



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXVI

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

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

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

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

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"UNITED KINGDOM ANNOUNCERS" TESTIMONY PERIOD

The four-month-long *Watchtower* campaign ends with this "United Kingdom Announcers" Testimony Period during the entire month of April. It should crown with triumph the objectives of the campaign. By the maintenance of united activity of all Kingdom announcers, under Jehovah's blessing, it will do so. Keep to the fore always, therefore, the campaign offer, to wit, a year's subscription for *The Watchtower* together with the free book "*The Kingdom Is at Hand*" and the free booklet *One World, One Government*, at the special rate of \$1.00. We want our regular *Watchtower* readers to know that a share in this campaign is open to them, and if they will write in to us expressing their desire we shall take pleasure in putting them in touch with an organized company with whom to co-operate. Each one should also make out his report of activities, that such may be included in the compilation of the general results throughout the land for this blessed campaign.

"WATCHTOWER" STUDIES

Week of May 20: "A Remnant for the Kingdom,"
¶ 1-20 inclusive, *The Watchtower* April 15, 1945.

Week of May 27: "A Remnant for the Kingdom,"
¶ 21-41 inclusive, *The Watchtower* April 15, 1945.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower*? Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower*, which is devoted exclusively to Bible study and instruction. *Consolation* actually complements this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in its issues several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just \$1.00 in the United States, or \$1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

APRIL 15, 1945

No. 8

A REMNANT FOR THE KINGDOM

*"Israel failed to get what it sought, but those whom God selected got it. The rest became callous."
—Rom. 11:7, 8, Goodspeed.*

JEHOVAH'S witnesses, in this time of gathering gloom for the world, are proclaiming the only comforting message, namely, "The kingdom of heaven is at hand." To many students of the Bible there seems to be one thing to keep them from accepting this announcement as true. That one thing is the present-day plight of the Jews. According to the way those students read the Bible they look for the conversion of the Jews to Christ and for the Jewish nation to come to a degree of excellence on the earth grander than at any time in its past history. That is to say, they look for a restoration of the nation as a whole to the divine favor, and then its taking the leading role among all the nations of the earth. This they look for as a sign betokening the return of Christ or Messiah and the coming of his kingdom.

² Actually now, such a prospect is not in sight. The plight of the Jewish people is most deplorable, especially in Europe. The cry has gone up from Jews in America, "Help prevent 4,000,000 people from becoming ghosts"; meaning the 4,000,000 Jews still alive in Europe; and emergency committees have been formed to save them from the destruction that has already befallen 2,000,000 Jews since the outbreak of this global war. Their destruction represents the work of Nazi-Fascists, not infidels or atheists, mind you, but religionists who profess the "Christian religion", and particularly of the Roman Catholic brand. And the pontiff of Vatican City refuses to excommunicate these Nazi-Fascist leaders for their fiendish crimes against decency and humanity. For the pope to let a few Jews find sanctuary within the grounds of Vatican City during the Nazi occupation of Rome represents little sympathy for the Jewish situation, when right under his nose at Rome the prewar 12,000 Jewish residents of the city are greatly reduced by Nazi deportations of thousands of Jewish men, women and children, and that without protest by the pope. Furnishing sanctuary

to a few Jews at the Vatican merely serves as a counterbalance for the present harboring of prominent Nazi and Japanese official personages at the same place, Vatican City.—*New York Times*, Nov. 5, 1943; Dec. 10, 1944.

³ Even the Jews in their favored position in America are apprehensive for the future of their race. And not without good reason, when, for example, the legislators of the American Congress suddenly withdraw from their purpose to protest against the restriction of Jewish immigration into Palestine lest it cause international friction. Viewed from a sane standpoint, there is nothing to encourage the Jews to accept conversion to Christ Jesus at the hands of professors of "Christian religion", so called. The fiercest part of the persecution comes from these religionists. While the terror of such religious persecutors does not frighten the Jews into conversion, it does grossly misrepresent the real Christ to the Jews and hardens them in their blindness to him. Is, then, this deplorable Jewish situation a valid argument in denial of the fact that "the kingdom of heaven is at hand"? Not at all. A right and factual understanding of chapter eleven of Paul's letter to the Romans, upon which certain religious hopes of the Jews' national conversion to Christ have been built, does away with such argument. Indeed, it strengthens the proof that "the kingdom of God is nigh at hand". This is the same kingdom that the forefathers of the Jews, namely, Abraham, Isaac and Jacob, expected to be established in the due time of Jehovah God, whom they worshiped.

⁴ The thing that has deceived the religionists of "Christendom" and raised false hopes in them is the view that the great promises of God's Word must be fulfilled upon "Israel after the flesh". They have failed to appreciate the argument of the apostle Paul that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the

1. What is the comforting message Jehovah's witnesses are proclaiming? and what one thing seems to keep some from accepting it, and why?
2. Why is not such a prospect as theirs in sight, and as a consequence of whose crimes?

3. (a) Why is there nothing to encourage the Jews to conversion, but, instead, what is the effect on them? (b) Does their plight prove the Kingdom is not at hand, and why?
4. As to Israel and God's promises, what view has given the religionists false hopes and to what have they been blinded?

flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter". (Rom. 2: 28, 29) "Christendom's" religion has blinded it against seeing spiritual Israel, and that the marvelous promises of Almighty God are to be fulfilled and are being fulfilled upon the spiritual Israelites, of whom there is only a remnant today. Circumcision of the flesh is still practiced upon those who are Jews outwardly. Surely, then, it was not to "Israel after the flesh" that the apostle Paul wrote the following truth, namely: "For neither circumcision nor the want of it is of any importance, but only a new creation. Peace and mercy be on all who will follow this rule, and on the true Israel of God." (Gal. 6: 15, 16, *Goodspeed*) That "true Israel of God" is the "new creation". It is spiritual Israel, which displays the circumcision of the heart and not of the flesh. Just why God's grand promises, which Israel after the flesh thought would be fulfilled upon it, were transferred to Israel after the spirit, Paul explains in his letter to the Romans.

* To be of the "true Israel of God" or of spiritual Israel a person would not have to be a natural-born Jew. The true Israel of God which inherits the promises includes many, if not a majority, of non-Jews or Gentiles after the flesh. That should not be surprising, even to natural Jews. Why, the written oracles which were given to them through Moses and the rest of the prophets foretold such a thing. On this very point the apostle Paul raises the question concerning natural Israel of nineteen centuries ago and says: "But I ask again, did Israel fail to understand? Why, to begin with, Moses said, 'I [Jehovah] will make you jealous of what is no nation at all, I will exasperate you at a senseless nation.' Then Isaiah broke out boldly and said, 'I [Jehovah] have been found by men who were not looking for me, I have shown myself to men who were not asking what my will was.' But of Israel he said, 'All day long I [Jehovah] have held out my hands to a disobedient and obstinate people.'" (Rom. 10: 19-21, *Goodspeed*) There the apostle Paul was quoting from Moses' writing at Deuteronomy 32: 21 and from Isaiah's prophecy at Isaiah 65: 1, 2.

* The "true Israel of God" practices the true Christianity, and not so-called "Christian religion". It was by bringing non-Jews or Gentiles into the Israel of God and fulfilling His gracious promises toward such that Jehovah God made the natural Israelites jealous and exasperated them. Great numbers of Gentiles that had not professed to be looking for Jehovah or asking after his will came to seek for Him and to ask after Him. All that was necessary

for such responsive Gentiles was for them to hear the glorious Kingdom news as proclaimed by those whom God sent. Because the natural Israelites as an organization refused to accept the message of the Kingdom which Jehovah sent, it put him in the position of stretching out his inviting hands to a people not only disobeying and disbelieving but also contradicting and gainsaying the message. Hence, if Israel after the flesh was unwilling to act upon the high privilege leading to the kingdom of heaven, why should Jehovah God show prejudice or discrimination according to the flesh and shut out those Gentiles who were willing from taking hold of the exceptional privilege? No reason at all! Therefore the privilege which natural Israel disobeyed and obstinately turned down and did not want, that privilege Jehovah God opened up to obedient and willing Gentiles. He can do what he will with his own mercies and grace.

* Today, in answer to the proclamation that "the kingdom of heaven is at hand", a vast multitude of persons from all nations and races are showing goodwill and taking their stand for God's kingdom as instead of worldly politics. They are not thereby called to go to heaven and become a part of the Kingdom; neither are they expecting a heavenly destiny. They joyfully look ahead to staying on this earth forever and enjoying life in human perfection under the established kingdom of heaven. They expect to be its earthly subjects, and are regulating their entire lives in harmony with that comforting hope. The question now arises, Are natural Jews of today debarred from joining that unnumbered multitude of persons of good-will, just because of what the national organization of Israel did nineteen centuries ago? Are individual Jews excluded from this opportunity of taking their stand for the heavenly kingdom and living through the battle of Armageddon and entering into life eternal on earth in the New World of righteousness?

* God's Word shows no exclusion. Individual Jews, although suffering the consequences of what their forefathers of the first century did toward the Messiah and his message, are not responsible for what such forefathers did. The gracious invitation of the Messianic King and his bride is: 'Come; and whosoever will let him come and take of the water of life freely'; and it extends to the suffering persecuted Jews of the present as well as to all Gentiles. (Rev. 22: 17) And our hearts are cheered today to see some natural Jews among the multitude of good-will persons that is coming to the pure river of the water of life and drinking thereof.

5. Persons of what nationalities may become members of spiritual Israel? and how did God foretell this through Moses and Isaiah?

6. How were God's words through Moses and Isaiah carried into fulfillment?

7. What are the expectations of the multitude responding to the Kingdom message today? and what question therefore arises as to the Jews?

8. What does God's Word show in answer? and what fact do we observe to cheer our hearts?

NOT ALL CAST OFF

*The Lord God through his apostle states the principle which applies to what we are considering. The apostle Paul asks a question like the above, but on his part it is about becoming members in the kingdom of heaven with the Messiah. He says: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Rom. 11:1) Had God cast away the Jewish nation in its entirety because of what it had done as a religious organization to the Son of God and his Kingdom message, then Saul of Tarsus could never have become the Christian apostle Paul. Why not? Because Saul of Tarsus was an Israelite after the flesh. He was of fleshly descent from the patriarch Abraham through Abraham's great grandson Benjamin. Furthermore, Paul speaks of himself as "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church". (Phil. 3:5, 6) So, according to the flesh, Saul of Tarsus, more than anybody else, would specially be excluded from all divine favor, that is, if God had repudiated fleshly Israel completely down to the last Jew! What is more, Paul was a rabid persecutor of the congregation of Christians and sought to stamp it out. Being such, he would seem all the more to be outside the pale of God's grace and mercy.

¹⁰ But what are the realities in the case? These: Paul now was not only a Christian, but an apostle of Jesus Christ. As such, he was one of the "twelve apostles of the Lamb" and one of the twelve foundations of the New Jerusalem. (Rev. 21:14; 2 Cor. 11:5, 22; 1 Cor. 9:1) Paul's case according to the flesh was an extreme one. He stood therefore as a living proof to the effect that Jehovah God had not put away totally his chosen people of old, Israel after the flesh.

¹¹ The apostle Paul was only one. There ought to be other living flesh-and-blood witnesses to the fact of divine mercy; and he now refers to many more such witnesses. He points out from the inspired prophecy that there would be many more live testimonials than himself, in the following argument: "God has not put away his people whom he formerly acknowledged. Do you not know what the scripture says in [the history of] Elijah, how he complains to God against Israel?—'O Lord, they killed thy prophets; they dug down thy altars; and I was left alone; and they are seeking my life.'" (Rom. 11:2, 3, *Emphatic Diaglott*) Paul refers to the case of the prophet Elijah. Why? To adduce proof that there were other natural Jews besides himself whom

Jehovah God had not cast away along with the entire organization, and in proof that God's own prophetic Word showed that there would be a remnant of individuals saved from the national organization.

¹² Elijah was Jehovah's prophet to the ten-tribe kingdom of Israel, which had broken away from allegiance to Jerusalem. In Elijah's own day Ahab the king married a demon-worshiper, the wicked Jezebel, and then turned to Baal-worship, building a temple for Baal in the capital city, Samaria. He permitted his queen, Jezebel, to persecute and kill off the prophets of Jehovah, driving those that escaped her fury underground. According to the warnings of His covenant with all the tribes of natural Israel Jehovah sent a three-and-a-half-year famine upon Ahab's realm, after which, in the presence of King Ahab, the prophet Elijah put the priests of Baal to the fire-test on Mount Carmel. Having exposed the Baal priests as false, Elijah slew them as God's executioner. Queen Jezebel, enraged at this defeat for the cause of religion, threatened Elijah's life, and he fled to the Mount of God, Mount Horeb. It was there that he said the above words, which Paul quoted.—1 Kings, chapters 16-19.

¹³ The treatment that the kingdom of Israel had given to Jehovah's cause, killing his prophets and digging down his altars, led Elijah to speak as if he alone were faithful to God and all the kingdom of Israel had gone apostate. Was he right? Paul refers us to the answer, with these words concerning Elijah: "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (Rom. 11:4; 1 Ki. 19:18) If Jehovah God had cast off the entire kingdom of Israel without consideration of any individuals, then he would not have reserved or retained anyone for himself therefrom, but the case of the nation as a whole would have prejudiced the case of each and every individual therein. Did it? No! Practically the entire kingdom was deserving to be rejected, but the Lord God was gracious enough to consider individuals within the nation and to reserve for his further mercy a remnant out from the nation. Not that they were exactly 7,000 in number; but that the number *seven* is symbolic of completeness. Therefore "7,000" stands in round numbers for *all* the faithful Israelites that had remained staunch for the worship of Jehovah God, contrary to the course of the nation. Hence the prophet Elijah did not stand alone.

¹⁴ That circumstance in connection with Elijah and the kingdom of Israel was prophetic, or typical.

12. What were the circumstances that developed up to Elijah's saying the above-quoted words?

13. (a) From what standpoint did Elijah thus speak, and how did God show him to be wrong? (b) Why was the figure "seven thousand" used?

14. How does Paul show that such circumstance was typical? and on a level with whom does he thereby place the Jewish nation?

9, 10. What question does the apostle Paul himself ask concerning Israel? and why does his own case supply an answer?

11. What reference does Paul then make to Elijah, and why?

The apostle Paul under inspiration of the spirit of God makes this certain to us, saying: "And in like manner, therefore, at the present time, there is a remnant according to an election of favor." (Rom. 11:5, *Diaglott*) By making such a comparison, the apostle Paul put the Jewish nation that was then practicing what he calls "Judaism" or "the Jews' religion" on a level with the kingdom of Israel. Israel had forsaken Jehovah's worship, and had set up the worship of golden calves at Dan and Bethel and also the worship of the demon-god Baal at the national capital, Samaria; and it had slain Jehovah's prophets and demolished his altars. But, whereas that kingdom of Israel had killed Jehovah's witnesses the prophets, in Paul's time the Jewish nation rejected the very Son of God as King and had him impaled on a tree.

¹⁵ It was about A. D. 55 when the apostle Paul wrote his letter to the Romans; which was about twenty years after he had become an active Christian. During that time the Jewish nation had kept on obstinately resisting the followers of Christ Jesus and persecuting them even to the death. "Remnant" means "that which has been left"; and the remnant whom the apostle mentions as existing in that present time was composed of natural Jews. Like Paul himself, they had left the corporate body of Israel and "the Jews' religion" and had followed the schooling of Jehovah's law and had been led to Christ Jesus as Messiah. (Gal. 3:24; 1:13, 14) That was a Jewish remnant, including all the twelve apostles of Christ. Now, as the remnant whom Jehovah reserved for himself in Elijah's day were witnesses for Him, just so the apostles and the rest of the Jewish remnant with them were Jehovah's witnesses, but commonly called "Christians", being first so called at Antioch, Syria. (Acts 11:26) Earlier in his epistle to the Romans the apostle Paul showed that the witnesses of Jehovah would be only a few comparatively, and that they would be only a remnant left or reserved by God from among the rejected nation or organization. Paul writes:

¹⁶ "But Isaiah cries on behalf of Israel, 'If the number of the sons of Israel should be as the sand of the sea, the remnant only shall be saved. For he is finishing and cutting short his account in righteousness; because the Lord will form a brief work upon the land.' And, as Isaiah previously said, 'If the Lord of Hosts had not left us a seed, we should have become as Sodom, and should have resembled Gomorrah.' What then shall we say? That those Gentiles not pursuing righteousness, laid hold on righteousness, even that righteousness from faith;

but Israel pursuing a law of righteousness, attained not a law of righteousness. Why? Because they pursued it, not from faith, but as attainable from works of law. For they struck against the stone of stumbling; as it is written, 'Behold, I place in Zion, a stone of stumbling, and a rock of offence, and yet no one relying on it shall be disappointed.' " (Rom. 9:27-33, *Diaglott*) That "rock of offence" was Christ Jesus.

¹⁷ The apostle Paul did not consider that God had cast off the whole nation of Israel without exception. Otherwise, he would not have continued his writing with these next words: "Indeed, brethren, the good desire of my heart, and that prayer I offer to God on their behalf is, for their salvation. For I testify to them, that they possess a zeal for God, but not according to knowledge." (Rom. 10:1, 2, *Diaglott*) No; Paul did not view all the individual Jews as cast off together with the organization of the Jews' religion. Hence, in the various cities whither he carried his missionary tours, Paul went first into the Jewish synagogues there and preached to the people of the nation of Israel. Bear in mind, too, that this was after Jehovah God had sent the apostle Peter with the gospel to the Gentiles, and hence after the "seventy weeks" of Jehovah's exclusive favor to the Jewish nation had ended. So then, after giving first attention to the Jews, the apostle Paul felt free to give due attention to the Gentiles. To refer to the case at the synagogue in Antioch of Pisidia: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts 13:46, 47; 10:1-48; Dan. 9:24-27.

¹⁸ Thus, even after the end of the "seventy weeks" of national favor from God ended, yet the Jewish remnant continued to be added to. Additions continued down to the time Paul wrote his letter to the Romans, and particularly down to the destruction of Jerusalem A. D. 70 at the hands of Rome's imperial legions. Therefore the religionists of "Christendom", given to conducting pogroms and other wicked anti-Semitic persecutions against the natural Jews as "Christ killers", should remember that the beginning of the Christian congregation was exclusively Jewish, a remnant from the Jewish nation. Because Jehovah God sent converted Jews, such as Peter and

15. At the time of Paul's writing, of what was the remnant composed? and what were they called?

16. What did Paul quote from Isaiah to show the remnant would be only a few, and why so?

17. Showing that not all the nation was cast off, what prayer did Paul express and what was his procedure in preaching?

18. How long did the Jewish remnant continue to be added to? and what facts should persecutor religionists of "Christendom" remember for their proper guidance?

Paul, to the non-Jews or Gentiles, the peoples of so-called "Christendom" were made acquainted with Christianity. Prior to that, in times of persecution, it was not a case of Jews persecuting Gentiles, but a case of Jews persecuting the remnant of Jews which had accepted Christianity. Religionists think it strange that out of a nation which had treated God's favor so ungratefully He should select a remnant and with these begin a new creation, in Christ Jesus, namely, spiritual Israel or Israel after the spirit. It was indeed strange. But the apostle Paul says that this was a "remnant according to the election of grace". That is, by God's mercy or favor the remnant were selected out from the rejected mass. On the day of Pentecost after Christ's resurrection there were just about three thousand added to the Jewish remnant; but more were added on later days.

THE IMPORTANT THING

¹⁹ Something far more important was involved in this transaction than just the few thousands of the remnant that were selected. What was that? It was the vindication of Jehovah's name and word. According to the quotations from the Hebrew Scriptures made by the apostle Paul God had given his word that there would be a remnant that would be saved out from natural Israel. Hence such a remnant must be selected by God's mercy, for the vindication of his word. But besides that, Jehovah God had put his name upon the nation of Israel. They were his nation "which he foreknew", or "whom he formerly acknowledged", or "which he had marked out from the first". (Rom. 11:2; *Diaglott; Good-speed*) Because he loved them, he gave them this prior acknowledgment before all the nations of the earth. He loved them particularly because they were descendants of his faithful witnesses, namely, Abraham, Isaac and Jacob, with whom Jehovah made the Abrahamic covenant. As the prophet Moses reminded the Jewish nation just before entering the Promised Land: "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." (Deut. 7:6-8) Therefore they were to have nothing to do with religion, but to be holy unto Jehovah God.

¹⁹ What was the most important thing involved in that transaction with the remnant, and for what reasons?

²⁰ They were the natural offspring of the faithful fathers, Abraham, Isaac and Jacob. Because he could swear by none higher than himself, Jehovah God swore with an oath in his own name to Abraham, saying: "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son [Isaac], thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18, *Am. Stan. Ver.*) That Abrahamic covenant was repeated by God to Isaac and to Jacob and was then transmitted to Jacob's descendants, the twelve tribes of Israel. The question was, Would they prove worthy to have the Abrahamic promise fulfilled in them, namely, to be a seed like the stars and sand in multitude and in whom all the other families and nations of the earth should be blessed? According to his loving-kindness and out of respect for his own name, God put the twelve tribes of Israel in the way of that opportunity.

²¹ Delivering the twelve tribes from slavery in Egypt, Jehovah God brought the nation of Israel to himself at Mount Sinai, in Arabia. Before inaugurating his law covenant toward them there, he said through his mediator Moses: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." The Israelites solemnly agreed to do this. (Ex. 19:5-8) Then the Lord God gave them the Ten Commandments, the third commandment of which warned them: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." (Ex. 20:7, *Am. Stan. Ver.*) If they lived up to their privileges and did not fail in that whereunto God called them, namely, to be unto him a "kingdom of priests and an holy nation", then they would not be taking his name in vain. But if they proved to be covenant-breakers, they would be taking it in vain.

²² The nation of Israel misinterpreted the purpose of that law covenant. They thought that by keeping it and doing the works which it commanded they could earn the position of being a "kingdom of

²⁰ What covenant did God make with their forefathers? and what question therefore arose as to the descendants of these?

²¹ Before inaugurating his law covenant with them, what opportunity did God disclose as before them? and how would they be taking his name in vain?

²² How did the Israelites come to misinterpret the purpose of the law covenant? and what did they fail to see as to adding it to the Abrahamic covenant?

priests and an holy nation". Then God would owe it to them to make them such a kingdom and nation, by virtue of their works. By the works of the law covenant they thought to *make themselves* the real "seed of Abraham" in whom all nations and families of the earth were to be blessed. They overlooked the fact that their forefather Abraham had the covenant of Jehovah made with him, not by the works of a law covenant, but by reason of his obedient faith in God. As it is written concerning Abraham: "And he believed in Jehovah: and he reckoned it to him for righteousness." (Gen. 15:6, *Am. Stan. Ver.*) Those natural descendants of Abraham failed to see that the law covenant was merely added to the Abrahamic covenant for a time, in order to keep them from religion and from the transgressions to which religion leads. It was added, to continue only until the Seed of Abraham, Christ Jesus, should come. Hence it was meant to lead them like a faithful attendant to Christ. Quoting Paul himself upon the subject: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . . we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:19-24.

²³ Any effort, therefore, to justify themselves by the deeds of the law would be an attempt to establish their own righteousness independent of God's mercy. It would be an effort to produce self-righteousness, and to make unnecessary the grace or unmerited favor of God. It was an endeavor to make God indebted to them as having worked for and earned what they were getting, instead of letting everything be dependent upon God's mercy. Things would not be on the same footing as they were with Abraham, namely, that of faith and obedience toward God. All that was a wrong idea. Certainly, by adding the law covenant, God did not purpose to change the basis upon which the ones taken into the Abrahamic covenant should be selected, namely, changing from a basis of faith to a basis of works of self-righteousness. But the great enemy, Satan the Devil, overreached the Jewish leaders. He caused them to think they must become the "kingdom of priests and an-holy nation" on the basis of their own righteousness by self-works. Thus he induced them to build up a detailed system of works based upon the traditions of self-righteous elders. Deceiving themselves by such, they transgressed the righteous laws of God and made the commandment of God of no effect. Worse, they used this system to bind heavy burdens

upon the Jewish common people, but which burdens they were not willing to consider themselves bound to bear. Thus they made a religion of this system of works; and the Devil turned them aside from the worship and keeping of the commandments of God to a religion, "the Jews' religion."—Matt. 15:1-9; 23:1-5, 33, 38.

FOR HIS NAME'S SAKE

"Satan the Devil, the sly inventor of religion, aimed at bringing irremovable reproach upon Jehovah's name by turning the entire nation of Israel completely away from Jehovah God. He would thus be blocking God's purpose to produce a "kingdom of priests and an holy nation". This would prove Jehovah God unable to carry out his stated purpose with the natural offspring of Abraham. Satan aimed at making matters worse by causing the Jewish religious leaders to be the very ones to lead the common people to reject Christ Jesus the true Seed of Abraham, and to cry out and riot for his death at the hands of the Gentiles, the Roman soldiers. However, Almighty God had foreseen this very strategy of the Devil, and furthermore, he had foretold it. He also foretold that, despite all the crafty efforts of the Devil toward the Jewish nation, yet Jehovah would produce a remnant of faith, obedience and integrity out from the religionized nation. This He would do for his name's sake. It was within his right as Creator to have mercy and grace upon this remnant and to distinguish between these individuals and the unfaithful national organization. This remnant of Abraham's natural seed Jehovah would use as the nucleus or core around which progressively he would build up the "kingdom of priests and an holy nation" under Christ Jesus the Head. Thus, out of this chosen nation of Abraham's natural offspring, Almighty God would bring forth some, if only a remnant, who would manifest the unbreakable faith of Abraham and thereby keep their integrity toward God. Such remnant would therefore prove to be for a vindication of Jehovah's name.

²⁴ Rightly seen, then, it is for Jehovah's name's sake that the remnant are saved, and are not rejected with the whole mass. For such reason their election or selection was an act of God's mercy or grace, and due to no perfect works on the part of the remnant. Instead of requiring of them perfection of works in fulfillment of the law covenant with fleshly Israel, Jehovah looked for faith in his Son whom he sent into the world. Because of their faith in His Son, Jehovah God imputed to the remnant His righteousness: "even the righteousness of God which

²³ (a) What did their attempt to justify themselves mean, and why was that a wrong idea? (b) How did Satan turn them aside to "the Jews' religion"?

²⁴ In that connection, how did Satan plan to bring reproach upon God's name? but how did God purpose to outwit Satan and vindicate his own name?

²⁵ Due to what kind of act and operation on God's part are that Jewish remnant saved?

is by faith of Jesus Christ unto all and upon all them that believe." "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3: 22, 26.

²⁶ The remnant, therefore, are properly called an "election of grace", being selected by God's favor. And from this fact Paul reasons as follows, saying: "But if it is by his mercy, it is not for anything they have done. Otherwise, his mercy would not be mercy at all." (Rom. 11: 6, *Goodspeed*) It is therefore not the creature, nor the creature's salvation, that is of leading importance, but the name of Jehovah, which name must be vindicated against all reproaches by the adversary, the Devil. Jehovah's centuries-long dealing with the nation of Israel has not been in vain, but his mercy selects out from such nation a remnant who display the faith of their forefather Abraham. What counts is not the being a descendant of Abraham by fleshly ties; but the having of the spirit, the disposition of faith, of Abraham is what counts. It puts one among the company of the remnant. Upon such ones Jehovah shows his mercy. The works of self-righteousness do not count in the matter at all. Everything is of God's mercy, for his name's sake.

²⁷ "What then?" the apostle asks, and then promptly answers, saying: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Or, stated in a twentieth-century translation: "What follows? Israel failed to get what it sought, but those whom God selected got it. The rest became callous." (Rom. 11: 6-8, *Goodspeed*) What was it that Israel was working after? It is what the Jews according to the flesh are seeking to this day; and that is, to be the seed of Abraham in which all the families of the earth should be blessed.

²⁸ Israel sought to be that "kingdom of priests". That meant pride of position on the earth, for it meant they would be the foremost of all earthly nations and that all such Gentile nations would look to them as the channel of God's salvation. With the idea of self-justification in mind, they felt they had to earn such chief position over the nations. They failed to see that no imperfect creatures could justify themselves in God's sight. Hence keeping the law covenant in order to become a "kingdom of priests and an holy nation" really meant keeping it only in order to be guided and preserved by it until the true Seed of Abraham came. Then by accepting such Seed they might be associated with him in the Kingdom and be God's consecrated royal nation. Their

own works could not make them the seed of Abraham. Without the true Seed of Abraham, which Seed had to come and to which Seed they must unite themselves, they could never become the kingdom of priests in whom all the nations and families of the earth should receive blessings from God.

²⁹ Why, then, did Israel after the flesh not get this sought-for thing? and why did the election of grace get it? It was because the natural Israelites set up man's standard of works which would bring righteousness from man's viewpoint. Thus they set up a system of works of self-righteousness, and they proposed to make themselves deserving according to the flesh. On the other hand, the ones that God actually selected, the small remnant, did not try to justify themselves before God. They trusted in God's mercy, and were willing to humble themselves to accept everything as a matter of God's grace or undeserved kindness. Honest enough to admit that they could not measure up to the perfection of God's law, and seeing that the law condemned them as natural sinners, they willingly exercised faith in God's arrangement through the true Seed of Abraham. They gratefully accepted the gift of righteousness from God through faith in His Seed. As the apostle Paul himself words it: "Israel pursuing a law of righteousness, attained not a law of righteousness. Why? Because they pursued it, not from faith, but as attainable from works of law. For they struck against the stone of stumbling; as it is written, 'Behold, I place in Zion, a stone of stumbling, and a rock of offence, and yet no one relying on it shall be disappointed.'"—Rom. 9: 31-33, *Diaglott*.

³⁰ The remnant who exercised faith and relied on God's Seed were not disappointed or ashamed, because they received the imputation of righteousness through their faith. The rest of the natural Israelites stuck to their program of works, and refused to put forth faith. Hence they stumbled over the true Seed of Abraham, the Rock. Their stumbling showed they had been blinded by religion, "the Jews' religion" with its traditions and precepts of men. Their minds were hardened in religion, so that they could not exercise faith. As a result, they did not get in on that 'seed of Abraham which is as the stars and the sand for multitude', but only the elected remnant of faith became a part of the seed, forming the nucleus of it, by association with Christ Jesus.

SNARED AND TRAPPED

³¹ Such national unbelief, which ordinarily might seem to be a great reproach to Jehovah, who had put

²⁶ In this matter, is the creature's salvation of leading importance? and what is it that counts toward getting into the remnant company?

²⁷ What was it that Israel was seeking, but failed to get?

²⁸ How did pride assert itself in their case? and what did they fail to see regarding the meaning or purpose of keeping the law covenant?

²⁹ What, then, was the contrast between Israel that did not get the sought-for thing and the election of grace that did get it?

³⁰ Why were not the remnant disappointed? but why did the others stumble over the rock?

³¹ How does Paul then show God's Word was really vindicated in such national unbelief?

his name upon the nation, was in reality a vindication of God's prophetic Word. This the apostle shows, saying: "And the rest were blinded;—as it has been written, 'God gave to them a spirit of stupor, eyes that they should not see, and ears that they should not hear,'—till this very day. And David says, 'Let their table become a snare, and a trap, and a stumbling-block, and a recompense to them; let their eyes be darkened so as not to see, and bow down their back continually.'" (Rom. 11:7-10, *Diaglott*) The apostle quotes from Isaiah 29:10 and Psalm 69:22, 23, to prove God's Word vindicated in what has befallen natural Israel. And thereby, too, the apostle shows the reason for which "Christendom" in this day is rejected from God's favor and shall find no life in Jehovah's New World of righteousness.

³² God did not deliberately put Israel to sleep or pervert their vision or dull their ears. He fulfilled the prophecies of his Word concerning Christ Jesus the Seed of Abraham, exactly as the prophecies foretold. But the Israelites who trusted in their flesh followed up a religion of self-righteousness through works and were so affected by it that they were not awake to the fulfillments of God's Word in Christ. Religion blinded them so that they could not see the Seed of Abraham in Christ Jesus the Son of God. Their ears were so waxed up that they could not listen to him with the hearing of faith. They heard no accents of the message of God in what he said. The like is true of "Christendom" now, when the message that "the kingdom of heaven is at hand" is going forth. The religionists try to alter God's Word by adding to it, or taking away from it, or interweaving into it the doctrines of demons. But God does not alter the fulfillments of his Word and prophecy just to suit the altered views of the religionists. Hence, by being true to his Word, he dazes and confounds the religionists. He opens the eyes and ears only of those who break off from religion.

³³ Because Israel after the flesh was given the oracles of God, and because they were taken into the law covenant with God and were given the entire body of Hebrew Scriptures from Genesis to Malachi, they had a richly provided table at which to feast. The Gentiles had nothing like it. But the natural Israelites, in their pride of nation, chose to sit down at another table, that of religion which Satan the Devil set before them. They placed a religious meaning upon the Word of God, and looked at it from a religious viewpoint, that is, through the traditions and precepts of men. Hence, when Christ Jesus presented himself and tore away the religious traditions and precepts, the self-righteous Israelites resented it. Looking only for glory of nation, their

religious eyes could not see that God's Word predicted that the true Seed of Abraham must demonstrate his integrity unto God under the greatest persecution and therefore must suffer shame and reproach. They loved their traditions and human precepts more than the straight Word of God. Naturally, then, they let the Word of God be smothered over and its true meaning be hid from their sight.

³⁴ To the contrary thereof, the believing Jews at Berea "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so". (Acts 17:11) They did not permit the table of religion to become a snare to catch them into disbelief and opposition toward the true Seed of Abraham and his message. They saw that religion was not to their welfare. They did not rest in it and do works according to its standards. Thus they escaped from letting a false peace and self-satisfaction trap them into failing to receive the Messiah and to follow in his footsteps. Such meek and humble Jews became part of the remnant or "election of grace". The rest of the natural Israelites had their vision darkened against the rays of the light of truth. They continued to bend over their backs to their heavy religious burdens, in subjection to the "god of this world", who blinds the mind of them that believe not. These things are not mere matters of long-past history, but were written for our cautioning and learning today. For those who go in the way of religion God's Word predicts only a snare and a trap and a stumblingblock, and a deserved recompense at the hand of the God who shows mercy and grace toward the remnant.

SALVATION FOR NON-JEWS

³⁵ At this juncture the apostle Paul is inspired to let out a great mystery. And right here it is timely to remember that God's kingdom by Christ Jesus is the principal doctrine of God's Word. The reason why is that it is this kingdom or Theocratic Government that clears Jehovah's name of every whit of reproach. And the particular mystery is concerning the membership of the Kingdom.

³⁶ The false step which the majority of natural Israel took under the misguidance of Judaism ("the Jews' religion") must lead to some action on the part of Jehovah God; and it did. This action was not unforeseen or unexpected by Jehovah. No; for the false step of the Israelite majority he foresaw, and he went so far as to foretell it and also what would happen afterward. What? "That the residue

32. How were the Israelites given a spirit of stupor, and blindness and deafness, as foretold? and how has "Christendom" been likewise affected?
33. How did the "table" of the Israelites become a trap and snare?

34. (a) Why did the remnant escape such a snare and trap? and why do the others continue to bend over their backs? (b) To what end were those things written aforetime on this matter?

35. What should we here remember concerning God's kingdom, and why?

36. How do we know the false step of Israel was not unforeseen or unexpected by Jehovah? and what question as to benefits therefrom does the apostle now ask?

[remnant] of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old." (Acts 15: 17, 18, *Am. Stan. Ver.*) It is therefore in point to ask whether anyone was benefited by the step of transgression by Israel. The apostle asks this very question, saying: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"—Rom. 11: 11, 12.

³⁷ The above translation is not clear from the *King James Version*, because of the repeated use of the one word "fall". Yet two different Greek words are used in the original text of the apostle. The first expression, "they should fall [*pésosin*]," refers to falling into destruction, ruin, or condemnation. (As at Matthew 7: 27; Romans 14: 4; 1 Corinthians 10: 8, 12; Hebrews 4: 11; James 5: 12; Revelation 14: 8; 18: 2) The second expression, "fall [*paráptoma*]," has the meaning of "trespass, transgression, offense, fault or sin", and is so rendered elsewhere in the English Scriptures. (Rom. 5: 15-20; Matt. 6: 14; Gal. 6: 1; Eph. 2: 1, 5; Jas. 5: 16) Hence modern translation again serves to simplify the meaning of the text: "I ask then, has their stumbling led to their absolute ruin? By no means. Through their false step salvation has gone to the heathen, so as to make the Israelites jealous. But if their false step has so enriched the world, and their defeat has so enriched the heathen, how much more good the addition of their full number will do!"—*Goodspeed*.

³⁸ To the question, Was the stumbling of Israel after the flesh to the ruin of absolutely the entire nation? the answer is No. Why no? Because Jehovah's mercy selected out a small remnant from the nation on account of their faith in the Seed of Abraham; and these Jehovah graciously selected or elected to be associated with Abraham's Seed, "which is Christ," in the kingdom of heaven, "the kingdom of priests." But more than that: Because the majority of the nation stumbled and misstepped, salvation was extended to the non-Jews, the heathen or Gentiles. It was a salvation to the heavenly kingdom. God's kingdom-class under Christ Jesus must be made up in full. Israel after the flesh stumbled over the Stone in Zion, the King Christ Jesus; and only a remnant availed themselves of the privilege of being associates with him in the Kingdom. That made God free to extend the salvation to the heavenly throne on to the Gentiles. These Gentiles were

of the world, being not of the commonwealth of Israel, the typical Theocracy. Thus seen, the transgression or false step of Israel resulted in the opportunity for this "so great salvation" to be extended to these of the world who exercised faith like that of the Jewish remnant. (Heb. 2: 3) This divine maneuver, as God foretold, has provoked many Jews to jealousy, in resentment that Jehovah's favor should go to the Gentiles directly, and not through their nation as a channel.

³⁹ So then, the stumbling and false step and loss of natural Israel has been to the enrichment of the nations of the world, in this: It has permitted the privilege of becoming joint-heirs with the Seed of Abraham in the heavenly kingdom to be released to the believing ones from among the Gentile nations of the world. That gracious opening into the Kingdom has continued toward the Gentiles with wide latitude especially down to A. D. 1931. But whoever they be, whether Jews or Gentiles originally, that are called to make up the royal family with Jesus, the completing of the full number of the Kingdom heirs, namely, 144,000, will be in vindication of Jehovah's name. It will lead to great blessings to those of the nations and families of the world that show faith and good-will toward God.

⁴⁰ Down till 1931, at least, the failure of Israel after the flesh resulted in enriching many of the Gentiles with the opportunity of the "heavenly calling", in order to completely fill up the vacant places in the throne with Jesus. In like manner, the completing of the membership of the royal family of heaven results in the enrichment of the nations of the world. How so? In that it means that the invitation to "men of good will" of all nations, peoples, kindreds and tongues is then sent forth to come to the river of the water of life that flows from beneath the throne of the Kingdom. That invitation is to endless life on earth under the heavenly Theocracy. Therefore, what if more natural Jews are brought into the Kingdom membership down to the last believing and faithful Jew? It simply works toward the completing of the Kingdom body, to be followed immediately by the blessing of all the families of the earth. That is what is meant by the question, "How much more their fulness?" or, "How much more good the addition of their full number will do?"

⁴¹ Nevertheless, some will ask, Why does not "their fulness" mean that the entire nation of natural Israel will be reinstated? Why will they not as a Christian nation take the leading place on earth

37. Why is the above translation of Romans 11: 11, 12 not clear, and how does modern translation simplify it?

38. (a) Why was Israel's stumbling not to their ruin absolutely? (b) How through their false step did salvation go to the world, and why were they therefore made jealous?

39. How has that been for the enrichment of the world? and for what chief thing does the final completing of this matter make?

40. How, then, does the completing of the royal family result in further enriching the world? and how does the "fulness" of the Jewish remnant serve to that same end?

41. (a) What questions, however, will some ask regarding "their fulness"? (b) Meantime, awaiting the answers, what should we do about the Kingdom message?

among the nations in the New World? The answer to such questions is reserved for our next issue. In

the meantime, onward with the good message, "The kingdom of heaven is at hand!"

GOLIATH, THE DEVIL'S CHAMPION

JEHOVAH GOD or Satan the Devil, Who shall rule? That is the question confronting men and nations, despite the claims of world leaders that the issue confines itself to this earth and relates only to the form of man rule that shall hold dominion over the family of nations. Satan, the god of "this present evil world", knows the great issue at stake, and since his ousting from heaven's heights in 1914 by Jehovah's enthroned King, Christ Jesus, he knows that the time for settlement is near at hand. (Rev. 12: 7-12) He moves men and nations of this world under his godship according to his fanatical policy of "rule or ruin". By monstrous total states that bully and intimidate, and by other governmental setups that centralize power on the plea of expediency and emergency, one way or another the peoples of earth are regimented and welded together by this world's god. The demons are herding the peoples unto Armageddon for a united stand against Jehovah and His right to rule. (Rev. 16: 13-16) Satan's use of the total-state monstrosity toward this end was prefigured long ago.

The typical scene of events takes us back in time to about the year 1100 B.C. It is during the tumultuous reign of Israel's first human king, Saul. Throughout the forty years of the rule of unstable King Saul a war for domination surged back and forth between the Israelites and the Philistines. The point of time on which we now rivet attention finds these two opposing forces ranged out in battle array. The Philistine army seems to be the aggressor, gathering its forces for battle at Shochoh, and was bivouacked in the field between Shochoh and Azekah. The army encampment of the Israelites was pitched in the valley of Elah, not far distant. A major engagement appeared imminent.—1 Sam. 17: 1, 2.

Then Satan the Devil, the invisible head of the demon-worshipping Philistines, sprang a surprise, a "secret weapon". On this occasion it appears that the two armies were set in battle array on two mountain slopes, separated by an intervening valley. Into this opening Satan put into the field a frightful monstrosity, before the armies had locked in battle. "And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span [some 10 or 11 feet]. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass [more than 150 pounds]. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron [nearly 20 pounds]: and one bearing a shield went before him." (1 Sam. 17: 3-7) Such a monster would surely frighten the bravest!

Where on this earth could such a one be found? The Nephilim of Noah's day are spoken of as giants, but they were not of human stock. Furthermore, all human crea-

tures on earth in Saul's time were descendants of the Noachian flood survivors, and none of those delivered ones were giants. Nevertheless, races of giants developed and their enormity and evilness caused them to be likened unto the materialized wicked angels of pre-flood history. The spies sent out thirty-nine years before Israel's entry into the Promised Land spotted them in Canaan, and the mere report of their presence so terrified the Israelites that they balked at entering and taking the land at that time. (Gen. 6: 4; Num. 13: 22, 28-33; *Am. Stan. Ver.*) The giants were originally in the territory east of Jordan, but Jehovah had driven them out before the Ammonites. Surviving remnants fled west of Jordan, and long found a home there. However, when, later, the Israelites did enter Canaan the giants were almost entirely destroyed. (Josh. 11: 22; 14: 12; 15: 14) Yet a few stragglers of these dying giant races remained, and Satan brought one to the fore at the crucial time, as mentioned above. These giants were not natives of Canaan (Gen. 10: 15-19); hence Goliath's name's meaning "exile, sorcerer" was very fitting.

The sudden appearance of this monstrosity in the struggle for domination seemed to spell victory for the Philistines. The Israelites generally reacted as did their ancestors centuries before at the report of the spies concerning giants. Note the record: "He stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."—1 Sam 17: 8-11.

For forty days, twice a day, morning and evening, this lumbering bully strode up and down in the valley separating the armies and bellowed out his arrogant challenge to Israel's fighting men. Unquestionably, brave men were in their ranks, but here was something that caused bravery to quail. Even King Saul, who was head and shoulders above all others in Israel, feared greatly. But one day as the Philistine giant roared out his defiance and taunts, a new pair of ears in the Israelite camp heard, and their owner had more than bravery: he had courage, that is, limitless faith in the divine power backing him up. He was a stripling, David by name, but on hearing the jeering challenge his righteous ire burned fiercely within him, and he hotly demanded of his companions: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"—1 Sam. 17: 16, 20-26.

He was not a talker, but a fighter. His faith spurred him to immediate action. Saul heard of his resolve to battle the monster, and sought to arm him with the king's armor.

The offer was rejected. Had he not slain a lion and a bear while guarding his father's sheep, and that without armor? "This uncircumcised Philistine shall be as one of them," the ruddy youth declared. Visibly armed with only sling and stones, but invisibly protected by the unfailing power of the Almighty God, the lad drew near to the oversized warrior of the Philistines, the Devil's champion.—1 Sam. 17: 34-40.

When the eye of the monstrous, seasoned warrior lit upon David, he scowled in disdain at the seeming presumptuousness of this practically unarmed youth coming to do battle with him. Did not his vaunted prowess merit a more worthy opponent? Such a young upstart was beneath his dignity, he reasoned. First with withering scorn, then with savage fury the demon-worshipping giant spoke: "Am I a dog, that thou comest to me with staves? Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field"; this with the religious invoking of curses from his demon gods upon David. Undaunted by these venomous words, the clear-eyed lad responded: "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied [reproached, *margin*]. . . . Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand."—1 Sam. 17: 42-47; *Am. Stan. Ver.*

Here, then, was posed the issue of supremacy. Had not the heathen giant called upon his demon gods? Did not David declare the battle to be Jehovah's? The issue did not wait long for settlement. Thousands of eyes watched from each of the mountainside encampments as the gripping drama unfolded before them in the little theater of war spread out below. The fight was over before the Philistine went into action. A stone rocketed from the sling of the shepherd lad crashed into the giant's skull, dropping him dead in his tracks. David's declaration to "take thine head from thee" was no empty threat, for his next act was to sever that member from its gigantic body with the fallen one's

own blade. Jehovah's name stood vindicated over that monstrosity and his demon gods.—1 Sam. 17: 48-51.

Goliath's death did not mark the end of the giant races. Future clashes occurred between them and the Israelites, as recorded at 2 Samuel 21: 15-22. The last verse states, "These four [giants] were born to the giant in Gath." Whether this means the Goliath of Gath whom David slew or another giant located in Gath is not made clear. It seems that one of the above four was the brother of the Goliath who fell at David's hands. Though the words "the brother of" in the *Authorized Version* are interpolated in 2 Samuel 21: 19, these words do appear in the original of 1 Chronicles 20: 5, an account of the same event. The Chronicles record even supplies the name of Goliath's brother, calling him "Lahmi". Hence it is certain that Goliath had relative giants, and very likely had giant offspring of his own.

Goliath well cast a shadow of what was to come in these "last days". That he sought to gain the dominion of the land of Canaan is clearly shown by his challenge. If he, as the champion of the Philistines, vanquished Israel's representative, then the Israelites were to submit to the yoke of Philistine servitude. Satan the Devil is now mustering all his anti-God forces to the battle of Armageddon, and as a part of his preparation he is desperately trying to unify his visible world organizations and peoples into a solid front against Jehovah's rightful rulership. To this end he brings forth totalitarian rule. This total-state monstrosity rides roughshod over opposition and bullies and beats down those who rise up against it. Religionists, like the faithless Israelites, fear to take issue with it on major matters. Indeed, the Roman Catholic Hierarchy has aided and abetted the dictators and makes league with them for world domination. Her doctrines are founded in ancient demon-worship, and with her in the modern "Goliath" combine the blessing of demon gods is sought. But it will all come to nought. The Greater David, Christ Jesus, has killed that monstrosity so far as its influence over His followers is concerned, and it will be destroyed for ever at Armageddon.

FROM MEXICO TO ARGENTINA

THE facts show, beyond denial of the Roman Catholic Hierarchy, that there are thousands of persons of good-will toward Jehovah God and his kingdom in Latin America. With these in mind, and with the desire to organize these efficiently for God's service, the president of the Watch Tower Bible and Tract Society and his traveling companion, namely, N. H. Knorr and F. W. Franz, turned their attention from Cuba to Central America. Bidding many loved brethren in the Lord farewell at the airport outside Havana, they took the PAA plane for Mexico, Tuesday morning, February 20. As the plane flew out over the province of Pinar del Rio of Cuba, the ruggedness of the country revealed itself. It made them realize the difficulties and hardships that the full-time Kingdom publishers and also the company publishers of that province must undergo in order to give a thorough witness to all the natives there.

The flight over Yucatan Channel was quickly made, and the first landing was at Merida, on Yucatan peninsula. Due to motor trouble at the next stop, our arrival was late at Veracruz, the Gulf port from which the last leg of the flight was to be made that day. Hence while the plane flew thence to the Mexican capital, the sun set behind the distant mountains and dusk

turned to darkness. As the plane winged near to Mexico city, it was visibly evident that there was neither black-out nor "brown-out" there. The city below spread out like a bed of myriads of sparkling diamonds, laid out orderly upon a carpet of sable blackness. A safe landing was made at the airport, and then came a happy meeting with the servant of the Mexican Branch office.

As fliers, we were merely *en tránsito* while at Mexico city. Most of our time was spent at the Mexican Branch of the Society, going over matters of local concern as to the Kingdom service; inspecting the fine four-story addition that is being constructed to the rear of the present Branch building; and making arrangements for the two-day convention to be held April 14 and 15. On arrival at the Branch it was our special pleasure to meet two graduates of the Watchtower Bible College of Gilead, who were stopping over there while en route to their appointment down south at San Salvador, capital of El Salvador. They were delighted to be on their way thither after a year-long hold-up in southern Texas. Their fitness to take up their posts in Spanish-speaking El Salvador was demonstrated at service meeting Thursday night in Mexico city.

Due to the faithful efforts of the Branch servant and the willing co-operation of the Mexican brethren, service meeting here is conducted in harmony with organization instructions from Brooklyn headquarters. For example, several brethren took part on the program, two brethren successively leading in a discussion of articles in the monthly *Informador*, and another discussing the current *Watchtower* subscription campaign and why all should take part in it. Thereafter the Branch servant presented Brother Knorr to the gathering at the *Salón del Reino* (Kingdom Hall) and served as his interpreter. Brother Knorr gave a pointed service talk, and then took occasion to call upon the two Watchtower College graduates, Brother and Sister Roscoe Stone, to address the meeting briefly in Spanish, which they did very capably. A talk by Brother Franz was called for, and then the coming convention was announced, and thus the way was cleared for the evening's Course in Theocratic Ministry. Translation of this Course entirely from English into Spanish had allowed for this to have been instituted in Mexico city over a year ago, and now the company there is going over the Course a second time. Such association with these simple-hearted, zealous Mexican brethren was very refreshing to the American brethren.

While in Mexico city it was a special joy to the Society's president to receive a telegram from the Society's attorney to the effect that the Amendments to the Society's charter, as voted by the stockholders' business meeting in Pittsburgh, Pa., last October 1, had been approved by the three-judge examining body in Pittsburgh, and that these Amendments now became effective according to the Corporation Law of the State of Pennsylvania.

Saturday, February 24, our day of departure came; but in the early hours thereof two more Watchtower College graduates arrived at the Branch, they also being on their way to a foreign assignment, in Costa Rica. Shortly after noon our southbound plane took off from the Mexican airport. Four brethren were aboard. The flight to the Mexican border was very impressive, especially when passing by Mexico's famed snow-capped Mount Popocatepetl and its sister mountain, Ixtacihuatl. Crossing the border, we came over the neighbor country, Guatemala. As the plane was scheduled to fly no farther than the capital thereof for the day, we landed at Guatemala city shortly after 5 p.m. A number of native brethren were there to extend a welcome, among them a colored pioneer sister who regularly endures the hardships and perils of working the interior of Guatemala in order to bring the Kingdom tidings to semiwild natives. She brought along a lady of good-will.

Accepting the invitation to the home of the company servant, we, now four brethren, proceeded there for an evening meeting with a gathering of eight. There in that humble home, under a lone artificial light, all twelve of us rejoiced to be together. This was the second occasion of Brother Knorr's visit to this attractive city. The local brethren were pleased at his brief report on the conventions thus far on his trip and also on the progress of Jehovah's "strange work" in Latin-American lands. They voted him to be the bearer of their love and greetings to all the further conventions and the other brethren encountered in the course of his journey. For the remainder of the time Brother Knorr spoke to the English-speaking pioneer sister and her companion of good-will in English, in one part of the room, while the other three brethren conversed with the Spanish-speaking Guatemalans in their native tongue. It was an evening of edification and exhortation, and of making provision for the spiritual supply of the local brethren and their advancement in the field service. The hour and a half of companionship passed all too quickly. Happily, due to air transport conditions, Brother and Sister Stone had a week's layover in Guatemala; so they were left behind to join in the field work with those few brethren, giving them practical demonstrations and thereby applying the training for organized work that they had acquired at the Watchtower College. Therefore, before parting that night, they made arrangements for a field-service assembly on the morrow (Sunday) at 9 a.m. at the company servant's home and then to go forth in group work. Names of all interested persons in the city were inquired for in order to make special visits upon such.

Sunday, February 25, and for our travelers it was a case of arising at 4 a.m. to make the airport and complete all the require-

ments there in order to get away on the plane. It got off at 7 a.m., that is, a half-hour late. Today we were due to fly over several Central American countries. There was a stop at the port of call, San Salvador, where two Watchtower College graduates are due to be stationed. As a center of witnessing operations in that little country, San Salvador looked good, from its environs and also from a bird's-eye view thereof. Next stop in Tegucigalpa, in Honduras; then Managua, in Nicaragua. After that we look forward to landing in San Jose, Costa Rica, where there is a Branch of the Society. As expected, two College graduates, the Branch servant and his wife, are there. The twenty minutes of stop-over there are utilized intensively in discussing the King's business with them. All of us are mutually refreshed at meeting.

Unfeelingly the airport bell sounds once; which means "Crew aboard" the plane. This is a warning for us to hurry. Two bells sound; meaning "Passengers aboard". We must now be leaving our brethren. The propellers begin spinning with a roar, and inside the plane the light flashes on in Spanish and English, "Fasten seat belts," and there are three soft tinkles of a bell to remind you of this warning. The take-off and the landing are the most dangerous parts of a plane's flight. Again we are on our way. In the course of an hour we are over Panama. Our clock is moved up an hour according to Panama time; and at 4:15 p.m. we are disembarking at Balboa, in the Panama Canal zone. But to pass through the customs there takes almost two hours, and the brethren outside are kept waiting to meet us. At last we are through, and we greet a number of Panamanian brethren. Three College graduates are also there, two of whom are now permanently stationed there, and a third one who was in transit for his post at Santiago, Chile.

It is now Sunday night; and the *Watchtower* study is due to be held at the Kingdom Hall in Panama city. We arrive there toward the close of the study, but in sufficient time to note the method of study and to hear the closing song. All the brethren there, together with some visitors, are colored, with a few Spanish-speaking ones among them. Brother Knorr, on being introduced to that gathering of forty-two, spoke in behalf of the furtherance of the work there in Panama. He seized the opportunity, also, to introduce to all the assembly the new Panama servant to the brethren and special pioneer publisher, a College graduate, who addressed them briefly. The local brethren were all enthusiastic, and gave expression of their desire to co-operate according to Theocratic order and instructions. They all looked forward to Brother Knorr's return visit at Memorial time, March 28. It was good to mark that the new servant to the brethren and his wife, both of whom had arrived just a few days before, are pleased with the prospect of special pioneer work in Panama and are glad to be at least at their new posts of duty.

SOUTH AMERICA

Monday, February 26, and we are up at 3 a.m. in order to clear all the formalities at the airport before being admitted to plane. A few minutes before 6 a.m. the plane takes off, before sunup. The passengers' windows are all covered over, in compliance with war regulations. When the covers are finally removed by the steward, we are well out over the Pacific ocean, and the flight is very smooth riding. About 9 a.m. the first stop is made, at Cali, Colombia. At last we are in South America! After about fifteen minutes we are again off. About 11:10 a.m. we are flying over the equatorial line; after which feat the steward passes around and hands you a blank request-form for a certificate to be mailed to you by the company testifying to this accomplishment on your part. We land at Guayaquil, Ecuador, and are off again. Now indeed we are flying amidst the Andes mountains, and the view beneath us and on each side of us is awe-inspiring. The smooth riding of the plane over such terrain amazes us. Will it last?

Landings in Peru, at Talara, a rich oil center, and also at Chilo, do not put us in contact with any brethren. But the brethren ahead at Lima, Peru's capital, have long been notified of coming visitors. Some minutes before 6 p.m. the plane comes to ground at Lima. Marvelous witnesses to the mighty works of Jehovah God are the mountains round about here; but there are more eloquent witnesses to him in the locality. As our two flying brethren

ren peered through the windows of the plane, when come to a full stop, their eyes were greeted with the sight of the colorful cover of *La Atalaya* (Spanish edition *Watchtower*). Copies thereof were held up by several brethren, who stuck their hands through the meshes of the wire fence that barred visitors from rushing out onto the airfield. Five Peruvian brethren in all are there to welcome Americans totally unknown to them according to the flesh, but who are brethren in the Lord and who study the Bible with the help of the Watchtower publications. All, in common, recognize the Lord's Theocratic organization under Christ Jesus. So, arrangements are quickly made for a gathering at 8 p.m. in the home of one of the Peruvian brethren.

The meeting with eight of them there that night was very profitable. All the time was occupied in discussing the Lord's work as locally carried on and also in making provision to equip these brethren with more instruments for Jehovah's service and for holding regular meetings conducted according to organization instructions. Peru is a Vatican-controlled land, having concordat relations with the pope. By a recent decree the president of Peru ruled that, with exception of the Roman Catholic sect, no religious organization shall be permitted to hold religious exercises in public except under pain of two to thirty days in prison and a fine of from 2 to 50 Solas, or either one of these penalties. Nevertheless, the brethren manifested the spirit of fearlessness for the Lord God in desiring to go forth with his message from house to house, as one local pioneer is already doing there. Plainly, the Peruvian president's decree does not apply to their educational work as carried on in the private homes of the people. They are in no sense "disturbers of the peace of the population".

Next day, February 27, we are again up at 3 a.m. and off to the airport. Our plane gets off the ground about 5:42 a.m., and soon we are soaring high above cloud and mountain, lengthwise of the Andes. First stop is at Arequipa, Peru, over 3,100 feet above sea level and yet situated at the foot of three snow-crested mountains. At Arica we come into Chile. Desolate country from here to the next stop, Antofagasta. A special unscheduled stop is made at Vallenar, and then our final stop is at Chile's capital, Santiago, some 2100 miles or twelve hours of flying time from Lima, which we left this morning. We are charmed with Santiago's appearance, and we rejoice that the College graduates coming down here will have such a city as a center from which to extend their educational activities. The Society's local representative, and two other brethren, are at the Santiago airport to meet us. The evening is spent in company with the Society's representative alone, especially arranging for the convention contemplated for the following month.

"OVER THE HUMP"

Wednesday, February 28. Hitherto we have been flying high, but today we are to go "over the hump", from west to east. We must do so to get over into Argentina. Inside our plane the bell tinkles three times, and we fasten on our seat-belts for the take-off, which occurs at 8:30 a.m. Our *contador* (steward) reminds us we are to cross the hump. He gives us instructions on how to use the oxygen supply, for we are to fly between 16,000 and 18,000 feet high for safety. Some days a plane has taken off from Santiago as many as three times and been forced to return to port due to dangerous conditions along the hump, due to clouds, etc. Upward our plane climbs, heading easterly right toward the Andes mountains which lie transversely across our path. We are quickly amid these tremendous masses of rock, long ago thrown up by the power of earth's Creator-God. Downward we peer upon a jumble of mountain ridges, canyons and chasms, all together looking like the wrinkles of a crumpled piece of paper. Yet over such irregularities of earth how smoothly our plane rides! Up there this day in that rarefied atmosphere the air is crystal-clear. Not a cloud blocks our path; not even a cloud to be seen clinging perilously to the mountains as they slowly pass by in review on either side of our plane. Grand! The sight is the grandest we have seen thus far. Apparently our plane is following a lofty pass through the mountains; and below, how far below, a thin ribbon of water cuts its way tortuously through the gorges of the mountains.

A half-hour's flight out of Santiago, and, yes, there afar off

to our left (north) it comes into view, projecting its lofty snow-capped peak above the surrounding cordillera. It is Mount Aconcagua, 23,500 feet high, the monarch of all the mountains in the Americas. Suddenly a tinkle five times of the plane's bell. The plane noses upward, and banks toward the right, lifting high its left wing. Careful there, Señor Piloto! We are now scaling the hump. We feel increasing cold at our ankles and knees. There is the *ffss* sound of escaping oxygen. We look around, and other passengers are holding the plastic tip of the oxygen tube to their mouths. But our lungs are good, and we do not resort to extra oxygen. Soon we begin to lose altitude. Ahoy! there is a mountain ridge ahead! But we clear it safely, and now sail out over a broad valley. But look ahead at those thick cloud masses, hovering about the mountains. Our plane skids along under the cloud blanket. Increasing air-pressure on our eardrums notifies us we are descending. A few minutes more, and we have cleared the Andes and are past its slopes. We look behind to see them recede into the lengthening distance. Our thanks ascend to Jehovah God the Preserver for a safe passage "over the hump". Information duly comes to us that our easy ride along and over the Andes was "unusual"!

We look ahead, and, below us, stretching forward to the east are the green-covered pampas, the famed level pampas of Argentina. They are unbroken in their stretch, except for mountains in Mendoza province, where we make our first stop east of the Andes, at Mendoza, Argentina. There is a company of Jehovah's witnesses here. Our next stop, at Córdoba, brings us to the location of the second-largest company of witnesses out of nineteen such companies in Argentina. Approaching Buenos Aires, we come in sight of rainclouds; but the rain is over and gone by the time we disembark from the plane at the Buenos Aires airport, at 2:45 p.m. Branch servant Brother Muñoz meets us.

The next day, using the excellent subway system of Buenos Aires, we proceed out to the Branch office for our first visit. Every day thereafter while in Argentina's capital we are out at the Branch for attention to the Kingdom interests in Argentina, Chile, Paraguay, and Uruguay, all four countries being then under supervision of this Branch office. Thus, then, more than 400 Kingdom publishers were under its care, of which some 320 are located in Argentina alone.

In Argentina there is general indifference to the things of God, and no excessive deference is observable on the part of the general populace toward the Roman Catholic clergy and their religious edifices. Cardinal Copello is the Roman Catholic primate of Argentina, and about January 26 he addressed a pastoral letter to the parishioners, protesting against Protestant missionary activities throughout the country and declaring in effect that no more Protestant missionaries were desired by the Catholic episcopacy down there. We have it on reliable authority that many sincere Catholics, of liberal mind, were surprised and wondered why the cardinal so expressed himself. Jehovah's witnesses are not Protestants, and they have never approved of the bloody conflicts waged between Catholics and Protestants. Jehovah's witnesses are simply Christians, in the Bible sense of the word, and they are hated by all Protestant sects as well as by non-Protestant sects. Jehovah's witnesses seek to worship the Most High God according to his inspired Word and to serve and praise him in the same manner as did the twelve apostles of Jesus Christ, going from house to house as well as publicly in order to preach the good tidings of God's kingdom by Christ Jesus. The Roman Catholic clergy strenuously try to hide these facts from their parishioners, and they lyingly warn their parishioners that what Jehovah's witnesses are preaching is "North American propaganda", so as to prejudice the truth-hungry Catholics against the Kingdom gospel. So doing, such clergy are "fighting against God".

But it is Thursday, March 1, and at 9 p.m. is the time for the weekly service meeting of the Buenos Aires company at the Kingdom Hall located on the property of the Branch office. What? No Monthly Service Record chart on display here in the Kingdom Hall? So Brother Knorr gave instructions for one to be drawn up immediately, showing the monthly service record as to publishers, hours of work, and the averages per publisher of the B. A. company from September, 1943, down to date. Thus,

when about 200 brethren assembled for the service meeting that night, their curiosity was aroused by this new sight of a service chart. After a brief introduction by the Branch servant and remarks by the company servant, Brother Knorr and his interpreter used about an hour's time in giving a service talk with the chart as a basis for illustration. The like had never occurred before in this city of 2,386,100 inhabitants. After the meeting the brethren generally manifested their appreciation. One pioneer came forward and said, "This is the first service talk I've heard in twelve years!" At the meeting a number were present that had come from outside points for the approaching two-day convention. Next day many more came in from all parts of the land, and were lodged either at hotels or in the private homes of brethren.

Saturday, March 3, marked the opening of the first general assembly of Jehovah's witnesses in Argentina. Till 3 p.m. the time was open for field activities. About 395 were present at the time of address of welcome by the Branch servant. Then the American brethren were introduced, and Brother Knorr stepped to the platform amid applause. The audience he faced was more like an American audience than any thus far met with on his trip. They represented the fruitage to about twenty years of activity here of Jehovah's witnesses, starting from a very small beginning indeed. It seemed most fitting to deliver to the assembly a straight service and organization talk, and this Brother Knorr did, through his companion interpreter Brother Franz, almost two hours being consumed therein. Toward the beginning, when he called for a show of hands as to how many present had been Roman Catholics before devoting themselves in consecration to Jehovah God, the hands of practically all present went up. (Incidentally, this agreed with a like show of hands at the above-mentioned service meeting held in Mexico city, where at least 95 percent of the 225 present confessed their previous affiliation with the Roman Catholic sect.) This fact, said Brother Knorr, portended good with respect to the rest of the Catholic population throughout the world; many more of such may be expected to come to the Lord's Theocratic organization on being reached and served with the Kingdom message.

Brother Knorr then stressed the importance of the weekly *Watchtower* study in the companies, and then of the weekly service meeting of at least an hour's length, at a time convenient for the majority of the brethren. When requested, all the conventioners stretched forth their hands as desiring that such a service meeting, properly arranged and making use of a monthly service chart and of demonstrations by capable publishers and of other service discussions, be established in their respective companies. They received in an appreciative spirit Brother Knorr's admonition, repeatedly made, that the key position in the company is that of being a publisher in the field, and that each and all of them have the responsibility of serving as such. They were deeply stirred by the exhortation to make back-calls and to start book studies. They greeted the announcement of the Society's publication of a new book, in Spanish, "*The Truth Shall Make You Free*", with hearty applause. It is hoped that a shipment thereof soon reaches them.

The evening sessions were opened with the presentation of the subject, "Seek Ye First the Kingdom," in Spanish by two Argentine brethren. After this Brother Knorr and his interpreter took the floor, this time to speak particularly in behalf of the pioneer service in this part of South America. The requirements of the regular pioneers and of the special publishers were plainly set forth, and the invitation was extended for all those interested in entering these branches of the service to meet him after the dismissal. The announcement of the special provisions made for such, including less-than-cost rates on literature, as well as the provisions for the companies as to obtaining and disposing of literature, met with applause. It was a stirring meeting, and after the close a number of brethren applied to Brother Knorr for admission into pioneer ranks.

Sunday, March 4, at 8 a.m. a baptismal address was given, and thereafter eight applicants were immersed in water. Events then moved in steady succession. At 9 a.m. all the servants of companies in attendance, namely, fifty-five, met in special session with Brother Knorr, and he consumed more than two hours

in answering their questions as respects field service and *Watchtower* and book studies. Immediately thereafter the German-speaking brethren assembled, and the new servant to the brethren addressed them, particularly for the sake of some few conventioners who understood only German and who were therefore not getting direct benefit from the sessions in Spanish. These dear ones rejoiced to learn, in their own tongue, something of what had been said thus far at the Assembly.

No public meeting had been advertised for Sunday afternoon. Argentina is declared under a state of siege, and hence such a meeting is not permitted. Nevertheless, many persons of goodwill showed up for the afternoon meeting, and the attendance rose to 476. For two hours they sat and listened intently as Brother Knorr, through his interpreter, delivered the message on "Jehovah's Universal Sovereignty Vindicated" (which has now been published in the English *Watchtower*). A wall map, specially drawn, helped them to visualize more fully the speech, which was based on the prophetic picture of King Hezekiah at the time of Sennacherib's invasion of Hezekiah's realm, greatly imperiling Jerusalem. The conventioners were much comforted by the assurance, drawn from true-life facts of antiquity, that Jehovah will preserve his organization and his devoted people at the time when Satan makes his final assault at the climax of the coming postwar period, and that Jehovah will vindicate his holy name by his King Christ Jesus, triumphing over all of Satan's hosts. The speech led up dramatically to the announcement of the new Spanish booklet, *Religion Reaps the Whirlwind*, and at this the brethren greatly rejoiced.

Most of the brethren were privileged to remain for the Assembly's closing sessions, beginning at 7 p.m. First there was a presentation, in Spanish, on the subject, "The King's Marriage Feast." This showed the need for the Lord's "other sheep" as well as his remnant of the "little flock" to endure down to the final end of this old world and also to courageously make known to the world their identity as Jehovah's witnesses and as his earthly announcers of His kingdom by Christ Jesus. Then Brother Knorr again took the floor, with one of the young local brothers as his interpreter. He then related to the Assembly about the conventions and his privileges of ministry on his trip thus far, both along the United States eastern seaboard and through Cuba as well as through Central America and South America. It made the hearts of the brethren overflow with joy when he made known the new arrangements for *Watchtower* studies weekly and likewise for service meetings; also that a special Argentine *Informant* would begin to be published monthly and the newly-appointed servant to the brethren would start serving all companies; and also that shortly the *Course in Theocratic Ministry*, in Spanish, would be introduced in all companies. Incidentally, the telegram of greetings from the brethren at Santiago, Chile, and also bearing the signature of a Watchtower College graduate, just arrived at his post there, was well received and appreciated.

A fervent song of thanksgiving to Jehovah through Christ Jesus, and then a prayer, closed the Assembly, well on toward 10 p.m. Truly the brethren felt it had been good for them to attend this general assembly, and they rejoiced at the spiritual provision, especially in the way of practical service instructions, which Jehovah God had poured down upon his devoted people there. Many, too, were the well-wishings which they expressed to the two American brethren in their midst. They voiced their desire for a return visit at the earliest opportunity. There is good basis for believing that henceforth the witness work in Argentina will go forward with greater effectiveness, with multiplied joys and blessings to all actively engaged therein; and that, should Jehovah permit another such assembly in due time, the *Salón Teocrático de los Testigos de Jehová* will be far too small to accommodate all those attending. Also in place of 109 company publishers as shown on the new service chart, the Buenos Aires company will have expanded to a size requiring subdivision into two units; while at the same time there should be more than a thousand Kingdom publishers in Argentina. Faithful adherence to and carrying out of organization instructions here are certain to receive his blessing just as in other lands.