince of Peace. A basic cause of war is

3. How did the Bible foretell present world conditions?
4. In what way will peace finally come?

5. Why cannot world conditions be attributed to Jehovah?

greed, and James also speaks of selfish sensual desires and wrong purposes. God has no love for such things; so for men of faith to cultivate friendship with this world system means enmity with God. God's way to bring peace to mankind is not by trying to patch up or make over the present system of things.

⁶ Jesus showed the enduring basis for unity among men of faith in citing the two great commandments. This is the real remedy for the world's ills, that we love God with all our heart, mind, soul and strength and our neighbor as ourselves. If men were to adopt this remedy today it would mean the immediate cessation of hostilities and the lasting end of war. This remedy is even now being applied by God for men of faith.—Mic. 4:1-3.

⁷ We cannot say, then, that war is from God, that he is the fomentor and instigator of wars among the nations. Looking back into history we might ask, If God supports those claiming to fight for him, why, from the "Christian" viewpoint, were the Crusades such a failure? Or what can we say of the Thirty Years' War? This was described as a "theological conflict . . . the most horrible single military episode in Western history." Did the outcome of that war prove that God was with the Protestants and that the Catholics were wrong? Sincere Catholics would not accept such a contention. When two nations not professing Christianity engage in war, on whose side is God then? In view of such questions it is surprising that some clerics teach that war serves God's purposes.

⁸ In a sermon at St. Patrick's Cathedral in New York, Monsignor Green stated that the 'war in Korea was a part of God's plan for populating the kingdom of heaven.' Christians cannot hope to gain the king-

dom of heaven by violating God's everlasting covenant regarding the sanctity of life. So the burning question is not, Whose side is God on? but, Are we on God's side? Consider the words of other prominent clergymen and see if you think they take the side of God's Word in this matter. One minister said: "To take life in hate is a dreadful deed"; but "the Christian soldier in friendship wounds the enemy. In friendship he kills the enemy. In friendship he receives the wound of the enemy. He keeps his friendly heart while the enemy is killing him. . . . After he has wounded the enemy he hurries to his side . . . with an invincible hope that sometime . . . he and his enemy shall find common ground . . . in some great enterprise of God." On another occasion the editor of the *Christian Register* stated: "As Christians, of course, we say Christ approves [of the war]. But would he fight and kill? . . . There is not an opportunity to deal death to the enemy that he would shirk from or delay in seizing! He would take bayonet and grenade and bomb and rifle and do the work of deadliness." (*Preachers Present Arms*, pages 67, 68) It is no wonder that many people have been turned away from religion by such sadistic teachings. As Jeremiah 6:15 asks: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush." "From the prophet even unto the priest every one dealeth falsely."—Vs. 13.

⁹ The statements of these professed Christians do not reflect Jesus' mind when he told his disciples that they should love God with all their heart, mind, soul and strength and their neighbor as themselves. Even apart from the Scriptural viewpoint on war, its fruitage is repellant to all honest-hearted men. It has been said that "the legitimate object of war is a more

6. How can God's remedy for the world's troubles be applied?

7, 8. (a) Does God take sides in wars between nations? (b) What position do the clergy take on war?

9, 10. (a) Describe the fruits of war. (b) Why do peace prayers go unanswered?

perfect peace"; but what are the results? Starvation, impoverishment, misery, disease, death and the ruining of the beauties of the earth. These things do not contribute to a more perfect peace, but only to continued enmities and hatreds among the people.

¹⁰ History shows that the clergy have not served in the happy role of peacemaker, as true sons of God, but have actually shared in promoting war. No wonder Isaiah 1:15 declares: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." This present world system, with its war and coercion, cannot bring permanent peace to mankind.

WHY PEACE EFFORTS FAIL

¹¹ Why have the sincere efforts of devoted men failed to bring peace? The answer can be clearly discerned by putting the Bible spotlight on this subject. Swinging the light back to the start of man's troubled history we see a spirit creature appointed as the guardian of man in the beautiful garden of Eden. This cherub was to direct man in matters pertaining to life and pure worship. But instead of walking in the paths that Jehovah had prepared the cherub turned rebel, coveting the worship of the first couple that was going to Jehovah, and determining to establish himself as universal ruler in place of the Creator. His first action was to entice Adam and Eve from the course of right worship. Thus were sown the first seeds of disunity and enmity, which have flourished until now between the organizations of Satan and Jehovah. Since that time Satan has built up a powerful worldly organization, which was described by Daniel as being like a great image with a head of gold,

breast and arms of silver, belly and thighs of brass, legs of iron and feet partly of iron and partly of clay. The covering cherub, or Satan, is himself the demonic god that controls this old-world organization. (Dan. 2:31-33, 44, 45) It is God's kingdom, like a stone cut out of a mountain, that strikes against Satan's organization, finally destroying it. But as long as this image dominates the earth and as long as the people bow before it, as they did in the days of old, there will be no peace from God. Though total support and worship is demanded by Satan's organization today, true Christians follow the example of the faithful Hebrew men of old, who refused to compromise their worship, even though threatened with death. They remember how Christ, during his ministry, refused to do obeisance to Satan. So today sincere students of the Scriptures, instead of putting their confidence in old-world efforts to bring peace, realize that only by God will lasting peace come, in his appointed way.

¹² In the meantime Satan exercises pressure on mankind in many ways. "The whole world is in the power of the evil one." (1 John 5:19, RS) This helps us to understand that God is not the one bringing wars with famine, sickness and death to the peoples of the earth, but that Satan is continuing his vicious attempt to rule or ruin the earthly creation of Jehovah, and has determined to break the faith of those who endeavor to maintain pure worship. His influence is seen not only to be upon the nations but also to extend to the individual. Job, a faithful servant of Jehovah, felt this satanic pressure keenly when under test. He saw his cattle, his servants, his beloved children, his lovely home, all destroyed as Satan moved against him. Even his wife urged him to curse God and die, but Job wisely recognized that these evils were of God's permission, so he main-

11. (a) What is the source of world disunity? (b) How is Satan's organization described, and what position does the Christian take toward it?

12. In what ways is Satan's activity felt by the people?

tained his faith. Job was a fighter, and, even though on the brink of death, he refused to give up. True Christians today put up a similar fight for the faith.

¹³ Why is it that Satan has been permitted to exercise such tremendous control over the nations and even over the lives of the people? It is not that God is powerless to restrain him, but that he has permitted Satan this opportunity as a final proof to the universe of the futility of Satan's boast that he could turn all men against their Creator. In Exodus 9:16 we read of the statement made to Pharaoh as Satan's visible representative: "For this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (*Le*) During all the centuries of satanic control over the earth God's purposes have been moving inexorably toward their climax. In the dawn of man's history prophetic words were spoken showing Satan that at God's appointed time he would be crushed underfoot. In the prophecy later given to Daniel Satan's imagelike organization is depicted as being toppled and crushed. But in the meantime his demonic power continues to be exercised in the world. No men or nations can resist such superhuman power; so taking up arms to try to right the wrongs of the day is not the real answer to the problem. Who can fight against Satan or his invisible demon hosts? It is impossible to fight in a physical way against an unseen spirit adversary. That is why Paul stated, at 2 Corinthians 10:4, "the weapons of our warfare are not carnal." The weapons of spiritual warfare are powerful for cutting away the mystery that shrouds the troubles on the earth and for revealing Satan as the great cause of the world's woes.

¹⁴ Once before in human history, when wickedness came to a climax at the time of the Flood, the earthly organization of Satan was swept out of the way, leaving a cleansed earth. Again this demonic power asserted itself, and the nations have been held in its grasp until this time. Now we are approaching the grand climax of Scripture prophecy and Satan is making an all-out attempt to take control. Revelation chapter twelve informs us of the woes that are now on the earth as a result. The world has never seen such turmoil as we see today, as Satan makes a final effort to bring ruin to God's earthly creation. He has even called on false religion to sanctify the "holy" wars he fomented. Satan's mark has been left on every facet of this old-world system. This mark is one of division, for Satan's loveless course has divided the world. It has been divided religiously, commercially, nationally, politically, racially and socially. This is not true of those who come out from the control of the satanic world system and take a stand in keeping with Bible truth as a part of the New World society.

¹⁵ The contrast in the organization of God's people is outstanding. In over 160 lands throughout the world the New World society of Jehovah's witnesses can be found working unitedly in the service of their Creator. They are not divided by the barriers that the old world puts between the people. They have unity of faith as truly happy children of God. The apostle Paul emphasized this oneness at 1 Corinthians 1:10 (NW): "I exhort you, . . . that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." "Putting up with one another in love, earnestly endeavoring to observe the oneness

13. (a) Why has demonic influence been permitted by God, and what do the Scriptures say about the outcome? (b) In what way can we resist attacks by Satan?

14. What effect has Satan's activity had upon the world until now?

15. Contrast the condition of God's New World society.

of the spirit in the uniting bond of peace. One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons." (Eph. 4:2-6, NW) This unity of thought and action comes from a knowledge of God's Word and faith in it. It is only by true worship that men of all nations are now united as a happy, peaceable people, making known the only remedy for world distress, God's kingdom.

¹⁶ Today Satan concentrates his attack against this united international group. But we can take courage from the fact that although those serving Jehovah seem to be a minority, still with God's protection they are invincible. This was illustrated in the battle between David and Goliath. (1 Sam. 17:40-51) David foreshadowed both Christ battling against Satan and his gigantic organization and the fight of the remnant of God's servants on earth as they battle to maintain true worship against demonic influence. Although David appeared little and insignificant and was despised by the adversary, he came in God's power, crying out: "I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied." By Jehovah's power he was victorious. Another case of Jehovah's backing was seen when Elisha was surrounded by the warriors of the Syrian army. He and his young companion rose in the morning to find the enemy hosts hemming them in. But Elisha reassured the young man, saying: "Fear not: for they that be with us are more than they that be with them. . . . and the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Ki. 6:16, 17) Once again Jehovah's power was suffi-

cient to deliver his servants against overwhelming odds.

¹⁷ Why, then, was it that Jesus himself died, apparently forsaken by God? It was not that God deserted him, for shortly before his death Jesus declared that his Father could immediately send legions of angels to act for his protection; but he knew that Jehovah's will was that he should die. Jesus had proved himself a fighter against demon power, devoting his life on earth to the preaching work. Even though he gave his life at death, this was not a defeat for Jehovah but a step forward in God's final purpose. Jesus did not try to marshal all men of faith into a tremendous army to straighten out world affairs. He refused to bow to Satan so that he might assume authority, and he did not follow the militaristic ways of the world even though his life was at stake. Instead he declared: 'My kingdom is not of this world; otherwise my servants would fight to protect me from the Jews.' (John 18:36) His servants fought later, but in a different way.

¹⁸ Satan has now redoubled his efforts against God's servants. He directs his warlike attack against this core of resistance, striking out by every means at his command against those who maintain faith and serve as Christian soldiers under the lead of their Commander, Christ Jesus. Revelation 12:17 states that he has gone to make war against the remnant of the followers of Christ. How can we identify these, since many religious denominations claim to be of this number? The scripture goes on to identify clearly who they are by saying that these are the ones who observe the commandments of God and keep the testimony about Christ. While the false religious organizations of the world today claim to be observing the commandments of God, they completely brush aside the everlasting covenant about the sanctity of

16. What assurances do we have of victory in Jehovah's service?

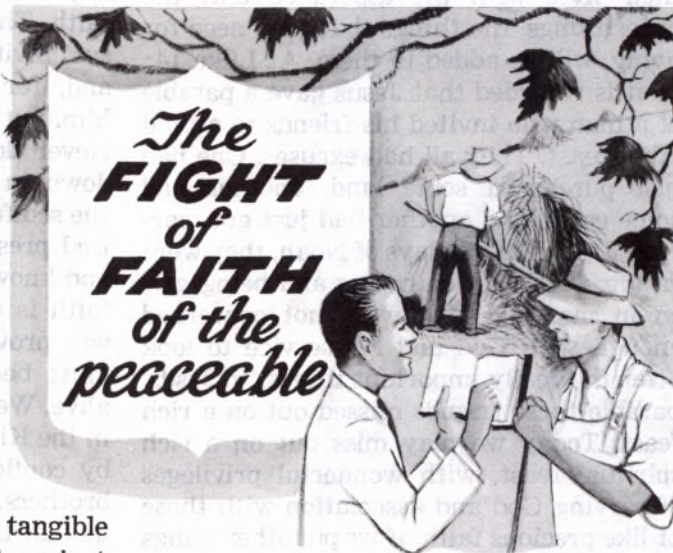
17. Was Jesus' death a defeat for God? Why?

18. How are the followers of Christ positively identified?

life. Fighters for true worship, however, recognize that this law from God, originally given to Noah, still applies down to this day. Neither are the religious leaders of Christendom today truly keeping the testimony about Christ. This is no longer simply the message of Jesus' earthly ministry or of his resurrection, but this is the message that he himself commanded must be

preached in this time of the end, the message of good news concerning the establishment of his kingdom in righteousness. (Matt. 24:14) This good news pertains to the enthronement of Christ and his taking power now while his enemies continue to rule. (Ps. 110:2) Jehovah's witnesses have every reason to rejoice as they announce this peaceful message in all the world.

SATAN knows he has but a short time, and he is determined to stop the preaching work. Just as Christ was reviled and persecuted and finally put to death, so men of faith today can expect persecution, knowing that they are no more favored in this regard than their Master. (John 15:20) But Jehovah's witnesses are undaunted despite bans and imprisonment, confiscation of Bible literature and legal obstacles that have been raised against the preaching work in many countries, recognizing these to be tangible evidences of the war being fought against the remnant of the followers of Christ. In fact, they are happy despite all this, just as Jesus foresaw: "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them. Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you." (Matt. 5:10-12, NW) So the preaching work continues with God's bless-



ing upon it despite all that opposers can do to bring it to a stop.

² For many persons the biggest fight to remain faithful in Jehovah's service comes right at home. (Mic. 7:6) Jesus illustrated this, saying 'two men would be working together in a field; one would be taken and the other abandoned. Two women would be working at the mill; one would be taken and the other abandoned.' (Matt. 24:40, 41) Even those working closely together, those of the same family, may be divided because of the truth. One is taken along to life be-

1. Why are Jehovah's people happy under oppression?

2. If the truth divides a family, what course should the Christian follow?

cause of maintaining integrity and keeping faithfulness despite the opposition that others very close to him may bring against him.

³ For others the biggest obstacle to having a share in the Kingdom ministry arises because of materialism. They are lured on by the prospect of higher pay and a better job until they have very little time left to themselves or to devote to Jehovah's service. They forget to apply the counsel of Jesus to put the Kingdom interests first in their lives with the assurance that the other things, the things that they need for living, will be added to them. At Luke 14: 16 it is recorded that Jesus gave a parable of a man who invited his friends to attend a big feast. They all had excuses. One had just purchased some land, another had some cattle and another had just got married. Just as in the days of Noah, they were eating, drinking, marrying and being given in marriage and were not concerned enough with God and his service to look after the really important things. In Jesus' parable these friends missed out on a rich feast. Today we may miss out on a rich spiritual feast, with wonderful privileges of serving God and association with those of like precious faith, if we put other things first in our lives. It is necessary always to keep our vision of the new world clear, not letting it get clouded over with golden dreams, which may prove to be only fool's gold. (Luke 21:34-36) The happiest people in the world today are those who gain enduring riches by putting spiritual treasures first.

⁴ Others miss the happiness of true children of God because of pride. They feel that they could never do the work of telling their faith to others. But Jehovah never requires something of us that we

cannot do. Everyone can talk; we do it every day. Paul reminds us that it is with the mouth that confession is made to salvation. It is by our freely speaking the truth and explaining the Scriptures to men of good will that we direct them along the pathway to life. If we have true love for God and for our brothers we shall want to do this peaceable work.

⁵ To continue happy in our service to God regardless of opposition requires faith. Faith is built up by hearing and meditating on God's Word. Everyone can use more faith. That was true even of Peter. At Jesus' invitation he tried to walk on water, and, for a moment, his faith permitted him, but then he lost confidence and sank. Never do we want to step back and bog down in old-world disbelief, joining with the scoffers who say: "Where is this promised presence of his?" Hold tight to faith and knowledge of God's Word. Even if the faith is as little as a grain of mustard it will prove sufficient for our needs. Faith must be exercised, however, to be kept alive. We give it this animation by sharing in the Kingdom service. We demonstrate it by confidence and trust and love for our brothers. Though Matthew 24:12 reminds us that the love of the greater number will cool off, still the good news of the Kingdom shall be preached. Will your faith prove to be great enough and strong enough so that you will have a share, remaining faithful in the service right down until Jehovah says, It is enough?

⁶ Just attending a religious service and saying, 'I have faith,' is not sufficient. It must be the true faith. Jesus declared that 'not all those who say, Master, Master, will enter the Kingdom.' (Matt. 7:21) We must have accurate knowledge and then live according to it. Then, as we serve in the Christian ministry, we can be of help to

3. Why is it so dangerous to get involved in the cares of this world?

4. What is necessary to gain God's approval and bear Kingdom fruit?

5. Why is faith a requirement for ambassadors of peace, and how is it kept strong?

6. What goal do Jehovah's people have in their ministry?

liberate those held in religious bondage, setting them free from religious error. Satan has put up a great bulwark of deceit to hold his captives. All we have to counteract it is the water of truth, but this is sufficient if it is properly directed by a skilled workman and is given force and impetus by God's spirit. Just as a little stream of water can cut into and erode rocky soil, carving out a Grand Canyon, so the Scripture truths open the way to life for men of good will. This is the happy part of Christians today who share as ambassadors of peace by announcing the Kingdom message.

⁷ Paul explained the nature of our Christian ministry, likening it to warfare. "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." (2 Cor. 10:3-5, NW) If Christians are to be a happy, peaceable people, as Jesus indicated, why does Paul liken this activity to warfare? Obviously he does not here speak of the wars of the nations, but shows that God backs Christian ministers in their spiritual warfare to combat tradition, philosophy and doctrines of demons that are raised up against the Word of God. The opposition from Satan as "god of this world," with all the temporal forces he commands, makes this a fight to the finish, but a blessed one for those maintaining faith.

⁸ Jehovah's witnesses must maintain the position advocated by Christ, that of being in the world but not a part of it. They recognize the need for strict neutrality as

far as the world's political affairs are concerned in order to serve properly the men of all nations as Christian ministers of Jehovah. As true peacemakers their faith is not divided by nationalism, race or politics, but they work unitedly in all parts of the world under the supreme direction of Jehovah and his King Son, Christ Jesus. Heeding the Scriptural admonition, they cannot follow the lead of false religion in friendship with the world. Jehovah's people world-wide have built up a truly New World society of people of all races and former faiths, who now unitedly put confidence in Jehovah's unchangeable promise to establish a world government of peace under Christ. They recognize that only by maintaining their faithfulness and sharing in the fight to preach this message of truth to the people will they be able to enjoy the wonderful blessing of life in the righteous new world just ahead.

UPHOLDING THE TRUTH

⁹ Jehovah's witnesses have upheld Bible truths on many fronts. Authorities that were once held to disprove the Bible have now been forced to support it. When men thought the earth to be flat, the Scriptures spoke of the "circle of the earth." (Isa. 40:22) Long before physicians understood the human circulatory system, the Bible aptly described it. Thousands of years before the discovery of Mendel's law of heredity, Jehovah's Word alluded to its practical application in the case of the herdsman Jacob. (Gen. 30:37 to 31:12) Even today, while men still cling to the evolution theory, the facts support the unchangeable truth in the creation account that Jehovah created each plant and animal species according to its kind. The inspired Scriptural record recognized dangers owing to contagious and animal-borne

7. Describe the difference between carnal and spiritual warfare.

8. Why is it necessary to follow a course of neutrality?

9. How have Jehovah's witnesses resisted attacks by false science against God's Word?

diseases, such as trichinosis, tularemia and others, long before modern science had any concept of bacteria. Even mathematicians are forced to concede the impossibility that Moses just guessed at the accurate Scriptural order of creation, which science now confirms as true. Thus in many fields modern science has been seen to back up the Bible. Instead of deriding parts as mythical or uninspired, Jehovah's witnesses fight to vindicate it before the eyes of men of good will, using the latest of modern scientific evidence.

¹⁰ On the religious battlefield Jehovah's witnesses recognize Jehovah as a God of love, justice, power and wisdom. As a God of love he demonstrates from the Bible that the doctrines of purgatory and hell-fire, which picture the Creator as a fiend instead of as a loving father, are incompatible with the Scripture accounts. A scripture familiar to many states simply: "The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, NW) A careful investigation of the Scriptures reveals that God never threatened the human family with an agonizing eternal punishment, but, rather, that eternal sleep in death would be the end of the willfully wicked. —Jer. 51:39.

¹¹ Surely it is not in keeping with the Scriptural concept of God as a God of wisdom to believe that he will be forced to destroy the earth in flames because of man's rebellion. Further, the Scriptures show that Jehovah's purposes are unchangeable. His original intent that men live on a beautiful earth in peace and happiness, as depicted in the garden of Eden, will be carried to a grand climax in the new world of righteousness. Ecclesiastes 1:4 shows clearly that the earth will abide forever. So while the present world system

will pass out of the way, just as the previous one did at the time of the Flood, still men of faith will live through to enjoy the complete fulfillment of Jehovah's purposes toward the earth as long ago foreseen by the great God of wisdom.

¹² Jehovah's justice is manifest in the provision he has made for life for men of all kinds as a free gift through faith. This is not received because of prayers that some can afford to pay for while others cannot. The same Mediator and Intercessor, Christ Jesus, who is also our Redeemer, can be called upon by all who desire to worship Jehovah with spirit and truth. While many persons by their point of view deny the power of God, Jehovah's witnesses recognize the illimitable power of the Creator of the universe. Instead of saying regarding the Kingdom that if it ever does come it will not be for thousands of years, Jehovah's witnesses recognize that God has set a time for the final termination of this present system and that by his power it will come. They put confidence in the words of Jesus as Jehovah's Spokesman that "this generation shall not pass, till all these things be fulfilled." (Matt. 24:34) Thus by words, doctrine and fruitage Jehovah's witnesses show themselves to be fighters for the truth and true children of God.

¹³ On the other hand, false religion has not been preaching the true Word of God, nor producing the fruits befitting the servants of God. As one national magazine asked, "Is the religious boom a spiritual bust?" Even though church attendances are swelling, the rush for religion has not slowed the increase of crime and immorality. This demonstrates that the faith of many people is superficial and that the religious systems of the world today have not

12. How do we acknowledge Jehovah's justice and power?

13. What foundation has false religion built for world peace?

10, 11. Name the attributes of the Creator, and explain how the truth is in harmony with these.

reached the hearts and minds of the people. Even worse, they have given the people tradition instead of the truth, which would motivate them to live in keeping with God's will. A generation of religious illiterates has grown up. Many times churchgoers will bring out a prayer book or catechism instead of a Bible, thinking they are the same. No wonder the churches have failed to turn the tide in the fight for a better and peaceful world. They have not built on the sound foundation of God's Word.

¹⁴ The apostle Paul spoke of the false religious guides, at 2 Corinthians 11:13-15, warning that, though they claim to be ministers of righteousness, their end would be in keeping with their works. The prophecy at Zechariah 13:4-6 shows that God has no use for those who mislead the people through false worship. At the time of the end, when the people realize the extent of the religious deception, they will turn against their false teachers, only to have these clerics rip off their vestments and claim they have been farmers from the days of their youth. These scriptures should alert to watchfulness any who placidly believe that just any religion is all right as long as you have faith in God and that sooner or later the religions will bring world peace for all men. Jehovah never tolerated false worship in the past, nor does he at this time, even though it may be preached in the name of Christ. The divided religious groups of our time are pictured by the crumbling clay in the feet of the image of Satan's organization, which will be pulverized to clear the way for the rock foundation of Jehovah's peaceful new heavens and new earth of righteousness.

¹⁵ No wonder Jesus and the apostles ex-

posed false worship, as shown at Matthew 23. They were anxious to open the eyes of the honest-hearted people of their day to the way that leads to life. Jehovah's witnesses likewise desire to help people seeking the truth to a clear understanding of the Scriptures, not to offend them. The apostle Paul explained that tact and love must be used to accomplish this: "And so to the Jews I became as a Jew, that I might gain Jews; . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:20-23, NW) Even though Paul was tactful in his ministry he was persecuted because he would not compromise his beliefs for enemies of truth. He wrote: "In labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race." (2 Cor. 11: 23-26, NW) Despite such treatment Paul was mild-tempered, not trusting in carnal weapons, not returning evil for evil. Rather, he rejoiced to serve as a preacher of the good news.

VICTORY TO THE PEACEABLE

¹⁶ There is a tremendous contrast between the warfare of the nations and this right fight of faith. In this battle it is possible to emerge victorious and with the crown of life. God does not hold this hope before us as though it were impossible, but as something toward which we should work with hope. We shall attain it if we

14. What warnings do we find in Scripture against religious deceivers?

15. (a) How can the truth be effectively brought to persons of good will? (b) How have messengers of Jehovah been received in the past and in the present?

16. What is the wise course of life to follow?

have the right mental attitude, a courageous heart and sincere determination to serve Jehovah in a way that will be pleasing in his sight. It means putting the Kingdom interests first in our life, serving God in righteousness and with perseverance. We cannot be pleasing if we try to serve two masters, building up treasure in the old world and at the same time keeping one eye on the new. (2 Tim. 2:4) Such ones cry out, "Lord, Lord!" but do not produce the fruits of the Kingdom.

¹⁷ Although condemned by the clergy and hindered in the preaching work by many nations, Jehovah's witnesses continue to share in the peaceful ministry that Jehovah has commanded through the Scriptures. They recognize the tremendous work yet to be done in shepherding and gathering together those people of good will who are Scripturally described as the "other sheep." These sheeplike ones have been scattered and knocked about by false worship, but now they are being gathered into the one flock under the direction of Christ as the Good Shepherd. They are being led to pure waters of refreshing truth, to green pastures of rich spiritual food. They learn to recognize the danger of contaminated water, realizing that the same spiritual fountain does not give forth both bitter and sweet water. The Good Shepherd directs his flock to the stream of water of life, bubbling forth from the throne of Jehovah. Rejoicing is seen among faithful undershepherds on earth over the return even of one lost or strayed sheep to these life-giving waters. They eagerly invite others to join them in the nourishing spiritual food, saying: "Come ye, and let us go up to the mountain of the LORD, . . . and he will teach us of his ways, and we will walk in his paths." People of all nations are now accepting this invitation to join

with the peaceable New World society as they beat their swords into plowshares by doing the constructive and spiritually up-building work of preaching. This work will last right through the end of the present system under Satan, where conflict is a "universal law of life," and those who benefit from it will enjoy life in the peaceful new world of Jehovah's establishment. —Isa. 2:2-4.

¹⁸ The ministerial work of the New World society is also described as a great harvest. Jesus foresaw that the people of good will would be ripe for ingathering at this time. More full-time harvesters are needed to accomplish this tremendous ingathering work before Armageddon. This harvest period is a time of great joy, a happy time. It is a time when we see the results of our labors and of Jehovah's blessing upon the work. Shepherding and harvesting are both peaceful pursuits and they well illustrate the activity of true peacemakers today. It is a constructive work leading to everlasting life.

¹⁹ Only a short time yet remains in which this preaching work can be accomplished. We are living in an interim period of Jehovah's undeserved kindness between the war in heaven and the final culmination of the tribulation at the battle of Armageddon. Then, with a warring action by God, all nations will be swept clean of the last vestiges of Satan's world organization, to make way for the new heavens and new earth, which will bring blessings to all the God-fearing survivors. These will then beautify the earth, building homes for their families and loved ones, long enjoying the work of their hands. If it is your hope to live in such a peaceful and happy time under the direction of Jehovah as the eternal Sovereign and Christ Jesus as the

17. (a) Why is the ministry described as a shepherding work? (b) How is Isaiah 2:2-4 now being fulfilled?

18. In what way is the harvesting of the nations being accomplished?

19. How will Jehovah himself establish lasting peace? Describe the conditions in the new world.

Prince of Peace, then you must apply now the remedy that God has prescribed for this warring, battle-torn world: to love God with all the heart, mind, soul and strength and your neighbor as yourself. If you do that, then you too will enjoy life in the new world, where the righteous will flourish with an abundance of peace as long as the moon endures. At that time Christ shall have dominion from sea to sea and from the River to the ends of the earth. Those who will be living then will be the meek ones, those who now show themselves to be real peacemakers by announcing the good news of Jehovah's kingdom.

²⁰ What course will you follow? Will it be the way that seems right to men, trusting in the nations and armed might as the only answer, following the uncertain or misleading guide that false religion has held before the people? Or do you have confidence in the Word of Jehovah, that "of the increase of his government and of peace there shall be no end"? (Isa. 9:7, AS) If that is your hope, then you too will be counted among those of whom Jesus spoke when he said: "Happy are the peaceable, since they will be called the 'sons of God'."

20. What is the hope of the "sons of God"?

ROUNDING THE WORLD

WITH THE VICE-PRESIDENT

PART 4

Taiwan, Okinawa,
Japan

A

T 6:20 p.m., Friday, January 18, the Civil Air Transport plane from Manila, P.R., landed at the Taipei airport, Taiwan. Two graduates of Gilead, the Taiwan branch servant and his wife, who themselves had just recently arrived on the island by plane from Okinawa, were at the foot of the CAT plane's steps to give Fred W. Franz a surprise greeting. A delegation of Philippine bankers was arriving with him and so the airport officials allowed a number of reporters to meet the plane at the landing strip. The branch servant and his wife took advantage of this to get out there with them to meet one entrusted with higher interests, the spiritual valuables of God's kingdom. They were of instant aid in helping



the vice-president of the Watch Tower Society in disposing of the security police requirements for his short stay in this island territory of Nationalist China under President Chiang Kai-shek. Nice sleeping quarters were engaged for the night at the Friends of China Club Hotel.

The following morning, Saturday, January 19, the three, the branch servant and wife and Brother Franz, emplaned for the seventy-five-mile flight from the capital city south to Hualien on the east coast. The weather was clear as the en-

trancing scenery came to view through the airplane windows. The terrain below was very rugged, and the ranges of mountains distantly inland were adorned with snow, with Mount Tsugitaka projecting 12,569 feet into the sky. Also to be seen were dashing rivers, decorated here and there by small villages that were surrounded by patches of farmland amid luxuriant tropical foliage. One could well understand why the Portuguese called the island Formosa, meaning "of agreeable form; beautiful." Soon the cliffs of the east coast came into sight, and in not many more minutes we landed outside the city of Hualien. In this picturesque, typically Chinese city there was a

wait of over four hours for the next gasoline train to our destination, Chih Shang to the south. This permitted a survey of the city to be made, a typically friendly businessman, met by chance encounter, taking time off from his work to show the three visitors around, and also a chopstick dinner to be enjoyed in a native restaurant.

The trip southward to the site of the Taiwan national convention of Jehovah's witnesses was by gasoline train and was very interesting. Though it was the middle of winter, the farmers were in the process of harvesting sugar cane. Melons, papaya, bananas, peanuts and many other useful fruits of the good earth could be seen growing in abundance. Some distance down the line we passed by Fuyuan, where a one-day assembly was held in April of 1956, when the Society's president N. H. Knorr and his secretary, Don Adams, visited the island and 1,808 witnesses of Jehovah and persons of good will attended and 123 were immersed in Christian baptism. But now for about an hour and a half longer our gasoline rail car speeds farther to the south and reaches our station at 4:21 p.m. A missionary couple are there to welcome us.

The native brothers in Taiwan had been overjoyed to learn that, in less than a year after the one-day assembly with the Society's president and his secretary, the Society's vice-president would visit them and they could hold a longer assembly. This entailed much advance work. At once a site for the assembly was selected and the preparatory work went forward. The reason why the village of Chih Shang was chosen as a central location was that about six hundred of the witnesses of Jehovah live within walking distance of that village, and so the additional hundreds of conventioners that would come there could be conveniently housed and fed.

No adequate auditorium was to be had in that area, as well as no electricity. This meant much work would have to be done. Even so, any lack of conveniences was more than overbalanced by the enthusiasm and willingness of the native witnesses. Enough bamboo poles were cut and transported to the assembly site to provide benches to seat 3,000 persons. A cafeteria was constructed, complete with a kitchen of several departments. All the food eaten would be paid for in advance by the brothers through their local congregations, to facilitate matters. A handsome stage resembling a watch-

tower, surmounted by a big crown, was built and on it there was an attractive sign announcing to all that this was the assembly of the International Bible Students Association, a title corresponding to that of the Watch Tower Society's branch in London, England. Nearby, to the right of the platform, stood the local Kingdom Hall that had been built by the brothers themselves. To the left of the platform stood the house of Brother Chen Ah Pang, which he vacated for the five missionaries and the Society's vice-president to lodge in, while he and his wife and son went to his mother's home nights to sleep.

It will be remembered that it was on April 25, 1955, that the district court in Taipei approved of the registration of the International Bible Students Association and thus the ban of eighteen years' duration against Jehovah's witnesses was lifted in Taiwan. But now, recently, the Chinese government has issued an order restricting the work and meetings of Jehovah's witnesses in most of the island of Taiwan. Instantly the question arose, Would they be able to hold their planned assembly? Certainly permission had to be obtained. Immediately one of the local brothers was sent to Tai Chung to see whether the provincial government would allow them to hold the assembly. The brother contacted a responsible government official who seemed to be kindly disposed. Then, in keeping with local custom, he invited him to a meal where the matter would be discussed. There the brother explained that the Society's vice-president, Mr. Franz, would be visiting the country and that plans had been made for a convention. The government official asked: "How do you know Mr. Franz can enter Taiwan?" The brother replied: "Mr. Franz is visiting all the free countries of the East. Only the Communist countries refuse him entry. Since the Republic of China is among the free nations, I know Mr. Franz will not have any trouble in getting into Taiwan." The official explained that, although the temporary restriction on the activity of Jehovah's witnesses could not be lifted now, he was sure we could have our assembly. Word concerning that would reach the witnesses at Chih Shang. Providentially, about one week before the assembly was scheduled to start, permission to hold it was granted. No field activity would be allowed in connection with the assembly, but still the witnesses of Jehovah could meet in Christian

association and partake of the food from Jehovah's table, a blessed privilege indeed.

When the four-day assembly began on Thursday, January 17, which was two days before the vice-president's arrival, the brothers were determined to be on hand early. By 7 a.m. hundreds were already seated at the grounds, on the benches of bamboo poles, waiting for the opening session to begin.

A fine program of instruction similar to that enjoyed recently by Jehovah's witnesses in other parts of the globe had been arranged. The district servant from Japan, Adrian Thompson, was present as convention servant, as Taiwan was up till then under the supervision of the Society's Japanese branch office. So he gave the address of welcome. A number of talks followed, which were handled by local brothers. It was a real joy to hear the Kingdom truth being spoken in the unwritten Ami tongue to the large audience, which seemed to cling to every word. The life-giving information then being given about Jehovah's New World society and his requirements for entering and remaining in it would be remembered, yes, it would be repeated from memory many, many times by these Ami believers for the benefit of other life-seeking persons.

The evening program began with a session of Kingdom songs led by a local brother. There was no musical instrument at hand to sound the melody, giving an introduction and accompanying the singing. The brothers here from among the Ami tribesmen have no written songbook. The four-day assembly provided a splendid opportunity for them to learn a number of the Kingdom songs. The brother leading the singing would sing the song through in the Ami language. Then, at the second singing, the audience would take up the song and sing along. They needed no musical accompaniment. Listening to their singing made a visitor realize how dear the truth is to persons who have separated themselves from the old world in this troubled land and who have come into the New World society. The evening's program was climaxed by a missionary graduate of Gilead, who spoke on the usefulness of the Bible to Jehovah's witnesses today.

Friday morning, January 18, the talk on dedication and its symbol, baptism, was presented. Candidates to the number of ninety-nine stood up and affirmatively answered the questions put to them to establish their readiness and fitness to be baptized in public testimony of their dedi-

cation to Jehovah God through Jesus Christ. It being the wintry rainy season, the weather had turned quite cool. Because of this, the brothers had devised a means of heating the water for the immersion in a tank that they had constructed. In short order the candidates changed clothing in the neat bamboo huts erected for that purpose, and the baptism was carried out before witnesses. Quite unusual, more men were baptized here than women. The high light of this day's program was the showing of the Watch Tower Society's new movie, "The Happiness of the New World Society." This required electricity. The sound system installed on the assembly grounds also required electricity. Unfortunately it was found that the gasoline-powered generating system would not supply sufficient electricity for both the loud-speakers and the movie projector. It was after more than an hour that the film was finally shown that night by eliminating the loud-speaking system for reading the script that accompanies the film. All through this the crowd of Jehovah's witnesses and persons of good will waited patiently in their seats. Wonder of wonders, a total of 3,029 persons were on hand to see the showing of this new film there among the mountains and under the open sky. That night, too, the Society's vice-president arrived in Taiwan at its capital Taipei up north.

It was at evening cafeteria time, Saturday, January 19, that the new branch servant and his wife and Brother Franz were brought by a welcoming group up the road from the railroad station and through the nicely decorated entrance onto the assembly grounds. They were quartered at Chen Ah Pang's home and refreshed with a supper of fresh fish and chicken and rice, with chopsticks for eating utensils. At 6 p.m. the day's sessions resumed and the song conductor sang into the microphone an introduction to No. 1 of the songbook, "All Hail" (Welsh tune), and then the entire audience caught up the song. It was captivating to Occidental ears to listen to. Then the vice-president's initial talk here began. Beside him a Chinese sister translated his words into Chinese over the same microphone. The brother to her right at another microphone understood her Chinese translation and in turn rendered it into Ami for the vast majority of the audience. The night was cool and Brother Franz spoke draped in his overcoat, but still out there in the open with mountains in the far distance was an attentive crowd of 2,094. They listened

attentively to his explanation of their relationship to the Watch Tower Society and why loyalty to it was now appropriate for getting Jehovah's world-wide work done before Armageddon. Finally he brought to their attention the subject of the special resolution against communism. The security police in the audience must have pricked up their ears and been all alert at this! We were glad they were there!

To save time, all reading of the prepared manuscript in English was eliminated, and the Chinese translator read the introductory material in Chinese and the Ami interpreter rendered it in Ami. When the resolution itself came for presentation, then, because of its technicalities, this Ami interpreter was replaced by Chen Ah Pang. Following the Chinese translation, sentence by sentence, Brother Chen used a printed Japanese translation of the resolution and translated from this into Ami. Before it is completely finished, off goes the electricity and the blackness of a moonless night engulfs the entire assembly. But flashlights quickly beam upon the manuscripts, and candles are set burning on the platform, and the presentation of the resolution goes on, and finishes. Brother Chen in Ami moves the adoption of the resolution. The Society's district servant as convention servant seconds the motion. The vice-president now puts the question to an unseen audience, and faithfully out of the enveloping darkness comes the loud Ami yes of adoption and hearty applause. Who should join in but the police themselves! Fine! Minutes after this the electricity comes on again, but only to go off again after the crowd starts singing one verse of "All Hail" in closing. The final prayer is begun in candlelight. Then there is a bit of electric lighting of the assembly till 9 p.m., when the power is off once more, as sessions must not continue beyond that hour. The big audience disbands in darkness, but we are assured that they will all be safely guided to their lodging places in homes in the neighborhood.

Sunday, January 20, dawned cool and clear. Before the regular meeting the vice-president mounted the stage and gave those already in their seats a harmonica concert for about twenty minutes, playing Kingdom songs, to the applause of the pleased conventioners. The new branch servant, Paul Johnston, opened the day's talks with a fine speech on "God's Kingdom Purposes." The vice-president's talk followed this and encouraged them to abide in Jehovah's

New World society in heart harmony with His purposes. The audience then numbered 1,964. The public talk, "New World Peace in Our Time—Why?" was to go on in the early afternoon, at 2 p.m., to allow for the speaker to make an afternoon train back to Hualien. Many of the conventioners had come from distant parts of the island and they also had to leave early to make train connections for their homes that day. Nonetheless, 1,666 persons, many of them interested ones of the locality, assembled at the announced hour to hear the public talk.

Among those present were tribesmen from the mountains. This fact testified how the Kingdom message had at last been carried into the dangerous zone, the mountains to which the government at present prohibits access. Formerly head-hunting had been practiced by the mountaineers up there, and there was still lawlessness going on. But now up there about thirty mountain tribespeople have come into the truth, and after his public address Brother Franz had the unique pleasure of meeting three of them by special introduction.

News of the public address had spread far and wide by a most effective means of communication here, the word of mouth. Those assembled to hear were thrilled to hear authoritative proof from the Bible that New World peace will come in our time. Though low-hanging clouds threatened a downpour of rain, the audience sat attentively on those benches out in the open soaking up the rainfall of spiritual truth. The faithful translation of the speech by the Chinese sister and the Ami brother made it possible for them to understand; these two translators had worked tirelessly to bring God's message from the platform to the audience in languages they could understand. Under the circumstances, the public speaker added final words of admonition and of farewell, conveying somewhat of a tinge of sadness. After a special closing prayer the crowd kept their seats while Brother Franz and the five missionaries and the Chinese translator, now due to depart with him, got their luggage out of the adjacent house. Then as they passed the assembly stage to leave the grounds all the audience began to wave good-by. It was hard to leave, but it was good to know that these brothers left behind there at Chih Shang were a solid part of the New World society and are one with us in Jehovah's worship and service.

Night's lodging was taken at a Japanese-style hotel in Hualien and on Monday noon

we seven flew to Taipei. Here there was time to visit the missionary home, where the new branch office would be established, and then to take a pedicab for an hour's sightseeing wheeling through Taipei, mostly through the typically native sections of this capital city. The following morning the district servant and the vice-president bade the five friends at the airport good-by and emplaned for Japan. It was cheering news to learn that a little more than a week previous seventy-eight crates containing 16,451 pounds of relief clothing had arrived in the port of Chilung near Taipei, to be distributed to the needy brothers on Taiwan, that they might more comfortably and effectively preach the Kingdom good news. The packing cases, too, would make good material for Kingdom Hall chairs, etc.

OKINAWA

From Taipei, Taiwan, to Okinawa, that historic island of World War II fame, it was just a hop of an hour and forty minutes, flying at an altitude of 9,000 feet, over Taiwan's northern mountains and out over a virtual sea of clouds and later over some pretty islands as we neared our temporary stopping place on the way to Japan. Our plane came to earth about quarter of twelve noon, Okinawa time. Here at the Naha airport there were about twenty of the Okinawa congregation to refresh the short stopover of the Watch Tower Society's vice-president and the district servant from the Japanese branch office, which has spiritual supervision over Okinawa. We were hoping that they would be there, and they did not fail our hopes. About an hour was spent with these warmhearted brothers of many nationalities who are giving such a fine witness in that island territory. Most of the Kingdom publishers are native Okinawans, and during the preceding month of December the congregation publishers, numbering twenty, averaged ninety-two magazines each placed in the hands of people encountered in their field work. Recently, also, three Okinawan housewives entered the general pioneer service and are finding great joy in this full-time proclamation of the kingdom of God.

TOKYO AND KYOTO, JAPAN

Shortly before 1 p.m. Brother Franz and district servant Adrian Thompson were again on the wing. About three hours later there was a surge of intensified interest on our part when snowy Mount Fuji or Fujiyama came to view in the far distance against a hazy evening sky.

But before our plane gets to a point opposite it we fly over the island of Oshima with its volcano, Mount Mihara, smoking away in the wintry climate. But as the sun quickly descends, Mount Fuji becomes silhouetted against the darkening sky. It is just after 5 p.m. when our plane lands and pulls up in front of the Tokyo international airport, now one of the most up to date in the world. About three hours later the two travelers are aloft again in another plane looking down upon the far-spread night lights of the Japanese capital city and speeding southwestward to Osaka, the business center of the country, with a population of about 3.5 million. Since this city has many rivers and bridges, it is known as the "Venice of Japan." In a little over an hour and a half of flying we are at the Osaka airport and there the Japanese branch servant and the district servant's wife are smilingly on hand to greet us. By this late hour of the night the national assembly of Jehovah's witnesses at Kyoto, fifty miles away to the north, has ended its first day of convention, with an attendance of 386 witnesses and persons of good will. This is a three-day midweek assembly, mind you, from Tuesday through Thursday, January 22-24.

Departure is taken from Osaka in a car about midmorning of Wednesday, January 23. Before leaving the interesting city a visit is made to the Osaka castle, a fine structure that dates back to Japan's feudal days. This castle was the last stronghold to be captured as Japan's feudal wars ended, A.D. 1615. Our drive to Kyoto is a roundabout one by way of Japan's ancient capital to the southeast, Nara, from which the country was ruled until 794. It was here that Buddhism, coming first from Korea, had its beginnings in Japan. So a brief visit is paid to Todai-ji, a temple erected in 752 (A.D.), the so-called Cathedral Temple of all the provincial temples throughout Japan. Inside this huge wooden structure sits *Daibutsu* (the Great Buddha), a colossal image cast in bronze and weighing nearly 500 tons. Its thumbs are 1.636 meters long and its right hand, taller than a man, is raised in an attitude of blessing, much as the Roman Catholic pope raises his hand in blessing his religious flock. The gateway to this main edifice or *Kondo* is guarded by fierce-looking warrior-images (*nio*), representations of the demons. However, this grim-looking temple is surrounded by a beautiful park with many cherry trees, and deer grazed there peacefully and even ate out of the hands of us visitors.

(To be continued)

The Local Church as a Social Club

WRITING in the January, 1957, issue of *Theology Today*, Warren Ashby, associate professor of philosophy at The Woman's College of the University of North Carolina, finds, as an editorial comment puts it, "an alarming parallel between the social club and the local church."

✠ Writes Professor Ashby: "What are some of these needs and interests that social clubs meet? First, obviously, is the need for social fellowship. . . . The clubs also possess an exclusiveness and thus enhance the members' desire for status. Sometimes the entrance requirements are class or economic; sometimes they are caste or racial; sometimes they are professional or hobby. Invariably the entrance requirements of a social club are external and not in terms of what a person essentially is but what he possesses. It may take money but it does not take virtue to be a member of the country club; it may take status but it doesn't require special intelligence to be a Rotarian; it may take religious affiliation but it doesn't take much faith to be a Knight of Columbus or a Mason. . . .

✠ "The entrance requirements of the church, like those of a social club, are primarily external and they provide status. . . . The requirements are external in that one must profess a faith before men; but this does not

necessarily mean that the profession has substance in fact as well as in words. And, again like the social club, once the entrance requirements for admission are passed, the requirements for remaining within the church are not difficult to meet. It is not hard to be a Rotarian. Nor is it difficult to be a member of a local church.

✠ "There is in the local church, as in a social club, a sharing of viewpoints and a minimum of intellectual demands. The viewpoints shared are usually those acceptable in the community-at-large. At least the ideas most frequently expressed within the church are not designed to disturb the social or religious order. The minimum of intellectual demands refers to the fact that doubting, the asking of embarrassing intellectual questions, is not fashionable within the church. The idea is somehow conveyed to large numbers of young intellectuals that since doubting represents a lack of faith it is sinful and therefore like other sins to be suppressed or at least not practiced openly. As a recent visitor to one university put it: 'If you go to college for four years and never ask searching religious questions or are never plagued by religious doubts you haven't been to college. You've been to church.'"

Sainthood

✠ Writing in *A Protestant Manifesto*, Winfred E. Garrison says: "Just how tangled this complex of power and piety can become is well illustrated by the career of that same Pius V whose attempt to depose Queen Elizabeth was an important element in the revolutionary movement which brought on the 'martyrdom' of some of its underground agents. He had been an officer of the Inquisition for fifteen years and so zealous that he became Grand Inquisitor before he was made pope. In the supreme office he continued his war on dissent and deviation with every possible weapon. He strengthened the machinery and stiffened the rules of the Inquisition, established the Congregation of the Index for systematic censorship, hounded hundreds of printers out of Italy, encouraged Philip II to exterminate Protestantism in the Netherlands and applauded the bloody tactics of the Duke of Alva, ordered the extermination of the Huguenots (but died three months before the St. Bartholomew's Day massacre), denounced the emperor's compromise with the Lutherans, tried to organize a coalition of the Catholic German states for a war of religion against the Protestants, and was a party to the plot to drive Elizabeth from the throne of England. Now he is a 'saint', canonized in 1712."

Questions from Readers

● We understand that John's baptism was for remission of sins committed against the Mosaic law, but that water baptism in Jesus' name is not for remission of sins. It symbolizes the person's dedication to do Jehovah's will. However, those who believe water baptism now washes away sins quote Acts 2:38 as proof. Does this text support their claim?—A. H., United States.

Acts 2:38 (NW) reads: "Peter said to them: 'Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit.'"

John's baptism was for Jews under the law covenant and indicated their repentance of sins they had committed against that law. Their being baptized by John's baptism showed their repentance and Jehovah forgave them their sins. But this case at Acts 2:38 was different. Peter was talking to opposers. It is unlikely that they had submitted to John's baptism in preparation to receive Christ; anyway, they did not receive him but opposed him and must bear responsibility for his impalement, being a part of the house of Israel upon whom the blood of Jesus came. When Peter's hearers heard of their responsibility for Jesus' death, either personal responsibility or community responsibility, they were stabbed to the heart, saw their error, and asked what they could do to correct matters. Peter said they should repent and be baptized in Jesus' name to get their sins forgiven. These were not sins against the law covenant but were sins against Jesus. These were

the sins they must repent of. How could they show this repentance and gain forgiveness?

The way for forgiveness was no longer through animal sacrifices offered at the temple in Jerusalem. That law arrangement for forgiveness through temple sacrifices was no longer effective. Now the effective sacrifice was Jesus, his shed blood, and there was no other name given whereby men could be forgiven and saved. Accept him and get forgiveness from God through him, through Jesus, through the merit of his shed blood. This repentance of sins and acceptance of Jesus and his cleansing blood was to be shown by baptism in the name of Jesus. The baptism was only a symbol. This immersion in water did not in itself effect forgiveness of sins, washing them away like a bath does dirt. If that were the case, then one would have to be baptized again and again, repeatedly washing away new sins, just as we bathe to get clean, then later on have to bathe again. The animal sacrifices did not actually and effectively remove sins either, being merely pictorial and having to be repeated over and over again. It is Jesus' blood that cleanses from sin, not water, and "unless blood is poured out no forgiveness takes place."—Heb. 9:22, NW.

Acts 22:16 (NW) states: "And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name." Not by mere water immersion, but by calling on his name are sins washed away. Cornelius called on Jehovah's name and he accepted Christ Jesus and was baptized by holy spirit. For this to happen his sins must have been forgiven, yet it was all before he was baptized in water. If one repents and accepts Christ and trusts in His shed blood one's sins can be forgiven. Water immersion in Jesus' name is important, but only as a symbol and public demonstration of repentance of sins and acceptance of Jesus and dedication to do Jehovah's will faithfully, as Jesus did.

Teen-Agers Familiar with "The Watchtower"

❏ A Houston, Texas, teen-age miss writes: "While I was taking senior year civics in high school the subject of communistic propaganda arose and one student said that the *Watchtower* magazine was an advocate of communism. I decided to remain silent for a while and observe the comments and the reactions of the class, which was, by this time, in a general uproar. Immediately several students explained that their parents subscribed for *The Watchtower* and that it had nothing to do with communism, while others said that they had read other Watch Tower publications and that these were far removed from communism. The class decided unanimously that *The Watchtower* was Christian."

ANNOUNCEMENTS

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA ANNUAL MEETING OF MEMBERS

This year October first falls on Tuesday and so it will be at ten o'clock in the forenoon of

October 1, 1957, that the Watch Tower Bible and Tract Society of Pennsylvania will hold its annual meeting of members. This will be at the registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh, Pennsylvania.

Notice of the meeting will be sent in the regular way, by letter, to the members of the corporation, and in order for this to be done it is necessary that the secretary's office have the proper addresses to which to mail such notices. All who are members should be certain that their membership records do show their addresses properly. With the notice of meeting the proxy forms will be sent. All the proxies should be returned to the office of the secretary of the Society not later than the 15th of September, and each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 15: Happy Are the Peaceable. Page 493.

September 22: The Fight of Faith of the Peaceable. Page 499.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Where a plane showered a town with leaflets in order to stir up mob violence against a religious minority? P. 483, ¶1.
- ✓ Whether Christian ordination requires a special ceremony? P. 485, ¶3.
- ✓ Why a certificate of ordination is unnecessary? P. 487, ¶5.
- ✓ What some Jehovah's witnesses cherished above all else in a Russian concentration camp? P. 488, ¶5.
- ✓ What people lived like eagles? P. 489, ¶3.
- ✓ How the lost city of Petra was found? P. 491, ¶4.
- ✓ Why the peacemakers Jesus mentioned do not put their faith in armistices? P. 493, ¶1.
- ✓ What the real remedy for the world's ills is? P. 495, ¶6.
- ✓ What it is that now unites men from all nations as a society of peaceable people? P. 497, ¶15.
- ✓ How God's servants can be identified today? P. 498, ¶18.
- ✓ What is required to continue happy in God's service? P. 500, ¶5.
- ✓ Why the Bible likens the Christian ministry to warfare? P. 501, ¶7.
- ✓ Why the Portuguese called the island of Taiwan "Formosa"? P. 505, ¶3.
- ✓ What city is called the "Venice of Japan"? P. 509, ¶2.
- ✓ Why the local church is like a social club? P. 510, ¶3.
- ✓ Why water baptism does not cleanse one from sins? P. 511, ¶5.