

The WATCHTOWER

OCTOBER 1, 1951

Semimonthly

THE CORNERSTONE OF ZION

LAYING THE STONE IN COMPLETION

"HAPPY ARE THE EYES THAT BEHOLD"

FROM THE PHILIPPINES
TO TAIWAN AND JAPAN

GILEAD'S LARGEST
HOME-GRADUATING CLASS

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary

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

CONTENTS

What to Love and What to Hate	579
"Happy Are the Eyes That Behold"	581
From the Philippines to Taiwan and Japan	584
Gilead's Largest Home-graduating Class	589
Way of Success	592
The Cornerstone of Zion	593
Laying the Stone in Completion	599
Questions from Readers	607
Announcements	608

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

AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Translation
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	R3 — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

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

Printing this issue: 1,235,000 Five cents a copy

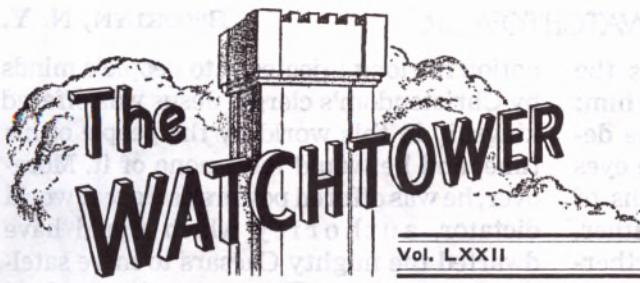
PUBLISHED IN THE FOLLOWING LANGUAGES Semimonthly Monthly

Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikololo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

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

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

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



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

October 1, 1951

No. 19

WHAT TO LOVE AND WHAT TO HATE

FROM the religious pulpit you have doubtless heard over and over again the old refrain of "love". But sectarian use of the term often proves weak and meaningless. At times they apparently cannot find enough things to love. They love God, man, their neighbor, the world, everyone and everything—so they say!

But seldom does this affection run very deeply. It usually covers a 'multitude of sins' such as gossiping, backbiting, envy or cheating in business. Let a war come and the pulpit from which the "love song" echoed becomes a recruiting platform. With little consideration of the interests of love, sectarians are rushed off to kill foreign members of their own and other sects. A politician makes famous the words "I hate war!" The clergy parrot them repetitiously the world over. Yet their love of peace is not strong enough to prevent what they claim to hate.

On an occasion Christ Jesus three times asked his apostle Peter if he had affection for him, and to Peter's affirmative reply Jesus answered, "Feed my little sheep." (John 21:15-17, NW) One look at the scattered, spiritually neglected flocks of religious Christendom assures that their "spiritual shepherds" have not been feeding them, hence must not love them.

The worldly sentimentalist thinks he knows what love is. He selects another human creature for whom he professes much adoration. Before long his "love" for this

creature of the opposite sex has become a subtle form of creature worship and, according to the careless habits of a reckless world, is likely accompanied with immorality. Rather than love, God's Word calls such a course "earthly, animal, demonic".—Jas. 3:15, NW.

In striking contrast, true Christian love is unselfish and is free of all of the boastful, indecent, grudge-bearing tendencies of the old world. (1 Cor. 13) Such love was exemplified in the highest sense when Jehovah God offered his Son, "that everyone exercising faith in him might not be destroyed but have everlasting life." Jesus, in turn, lovingly did his part, willingly offering his life in accord with God's purpose. With such examples as these to go by, no true Christian could allow himself to love what God hates or establish a greater love for any created thing than for God.—John 3:16; Rom. 1:22, 23, NW.

Very well, then, where does God's love stop and his hate begin? Sectarian interpretation that God gave his Son for this old system of things is totally without foundation. Therefore, no Christian is obligated to love the selfish political enterprises or degrading social practices found so prevalent in this world. The same book of John records Jesus' words to politician Pilate: "My kingdom is no part of this world. . . . my kingdom is not from this source." The same writer clearly states: "Do not be loving either the world or the

things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—John 18:36; 1 John 2:15-17, NW.

Simply for upholding these Scriptural principles, Christians are frequently charged with carrying on a "hate campaign" and being "against everything". (John 15:19) By contrast, worldlings, in display of their own righteousness, will point to their institutions for the care of the blind, of the aged, of children and of animals. Yet, what do these things really prove? Are they not only blank admissions of the imperfect, selfish conditions abroad that prompt their need? For example, during its toll-taking wars, this system of things reaps a great harvest of widows. It is not unselfish love so much as natural duty that the ones responsible should later care for these widows.

While not denying the contributions of science and medicine to more comfortable living, Christians at all times remember that there is a place for everything, and the "place" for science, medicine and their allies is definitely not in the field of worship. That they must reserve for God and Christ Jesus alone. Remember, science may reduce your chances of contracting certain diseases, or improve treatment or opportunities for recovery; but it cannot regenerate the physical organism itself. Yet such regeneration, even to the point of everlasting life, God guarantees to bring about for those seeking it.—John 17:3.

The whole idea of embracing this world, loving it, trying to "convert it" and make it usable for Christ's kingdom is a false

notion for long injected into people's minds by Christendom's clergy. Jesus was offered kingship in this world by the people of his time, and he would have none of it. Moreover, he was offered powers as a great world dictator, authority which would have dwarfed the mighty Caesars to mere satellites beneath him. This temptation was held out to him by one with authority to give it, "the god of this system of things," Satan the Devil. But the price was the same as now: such ruler must recognize Satan as supreme and almighty. Jesus' answer needs no explaining: "It is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" (John 6:15; Luke 4:5-8, NW) Jesus knew that God had decreed destruction for the old satanic "system of things". His love and hope lay in the 'new heavens and new earth where righteousness is to dwell'. —2 Pet. 3:10, 13, NW.

Harmoniously, Christians who love God must respect his Word. They cannot love something that God has assigned for destruction. Abominations that claim world rulership instead of God's kingdom, false doctrines corrupting the proper understanding of God and misrepresenting his purposes and sinful practices that mock God's Word, they must detest. But while awaiting the new world for themselves, they will not selfishly hole up in some monastery, shutting out their hope from others.

Like Jesus, Christians today prominently display their light as from a lampstand. God's glorious new world, its program for true world betterment, the visible organization now given them for the work of praising God, God's Word the Bible, their fellow workers, the people of good will flocking into the ever-expanding theocratic organization—all these things true Christians love with their whole souls or lives. Their lives are given that others may learn this and have life.—Matt. 5:14-16, NW.



"Happy Are the Eyes That Behold"

THE eyes are one of our choicest possessions, so indispensable to our complete happiness. They enable us to enjoy the vision of the starry heavens above, the beauties and marvels of our mundane sphere, and the very sunlight itself. By use of our eyes and our reasoning faculties we can appreciate that God indeed exists and that he made all things beautiful in their time.—Eccl. 3:11; Rom. 1:20.

Jehovah God not only made natural light and provided man with eyes with which to see natural things, but he has also made provision whereby man can see spiritual light and discern spiritual things by means of the 'eyes of the heart'. (Eph. 1:18) His Word is a light to our path, and today it is shining with ever-increasing brilliancy. (Ps. 119:105; Prov. 4:23) By means of that light one gains an understanding of Jehovah God, who he is and what his purposes are; learns that God's kingdom is at hand and that soon this wicked old system of things will be replaced with a new world wherein righteousness dwells.—Ex. 6:3; Rev. 11:15-18; 2 Pet. 3:1-13.

Great as is the affliction of being without the use of one's eyes, to be without mental or spiritual sight is to suffer a far greater loss; in fact, it means to suffer destruction. (Matt. 15:14) And how widespread is this spiritual blindness! Whereas

only one or, at most, two persons in a thousand in the United States are physically blind, the ratio is just reversed as regards spiritual sight: only one in a thousand can see! In India only one in about a million has this spiritual sight, while in China only about one in four million understands about Jehovah and his purposes.

WHY SO MUCH SPIRITUAL BLINDNESS?

Why are so many people spiritually blind? First of all, because Satan, the god of this system of things, has blinded their minds to the truth. (2 Cor. 4:4) He is the prince of darkness and the archenemy of light, and he and his demons do all they can to keep the people in darkness.—Isa. 60:2; Eph. 6:11, 12.

Because of his blinding influence millions of people in China, India and behind the iron curtains have never had the opportunity to see the light. All such people are blind simply because they never have had an opportunity to use their eyes, to learn the truth. Today a great work is being done of beaming forth this light to all parts of the world. Hundreds of thousands of light bearers are letting their light shine from house to house and on the street corners; the radio is being used and missionaries are being trained and sent to those lands where the darkness is the greatest, so that as many as possible may

come in contact with the light and see, provided they want to see.

Provided they want to see? Does not everyone want to see the light? you ask. From a natural standpoint, yes, most people do want to see, but not so from a spiritual standpoint. Just as there are certain wild beasts that prefer the darkness to the light because of their predatory habits, poor eyesight, etc., so the facts show that some human creatures, for one reason or another, prefer darkness to the light. They are the counterpart of the religious leaders of Jesus' day. These were blind, not because of lack of light, for the Light had come into the world, but because they refused to see that Light, refused to recognize Jesus as the promised Messiah.—Matt. 4:15, 16; John 3:19-21.

Why did they shut their eyes to the light? Because of pride, prejudice and greed. Trying to justify their position they asked for more signs and for Jesus to tell them point-blank whether or not he was the Messiah. But Jesus did not comply with their captious demands for more proof. To their demand, "If you are the Christ, tell us," he replied: "Even if I told you, you would not believe it at all."—Matt. 16:1; 21:23; Luke 22:67, NW.

Jesus warned against a 'wicked eye'. (Mark 7:22; Matt. 20:15, NW) Malice, envy and greed made his opponents blind to the truth, to the beauty, to the reasonableness and the Scripturalness of what he was telling them. More concerned with the praise of men than with God's approval, how could they see? (John 5:44) And the same is true of the leaders of organized religion today: pride, prejudice, and greed blind them to the simple and reasonable explanations of Jehovah's Word and purposes as brought to them by his servants and witnesses.

Another reason why some cannot see is that they do not have a "single eye". It

is as when the eyes are unable to focus properly, and so the mind is filled with a lot of conflicting rays, with no clear vision of what the eyes are looking at. The trouble with those who do not have a "single eye" is that they are trying to serve God and riches, or Mammon or self-gain, at the same time. Such is a double vision or viewpoint, unable to see that partial devotion and partial service is pleasing to neither of the two great masters, Jehovah God and Satan the Devil. Each demands the whole or nothing.

One with such a blurred, compromising vision is in the dark concerning God's kingdom and life in the new world just at hand, and, groping about, now on this side and now on that, he gets nowhere on the path of light, but stumbles down the broad road that leads to destruction. He may think he is in the light, but what he thinks is light is actually darkness, and because of his wrong, selfish opinion, "how great that darkness is!"—Matt. 6:23, NW.

LEARNING TO SEE

An infant at birth, though looking with its eyes open, recognizes nothing. But gradually, as the days and months go by, the same shapes and patches of color keep on reappearing. The child becomes familiar with them; he remembers them and can identify them on sight. Thus he learns to use his eyes and becomes familiar with the world about him.

So with one who comes in contact with the light of truth. At first it is all unfamiliar ground and we can see but little of what is revealed to us. But if we have honest hearts that seek to know and to retain what we learn, we will keep on peering into the pages of God's Word and into the workings of the organization which he is using on earth. Thus we grow familiar therewith. With good remembrance and

familiarity we increase in perceptive powers, that is, in powers to select or pick out various things and distinguish them from other things and to detect details and peculiar features. The Lord answers our prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119:18.

Of course, such learning to see takes time and practice, but the reward in the way of results is blessed. No more following of blind guides, no more groping in darkness, no more confusion because of the many religious creeds, no more being baffled by perplexing questions. The beauty of God's truth causes us to exclaim: "This is Jehovah's doing; it is marvellous in our eyes."—Ps. 118:23, AS.

We must now treasure the 'eyes of our hearts' most jealously and exercise the greatest care for them. We must never let them deteriorate in visual power and sharpness, nor to relapse back into worldly blindness. They must continually be strengthened so as not to be strained or offended at the increasing brilliancy of the present-day light from God's Word. We must not let them grow dull but must continually exercise them in harmony with the fine rules of the art of spiritual seeing.

Jesus, speaking to his disciples who had just come in from a campaign of field service, preaching the kingdom of God, said: "Happy are the eyes that behold the things you are beholding. For I say to you, Many prophets and kings desired to see the things you are beholding but did not see them, and to hear the things you are hearing but did not hear them." (Luke 10:23, 24, NW) Our eyes are far more blessed than even theirs, because we can see by the fulfillment of Bible prophecy that Jehovah's royal government by his Christ is now fully established in the heavens forevermore. That being so we can with the

greatest confidence proclaim to all nations the presence and active operation of God's kingdom.—Matt. 24:14.

Jehovah God is our great Teacher, and concerning him the prophet says: "Your Teacher will no more hide himself, but your eyes will behold your Teacher." (Isa. 30:20, AT) We must keep our eyes on him by watching for his instructions as revealed through his unfolding Word and his organization, even as the eyes of a servant watch the hand of his master. (Ps. 123:1, 2) We must also keep our eyes fixed "intently at the leader and perfecter of our faith", Christ Jesus.—Heb. 12:2, NW.

And as we press along the only right way with our eyes fixed on Jehovah God, Christ Jesus and the Kingdom, let us also look with generosity upon the poor people in darkness and who hunger for the light of Kingdom truth. As we move about them let us remember: "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." (Prov. 22:9) Not material bread, but that which is of far more importance, spiritual bread, which results in good vision, like the honey Jonathan ate while pursuing the Philistines. (1 Sam. 14:27-29; Matt. 4:4) Of the same import is the proverb: "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse."—Prov. 28:27.

Christ Jesus looked upon the poor, blind sheep in his day with compassion. Let us today do the same, thereby having a share in the fulfillment of the scripture: "Those to whom no announcement has been made about him will see, and those who have not heard will understand." (Rom. 15:21, NW) Our eyes have been blessed by the light of truth; let others have the light, that they also may see!

From the Philippines to Taiwan and Japan

Continuing the report of the service tour of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel

BACK in 1947 when I had the privilege of serving in the Philippines they had reached a peak of 2,902 publishers. Now, in 1951, while I was at the branch office I received the March report that had just been gathered together and it revealed a new peak of 13,954. There are now 371 companies scattered throughout this republic of more than 7,000 islands, of which 70 are populated. The brothers appreciate the full-time service too, because 476 publishers are now pioneers. The greater portion of these were at the assembly and received the invitation to attend Gilead if they met the qualifications. About 40 filled out preliminary applications.

After the convention one of the company servants told about his experiences in working the New Bilibid Prison. He was given permission and the privilege of preaching and teaching in the prison, and at present 45 study regularly each week. The warden gave permission to use a pool inside the prison for a baptism, and many were baptized. Quite a number have gained release from prison upon expiration of their terms and are now working with the companies as faithful publishers. Knowledge of and hope in Jehovah's purposes helped these people to change their course of life and live properly and in praise to Jehovah's name. The brother is confident that the 45 now studying, many of whom are consecrated now, will join in the witness work when they can gain release.

Monday was devoted to talking to the circuit servants. Nine Filipino brothers have already graduated from Gilead and returned to work in the islands, and some are in the circuit work. It was interesting to talk to them about their problems, especially the one concerning the circuit servant's taking out publishers in the work when visiting a company to show them how to do the work of going from house to house. In the Philippines the circuit servant usually has no trouble in getting someone to go with him, because the whole company often wants the instruction. There are so many coming into the truth and at such a rapid pace that they all want to learn in a hurry how the circuit servant witnesses. So it is not unusual for a circuit servant to be going from door to door with 25 or more company publishers accompanying him and listening to him and what he has to say. This does not frighten the householders, because they like people and they listen, and so do the other people in the house listen. Sometimes neighbors will come and listen and maybe 75 persons will be in the audience. So the circuit servants say that often their witnessing from door to door changes into a series of public meetings during the day and much literature is placed in this manner and private studies are arranged. Of course, this is not the best manner to give individual training, and as the new publishers in the Philippines learn how to do the house-to-house work they will stop going in such large groups. It is believed that on their

next trips around the circuits the servants will be able to take one or two with them at a time while the others will go from house to house themselves.

The brothers in the Philippine Republic are working under very adverse conditions due to the revolutionary situation that exists in their country, especially in the island of Luzon. This has not damped their zeal, but they appreciate better than ever how much the kingdom of God is needed. They know that all people are to have an opportunity to hear of the Kingdom; so they press on preaching the good news and comforting the worried people. How many thousands of persons will ultimately associate themselves with Jehovah's witnesses in the Philippines is hard to determine, but all of those in the branch office and the circuit servants feel confident that before the end of this year they will have reached 15,000 publishers. They are well above the 34 per cent increase over last year's peak already. Even though many tongues are spoken in this republic, as far as Jehovah's witnesses are concerned they speak one pure language among themselves and by taking the truth of God's Word to the people in all the islands. They are expansion-minded. If it is the Lord's will they want to get the message preached to all the people before the great day of God Almighty begins to crush all of the Devil's organization.

TAIWAN

Our schedule called for our leaving the Philippines on Tuesday morning, April 27. We were at the airport at 6 a.m., and so were 30 others of our brothers who came down to say good-by. And it was not long until we were flying to the north toward Taiwan. We landed near the capital city, Taipeh, about 11 a.m. There were 13 of the brothers there to meet us. It had been previously arranged that Brother Henschel

stop there for a day and go out on a flight that was to leave the following day at noon. I had to keep on going to Japan because the convention was opening there in another day. But when we talked to our brothers we learned there was no flight the next day. It had been advanced one day. So I immediately inquired at the airport as to any other flights, and there was one leaving on Friday; so it was arranged for Brother Henschel to leave on Friday for Japan. Brother Shinichi Tohara, a graduate of Gilead, had been sent to Taiwan four weeks earlier from Tokyo, to visit with the brothers and see what was going on in Taiwan, and he arranged to remain with Brother Henschel and would accompany him to Tokyo in a few days. This would give Brother Henschel more time to check on things in Taiwan and try to help the publishers who were carrying on under adversity. Less than a year before, two missionary graduates of Gilead had been refused permission to remain longer in the territory remaining under control of Nationalist China. The brothers at the airport did not seem dismayed, and during the hour's stay at the airport I was able to talk to them through interpretation; and this was a real pleasure. The visit was too short.

The flight from Taiwan to Japan was quite uneventful. Most of the way all I could see was clouds. When leaving Taipeh, however, I did get a good look at the city and the thousands of beautifully terraced rice paddies, all flooded because the rains had come. The countryside was beautifully kept by skilled farmers. As we passed the coastline I wondered what Brother Henschel would be able to learn about Taiwan's attitude toward the work of Jehovah's witnesses. Here I insert part of the report I received from Brother Henschel when he reached Tokyo a few days after I did.

"Conditions in Taiwan are difficult for most of the people. The Chinese Nationalist armies are camped in great numbers in the island, which cannot itself produce sufficient food and other materials to support all the people. Help must be received from outside, and much has come from America. The Chinese are determined that they must go back and take the mainland from the communists and they are working toward that end. Every resource, they say, must be devoted to attaining that goal, including food and people.

"The city of Taipeh is a busy one. Uniformed men are present in great numbers. Officially the people use Chinese, but by far the major portion of the people do not know that language. They know considerable Japanese, as well as Taiwanese or a tribal tongue. The streets of the city suffered as a result of lack of upkeep during the World War II period, and now money seems to be used for other things; so there are many rough and bumpy stretches. The population is considerable, perhaps a million, but no one would risk a guess. None of Jehovah's witnesses reside in Taipeh; they are all in other cities and in the country places.

"The brothers who were at the airport were mostly from the east coast; in the Tai Tung and Hua Lien districts they say there are about 1,500 brothers and sisters. They are of the Ami tribe, which is third-largest in Taiwan. They live in small villages and towns and most of them are employed in agriculture. But they do love the truth and in most of the villages they meet together for Bible study and instruction from five to seven nights a week. Their language is not written, but since many know the Japanese tongue they use the Japanese Bible as the basis for their activities. They started to build a Kingdom Hall in which to hold meetings, but the police interfered and said they could not have a

church without being registered. On the other hand they had been told they could not be registered without having a church in which to meet. So they had filed a petition with the district government asking to be allowed to have a place and to worship God. But it always seemed to turn out that there would be a delay or some other thing would be required. Up to the time I arrived they had not succeeded in solving the problem.

"Brother Tohara had made an attempt to speak to the governor of Taiwan, but when the governor found out it concerned the work of Jehovah's witnesses he would not give any of his time. There appears to be great animosity against us in official circles. So it was thought best to approach the American Embassy. They had no information on the deportation of the missionaries and they suggested making a call at the foreign affairs section of the police. That meant waiting for a time until the chief of the section could complete a conference; and then it was time for *tiffin* (lunch). An immediate response came from the colonel, who knew all about the matter, and he suggested that an appointment be made for the next day, because he was ready for *tiffin*.

"It developed that the police had received some fantastic reports concerning Jehovah's witnesses. They did not care to say from whom the reports came, but they said there were things like having great numbers of men and women strip off all their clothing and stand in a river while someone sprinkled water on their heads in baptism, teaching people not to pay taxes, and suspicion that this was a secret or subversive organization. Of course, all these things were ridiculous. The two principal company servants, Cheng Ah Pang and Lin Yee Yia, and Brother Tohara were present with me at the police headquarters. These servants were questioned in

the presence of the colonel and other officers through Brother Tohara, because they could not speak English or Chinese, but only Japanese and Ami, and they categorically denied each charge. They had had a baptism at the home of Brother Cheng Ah Pang, but not at the river, and the people wore kimonos at the time. And it was pointed out that Jehovah's witnesses would not tolerate such a "baptism" because it was not morally proper and because Christ Jesus was the example and he was not sprinkled with water but completely submerged under the water. There had never been a case either, Brother Cheng Ah Pang said, where the missionaries or the Ami servants had taught people not to pay taxes and there had not been one instance where any of Jehovah's witnesses had failed to pay taxes. Also it was shown that Jehovah's witnesses are not a secret organization and not subversive, but that in all totalitarian countries, especially the communistic ones now, Jehovah's witnesses are persecuted and banned. There was something wrong with the reports the police had received, and the colonel said that he was going to investigate them. He proposed that there be an investigation into the entire affair, the police to send a representative at their expense and the Society to send a representative at its expense. There was no alternative, so this offer was immediately accepted on the basis that someone could be sent from Japan to represent the Society. Officials in Taiwan are usually extremely polite to Americans, but only passing time tells whether they mean all they say.

"The brothers were all well pleased that action might be taken to clear away their problems, because they are confident that if they can have a free hand at the preaching work they will be able to gain thousands more brothers and sisters from the Ami tribe and then from other territory

too. They have seven who want to enter the pioneer work. It was interesting to hear how Brothers Cheng Ah Pang and Lin Yee Yia found it possible to devote so much time to their work. They had come from large families, and, though they had children and land of their own, their brothers and families had said that these brothers should be dedicated to the Kingdom work and helping the others learn the truth and so their farms and families would be taken care of and these two brothers would push the spreading of the truth. They have the appearance of being fearless and confident in Jehovah, and there is no doubt that they meant it when they said that no matter what would come, whether the investigation would materialize and clear away the interference or not, they and the others would stick to Jehovah's service and help people learn of God's purposes. They had been in prison camps under the Japanese during World War II and also last year under the Chinese, but they felt that Jehovah had allowed them to live to carry on the ministry and they want to perform it well. Even under present circumstances the work is growing in Taiwan and surely it will continue to do so. As more publications become available to them in the Japanese language they will be able to push the teaching work throughout the districts beyond the 21 villages where companies now exist.

"It was a privilege to be associated with such zealous, fearless fighters for Jehovah's new world, and I thoroughly enjoyed talking to them on the Bible and answering some of their questions. They are thorough students and go deeply into the meaning of the Scriptures. They appreciate the theocratic organization and showed a genuine desire to organize the Kingdom work thoroughly in their companies. If it is ever possible to send more graduates of Gilead to Taiwan and keep them there, I

feel sure there will be much fruit of increase in Taiwan."

So Brother Henschel concluded his report.

JAPAN

As I was writing before I injected this report on Taiwan, I was en route to Tokyo on the afternoon of April 24. We flew over Okinawa and through the broken clouds a small island could occasionally be seen. Then came darkness, followed shortly by a view of the lights of the city of Yokohama. We were flying low, making ready to land at Haneda Air Base. We circled over the sprawling city of Tokyo and thirty minutes later I heard a loud cheer from an excited crowd behind the big wire fence as I stepped out of the plane. It was good to see that enthusiastic crowd; it made me feel right at home. Customs gone through and official questions disposed of, I was surrounded by dozens of smiling faces and no one seemed to know what to say. We were all happy. It was easy to imagine being at Gilead School. There were 45 missionaries there in the crowd. I did not know where to begin to say hello and we were blocking all traffic in the air terminal. Better keep moving, I thought!

Brother Haslett, the branch servant, suggested that I speak to all the brothers at the Kingdom Hall in Tokyo, and although I was tired from fifteen hours of travel this group of Japanese publishers and missionaries was enough to keep anyone up. So let's go! The seventy-odd brothers packed into the buses and soon traveled the short distance through the dimly lit streets back to Tokyo. On the way there was lots of talking to do and love and greetings were delivered to those in the bus in which I was riding. I had seen friends and relatives of many along the way through many countries. Then at the hall I related some of the many experiences of the past two months. It grew quite late;

no one wanted to go to bed, but there was tomorrow for more.

The next day, Wednesday, April 25, I found out the Kingdom Hall, which is the front room of the branch and missionary home, is already too small to accommodate the increasing numbers that attend the meetings in Tokyo. The hall itself attracts people, because it faces the street and the front is made almost entirely of glass, which enables passers-by to get a good view of what goes on inside. The hall, dining room, hallways and office have wooden floors, but the other rooms, as in all other Japanese houses, have straw floors, called *tatami*, and are used by the Japanese to sleep on. They sleep between two soft mats: the bottom one is called a *shiki buton* and the top a *futon*. In the morning they roll up the mats and the floor is cleared for the day's activity. The floor is also used for sitting when one wishes to read, write, eat, or just relax. Under these circumstances it is obvious that one does not walk about the floor with his shoes on, but rather leaves these on the hard floor just inside the main entrance. You may use soft slippers to walk on the wooden floor in hallways, but you take these off too when you step on a *tatami*. Would you like some one to walk over your bed or chair with his shoes on? As for the walls inside the home, most of them are made of paper which is stuck onto a lightly made wooden frame, made into sections which will slide to one side, making a doorway. The houses are cool in the summer, not too heavy in an earthquake, and make a well-ventilated refrigerator in the winter. The doors are very low and, judging by the number of bumps on the branch servant's head, he (being a six-footer) seems to have found this out the hard way. I did too, and from then on I walked about Japanese houses with stooped shoulders.

Gilead's Largest Home - Graduating Class

THE big day had arrived. Yes, it was a big and joyful day for the 119 graduating students of the seventeenth class of the Watchtower Bible School of Gilead. For five and a half months they had diligently studied and prepared themselves for this day, Sunday, July 22. Now it was here. It did look as though rain might mar the graduation exercises, but despite the overcast sky, the pleasant, cool breezes kept the rain away, making it even more enjoyable than if it had been a hot, blazing sunshiny day.

Zero hour approached and the 119 students took their places in the three rows of chairs directly in front of the podium front of Shiloah, the school library. Behind them, fan-shaped, spread in orderly array was an all-time peak audience of 8,432. Friends and relatives from far and wide were expectantly waiting to feast on the good things prepared for the graduation exercises. They were not to be disappointed!

Promptly at 9 a.m., Mr. N. H. Knorr, president of the Watchtower Bible School of Gilead, located near South Lansing, New York, opened the graduation with an appropriate song, followed by prayer from

Grant Suiter. The Kingdom Farm servant and each of the four instructors were then called upon to address the student body, recalling the pleasant association in work and in school had by all. The audience greatly enjoyed these short, to-the-point talks. Other expressions of love and unity were heard then, in the many messages and cablegrams read by Milton Henschel, the president's secretary. Messages poured in from Newfoundland, Ethiopia, Germany, Puerto Rico, Denmark, Sweden, Ireland, India, Japan, Central and South America, greatly swelling the audience in numbers as hearts and thoughts all over the world turned toward Gilead. The main discussion for the graduation was then directed to the thousands in attendance by Mr. Knorr, on the subject "Say to the Prisoners, Go Forth".

Referring to the Scripture text at Isaiah 49:9, the speaker forcefully outlined the will of Jehovah God in sending out his witnesses as ambassadors and missionaries in every land to say to the prisoners to go forth from their bondage in this doomed world and likewise serve the great liberator Jehovah. The graduating class carefully noted that the assignment that each had received, in one of the 29 countries assigned out, was now open as never before for setting free the prisoners. It was stressed that, while the responsibility was theirs for opening the way, the big work was aiding the local people in seeing their own privilege of actively serving Jehovah God and Christ Jesus out



of love for the Higher Powers and that the biggest work of "going forth" would be done by the very ones set free in each country.

Immediately following the address, the large, white envelopes containing the diplomas, class pictures, and other gifts were handed out to the graduates as they were called up individually. Mr. Knorr pointed out the various foreign fields that would be covered by the class. Names once strange, such as Surinam, Hashemite Kingdom, Thailand and others, were now commonplace and all were anxious to get to their new assignments. To show the gratitude and appreciation felt by the student body to all who made it possible for the special training they received, one of their number presented a letter to the Society's president which was unanimously adopted by the class. In part the letter said:

"We resolve to use our training faithfully in our assignments, to remain close to God's organization, and to be willing servants anxious to be obedient to his will. We will endeavor to set a good example in faith and right works and good conduct for our brothers and persons of good will, and will serve Jehovah God unwaveringly as a 'theatrical spectacle to the world, both to angels and to men'.—1 Cor. 4:9, NW."

ADVANCE PREPARATION, AND SATURDAY'S PROGRAM

Graduation exercises for Gilead have become a highly interesting event now. Down through the various classes attendance has been creeping up, until at present these gatherings are comparable to a good-sized district assembly. For weeks prior to graduation, diligent efforts were put forth by the students and members of the farm family along with the local congregation of Jehovah's witnesses of Ithaca to obtain rooming accommodations for the expected multitude of attenders. Private homes, ho-

tels and tourist homes alike opened their doors to welcome the visitors. Many of these have become close friends with witnesses who have come regularly to their homes during past graduations. The publicity department, too, was busy visiting the neighboring newspapers in Ithaca, Auburn and Syracuse. Pictures of the students from foreign countries along with interesting write-ups appeared announcing the coming graduation date and place, all of which added to the interest and general knowledge of people of good will in and around Ithaca. As Saturday, July 21, rolled around 2,783 accommodations were available, with many more being telephoned in by the hour. Arrangements had also been made for a tent and trailer camp nearby, and several outside toilets had to be set up for the comfort of the visitors.

Saturday evening found the weather cool and delightful for the program that was to come. The 3,000 chairs neatly arranged around the library building Shiloah were soon filled. Coats came off and blankets were spread and hundreds of others were comfortably seated on the surrounding grassy, green slopes. An audience of 5,133 attentively listened as loud-speakers carried the *Watchtower* discussion "The Place of God's Word in Our Lives" within the hearing of all. Following this a musical program was put on by the students, adding to the enjoyment of all present. After the evening session was over latecomers who found the grand total of 3,078 accommodations all taken began looking for space to sleep for the night. In addition 225 members of the Brooklyn and Toronto Bethel homes were accommodated at Gilead itself. Soon the hay barn was filled, other buildings filled rapidly, and the more hardy ones spread out their beds under the big, friendly trees on the campus grounds. In short time all was quiet and only the croaking of the frogs could be heard.

SUNDAY AFTERNOON AND EVENING

After Sunday morning's graduation exercises were over, the many thousands of a mixed multitude scattered out to take in the sights of the spacious grounds of Gilead School. An orderly rush was made for the cafeteria, where the lines were increased from four to eight to cater to hungry mouths. Huge stocks of sandwiches, salads, soft drinks and ice-cream bars were depleted in short time with everyone satisfied and ready for the afternoon of relaxing recreation. The many buildings of Gilead were open to inspection by the visitors. Constant streams toured the grounds visiting the big dairy barn with its prize Holstein cows, the nearby cheese factory, the greenhouse, the mill where the machine for making puffed wheat and puffed rice is found. From there one could go over to the excellent library "Shiloah", which contains well over 8,000 Bible references and volumes. Here the many questions concerning special books, the photostatic copy of the famous "Dead-Sea" Hebrew manuscript scroll, the "Writer's Inkhorn" of the type used in Ezekiel's day, and various doctrinal points were discussed and answered. But most enjoyable of all for many was the chance to meet with the brothers and students and just talk about the field service work and new assignments.

Evening came around all too soon, but for the four thousand who remained it was a unique one. The graduates were invited up to the grassy podium to tell of their experiences and impressions of Gilead school days. They talked of their new assignments in Japan, Siam, Fiji Islands, Turkey and Jerusalem. One of the graduates was a little worried about finding a cookbook in Japanese and learning how to eat with "chopsticks". Another was wondering which language of five or six spo-

ken in her assignment she should start on first. A number in the audience were trying to picture one of the sisters speaking Japanese with her southern drawl. This last meeting of graduates and visitors was brought to a close with some words of admonition from the school's president. While they had thoroughly enjoyed their stay at Gilead and the pleasant association together, now they were to be ever mindful of the seriousness of the times. Serious, too, as to their responsibilities of service and the moral responsibility all have in conducting themselves aright in these last days. In foreign fields a right example will further aid the people of good will to see the truth and be brought out from their prison houses of darkness to join in saying "Go forth".

Mr. Knorr announced he would soon see many of the graduates in their various assignments on his trip to London, Paris, Germany and other European assemblies yet this year. Then to the joy of all present he announced that he hoped to see all who could attend in Washington, D. C., October 12-14, 1951, at an assembly there. The many conventioners from England would be invited to tell of the manifold blessings due from the European assemblies. Another blessed event to look forward to, Praise Jah!

This terminated another Gilead graduation. With happy hearts the 12 buses filled with passengers and the 1,587 carloads of witnesses were soon on their way home. Visitors from all over the states had attended, some of whom were to continue on to London, England, for the big convention there. Most of the provinces of Canada were represented too, license plates of cars showing from Nova Scotia, Quebec, Manitoba, British Columbia and others. All felt greatly refreshed and better equipped to "say to the prisoners, Go forth".

Way of Success

WHAT greater success could anyone attain than to gain endless life in peace and happiness? None, of course. And next to that, what sweeter privilege could anyone enjoy than to help other persons obtain the same success? The big question, therefore, is how we as individuals may obtain this good success.*

Jehovah God is conducting a school of success, and anyone that desires may enroll in it. What is required of all who do enter this course of training is willingness to apply themselves to the course of study as outlined by the Teachers. The pupils must choose to serve God, agree to do his will, and permit him to make out of them what he wishes. Enrollment will outlast this present world, for none will graduate from this school until they have proved worthy of the new world.

Persons obtaining what is called success according to old world standards pride themselves on having attended a certain school or having had a certain famed instructor as their teacher. But no one could attend a school of higher learning, nor have a Teacher more competent and wonderful than Jehovah God. Lovingly he cares for the particular needs of each student, giving both general and individual guidance, instruction, counsel, reproof and correction. "I will instruct thee and teach thee in the way which thou shalt go," he says, "I will counsel thee with mine eye upon thee."—Ps. 32:8, AS.

The greatest man that ever walked this earth, Jesus of Nazareth, attended this same school, and had this same Instructor. As he says: "I do nothing of my own initiative, but just as the Father taught me I speak these things." (John 8:28, NW)

* For a complete answer, see *The Watchtower*, October 1, 1950.

We do well, therefore, to follow Jesus' example, for he finished his schooling and graduated with the highest degrees inscribed on a never-fading diploma.

This is a practical school, and not one where mere theory is taught. Jesus was taught by his Father, that he might teach others. So we, too, after learning ourselves, must teach others. When closing our divinely inspired textbook, the Bible, after a session of personal study, or upon leaving an assembly of fellow Christians, we must not forget what we have learned. We must meditate on the instruction given, apply the lessons to our daily lives, and tell others about what we have learned. We must "become doers of the word, and not hearers only". A great part of our schooling comes through teaching others what we have learned.—Jas. 1:22, NW.

So what is the way of success? Faithful obedience to Jehovah, the Great Teacher, and his commandments set forth in his Lawbook the Bible. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh. 1:8.

Never quit or play hooky from this divine school of success. Apply your mind to the instruction given. Be meek, be teachable. Draw good out of correction. As the scholar Paul told young Timothy: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16, NW.

The CORNERSTONE of ZION

"For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and he that rests his faith on it will by no means come to disappointment.'"

—1 Pet. 2:6, NW.

JEHOVAH'S purpose is to build a heavenly organization which is to be a sanctuary. It is called Zion. It is his own habitation and he will dwell in it forever. All its "stones" are of his own selection, preparing, testing; and he will be responsible for laying them in place. The most important of these is the foundation cornerstone. The whole structure must be built according to the chief cornerstone, it being of fundamental importance in setting the whole building in line. Then, too, every stone in the building must be in full conformity to the principal stone. Such "stones" are in fact faithful slaves of God who are approved after the chief "stone" Christ Jesus was fashioned to the Master Builder's requirements. Nearly 2,000 years have passed since the first "stone" was prepared, but at last the time has arrived to build up this sanctuary of God. At the completion of the building, great joy and salvation are brought to the faithful be-

1. What is Zion, what kind of stones are used in its building, and when built what takes place?

lievers, but judgment and destruction to the unbelievers.

² The words used by the apostle Peter in the above text were quoted from the prophecy at Isaiah 28:16. In order to get an appreciation of the fulfillment we should have some knowledge of the speaker, of those addressed, and of the time and the circumstances as revealed in the local context. The setting of this scripture is important, for it helps us to know the reason for Jehovah's laying the foundation stone in Zion, the kind of people to whom he was speaking, his promise of protection and salvation to his own, and why he destroys others. So a brief comment is now made concerning the local conditions.

PROPHECY AND ITS CONTENTS

³ The prophecy recorded at Isaiah 28 was against the "drunkards of Ephraim". It is a message of denunciation. "The head of Ephraim is Samaria," and Samaria had not at this time been destroyed. (Isa. 7:9) Many of the Israelites wanted to shake off the Assyrian yoke, but by reliance on the help of Egypt and not in the strength of Jehovah. Samaria was besieged and taken in the sixth year of Hezekiah. (2 Ki. 18:9, 10) These "drunkards of Ephraim", who had conspired against the king of Judah, were swept away. She had been a beautiful sight as she lay on a delightful, circular hill, situated at the head of the valleys, boasting wonderful fertility. Moreover, she lived in luxury and splendor.

—Amos 6:4-6.

2. Is it necessary to have some knowledge of the local setting of prophecy? Why is this the case?
3. Briefly, what is the local setting for the prophecy at Isaiah 28:16?

⁴ Jehovah is angry with these boastful, bombastic, arrogant Ephraimites and is about to bring punishment upon them and therefore gives the warning. He will cast Samaria to the ground so the proud crown may be trampled underfoot. He will be like a terrible storm and devastating hail to these despisers and drunkards. Yes, they shall be like an early fig appearing before the August harvest, such a special delicacy that scarcely sooner does one touch it with the hand than it is swallowed. This is a picture of the beauty and pride of Samaria doomed to inevitable destruction. Though God is angry with these evil men, yet to his people he is a glorious crown and a diadem of beauty.

⁵ Condemnation comes to priest and prophet. They are drunken topers. The injustices of their corrupt ones were the crying evil, and their place was to be taken by others. These disgraceful servants were actually reeling to their service, and uttering prophecies which were not genuine. The most loathsome features of drunkenness are their portion—everything swimming with vomit, every table filled with it, and no place left clean. They scorn and ridicule the Lord's prophet and, as drunken men, bellow out loudly in foolish ditties. The scornful never learn, though the rule is given to them over and over again; but they jeer and mock at the constant iteration of the same fundamentals, the same message. However, regardless of their scorn, scoffing and ignorance, Jehovah speaks most severely and answers saying it shall be rule on rule to them, command on command, precept upon precept. Will they never hear and take notice? All it results in is a little here and a little there. These drunkards have a false sense

of security, for lies and deceit were in the Egyptian alliance they were courting. Jehovah would now flush them and their filth completely away. With these facts in mind the following prophetic expression betokens impending judgment: "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isa. 28:16, 17, AS) The laying of the stone in Zion is for the purpose of judgment upon those drunkards of Ephraim. His favor was not with such scoffers and wicked ones, but with Zion, the capital city of the beloved king, David. There is one thing sure, Jehovah had his promises bound up in the "sure mercies of David" and therefore with the promised occupant of David's throne. He will bring to pass his strange work and strange act, accomplishing exactly what is purposed.

MINIATURE FULFILLMENT

⁶ The recording of the many happenings to Israel was for the benefit of those who would be living when the end of the system of things should come, both in the days when Christ Jesus was on earth and also at the time of Kingdom rule now. The prophecies were to have a double fulfillment, one which would be the miniature and the other the major and complete one. The miniature will here be dealt with first, and therefore we commence considering those scriptures relating to the 'stone of Zion' at Christ's first advent.

⁷ Israel's condition at this time was deplorable, disgraceful and truly merited

4. Jehovah purposed to do what to Samaria?

5. (a) How does the prophet describe these Ephraimites, and how does Jehovah deal with them? (b) When the "stone" is laid in Zion, what happens to the "drunkards"?

6. Do prophecies have more than one fulfillment? Explain.

7. Describe the condition of those in the days of Jesus who were foreshadowed by the "drunkards of Ephraim".

Jehovah's anger and disfavor. Of those religious rulers who filled the part prefigured by the "drunkards of Ephraim" it is recorded: "When [John] caught sight of many of the Pharisees and Sadducees coming to the baptism he said to them: 'You offspring of vipers, who has shown you how to flee from the coming wrath? So then produce fruit that befits repentance.' " "Then Herod [the religio-political ruler], seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Bethlehem and in all its districts killed, from two years of age and under, according to the time that he had carefully ascertained from the astrologers." Said Jesus: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness." (Matt. 3:7, 8; 2:16; 23:27, 28; see also Matt. 3:11, 12; 12:33, 34; 23:3, 13, 25; John 12:9-11, NW) The foregoing shows these rulers to be just as reprehensible as the typical "drunkards" of old time. They are about to receive judgment. Being his professed people and standing before the nations as such, God deals with them accordingly. Simeon had also prophesied, "Look! this one [Christ] is laid for the fall . . . of many in Israel and for a sign to be talked against."—Luke 2:34, 35, NW.

⁸ Christ Jesus preached the Kingdom and taught that he was the Kingdom. "But on being asked by the Pharisees when the kingdom of God was coming he answered them and said: 'The kingdom of God is not coming with striking observableness, neither will people be saying, "See here!"'

8. How did Jesus extend Kingdom opportunities to Israel?

or, "There!" For, look! the kingdom of God is in your midst." "But if it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you." "From the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it." (Luke 17:20, 21; Matt. 12:28; 11:12, NW) These scriptures clearly show that many in Israel had the opportunity of having a share in this kingdom. He presented himself to Israel as their king, but they refused to accept him, so rejecting him as their king. Judgment was then pronounced upon Israel, and he cleansed the temple.—Matt. 21:5; Luke 19:37-40, 42-46, NW.

⁹ Thereafter the rulers of Israel sought to kill him. "Furthermore, he went to teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to destroy him." (Verse 47) Shortly afterward and while Jesus was preaching in the temple he gave an illustration. It related to the planting of a vineyard. Those who were left in charge went to beating the slaves of the owner, who were sent to get some of the fruit, and they finally killed the son and heir of the owner, concluding that now the vineyard would be theirs. Jesus then said, "What will the owner therefore do?" and the answer is given: "Because they are evil, he will bring an evil destruction upon them and will let out the vineyard for hire to other cultivators, who will render him the fruits when they become due." (Matt. 21:41, NW) Following this reply Jesus then quoted from Psalm 118:22, Isaiah 8:14 and Daniel 2:34, and applied these to himself as the "son" and "heir" and showed that the rulers of Israel were the "cultivators" and murderers.

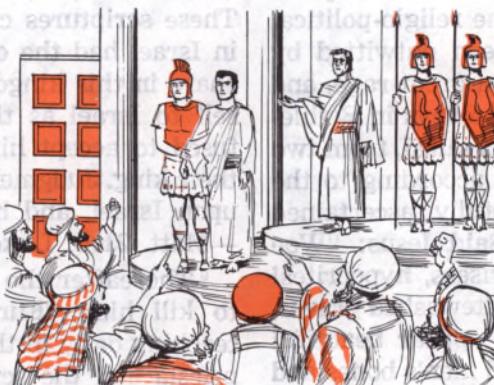
9. When the Jews tried to kill Jesus, how did he show what their action meant?

¹⁰⁻¹⁰ Note now what Jesus says to the religious drunkards: "The kingdom of God will be taken from you and be given to a nation producing its fruits." He disclosed that they were rejecting their promised king, the 'stone of Zion'. In unbelief and disobedience following the traditions of men, they could find no place in their organization for the foundation cornerstone of Zion. They were confounded and put to open shame. "Now it was preparation of the passover; it was about the sixth hour. And [Pilate] said to the Jews: 'See! your king!' However, they shouted: 'Take him away! Take him away! Impale him!' Pilate said to them: 'Shall I impale your king?' The chief priests answered: 'We have no king but Caesar.' At that time, therefore, he handed him over to them to be impaled." So they stumbled over Jesus as the promised Messiah, the King of Israel. "They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment.'"—Rom. 9:32, 33; John 19:14-16, 19-22, NW.

¹¹ The 'cornerstone of Zion' is a tried stone when presented as king. How could this be so? It was because Christ Jesus, the chosen "stone" of God, was to be the foundation of his city, and it pleased the Father to first have his beloved Son tested to the uttermost. For three and a half years he was subjected to all manner of

10. How serious was the decision of the rulers in Israel to reject their King?

11. Explain by scripture how Jesus Christ was a 'tried' and 'tested' cornerstone.



trials, tests, temptations and persecutions, and throughout his ministry he was true and faithful, never once going contrary to his Father's will, but loving him completely. How wonderfully the scriptures record of him: "For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test." "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin." "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered." "These are the things the Amen says, the faithful and true witness, the beginning of the creation by God." "Christ Jesus, who as a witness made the right public declaration in the audience of Pontius Pilate." Jesus Christ resisted every attempt to break down his integrity, he endured all trials and continued faithfully on regardless of the opposition of sinners against him. Jehovah could trust him with any responsibility, privilege or honor, for this "stone" was true, tried and tested in every way, therefore a "sure foundation". He belonged entirely to Jehovah God, the Builder of Zion.—Heb. 2:18; 4:15; 5:7, 8; Rev. 3:14; 1 Tim. 6:13, NW.

¹² Christ Jesus was qualified to be the

12. Show how Christ Jesus qualified in other ways to be the cornerstone.

"cornerstone" of Zion, for not only was he tried and tested but he was also the inheritor of the promises concerning the Kingdom. He was the "Lion of the tribe of Juda", a direct natural descendant of King David whose seed was to rule upon the throne forever. "The sure mercies of David" were his. He was the promised "seed", the Signal, Redeemer, Commander, Messiah, the Leader and Perfecter of our faith. It must be concluded that the miniature fulfillment pertaining to the 'laying of the stone in Zion' took place when Christ Jesus as a tried stone offered himself as king. When he rode into Jerusalem on the colt of an ass, he was loudly acclaimed as king by his disciples and the people in general, but was rejected and put to death by the religious rulers. Then, at that time, Jehovah withdrew his favor from Israel, marking the end of typical Zion. Thus Christ Jesus, God's anointed King, is clearly seen to be the "stone" laid in the heavenly Zion.

THE HEAVENLY ZION

¹³ There was a typical earthly city of Zion and there is a heavenly Zion, and Jehovah established both. A city speaks of a community well organized for business, residence and worship, and having a clearly defined area with local laws and regulations, and with certain ones in authority attending to the general welfare of the citizens, such as health protection, food and water supply. Such a city was Zion with its palace and temple. It was the capital city of the nation. Zion symbolically stands for God's organization and in particular the official part, where the throne was established.

¹⁴ All the promises given to the literal, typical Zion now become applicable to the

heavenly, "since the Law has a shadow of the good things to come." "For those things are a shadow of the things to come, but the reality belongs to the Christ." (Heb. 10:1; Col. 2:17, NW) Zion was called the "city of God", God's dwelling place. "For Jehovah hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it." (Pss. 87:2, 3; 132:13, 14, AS) The typical foreshadowed the greater. "But you have approached a mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprinkling which speaks in a better way than Abel's blood." "But the Jerusalem above is free, and she is our mother." (Heb. 12:22-24, NW; Gal. 4:26, NW) These scriptures cannot apply to the earthly Zion, but to the invisible, whose stones are those "living stones" spoken of in First Peter 2:5. They are spiritual, and finally are all built into the heavenly Zion.

¹⁵ It has pleased Jehovah to have such a building, a spiritual royal house, a spiritual temple, built up of faithful slaves, every one chosen of God, tested and tried, as was the foundation cornerstone. The apostle Paul is used to reveal this great secret to his brothers in Christ. "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ, just as he chose us in union with him before the world's foundation, that we should be holy and without blemish before him in love." The glorious heavenly place was first given to Christ

13. A city speaks of what, and what did literal Zion symbolize?

14. How do we know there is to be a heavenly Zion? Prove by scripture.

15. Who makes up the 'Zion which is above', and how do we know?

Jesus. Then to others this undeserved kindness of God was given, actually an invitation to become "living stones" in this spiritual royal house. (Eph. 1:3, 4, 20, 21; 2:19-22, NW) The apostle Peter states so in very unmistakable language. The apostle John also uttered prophecy covering Zion many years after the literal Zion was destroyed. "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads."—1 Pet. 2:4-6; Rev. 14:1, NW.

¹⁶ The real, complete Zion, therefore, is the heavenly city made up of the faithful slaves of God who are spirit-begotten, anointed, tried, tested and approved, built upon the "sure foundation" Jesus Christ, the Cornerstone, God's anointed King.

JEHOVAH'S DELIGHT IN ZION

¹⁷ How beautiful and delightful and indicative of Zion's purity are these precious words: "This is my resting-place for ever: here will I dwell; for I have desired it." (Ps. 132:14, AS) Knowing the completed Zion will be a magnificent heavenly edifice, we are mercifully permitted to get a spiritual glimpse of this wonderful habitation of Jehovah. Just for a moment try to conjure up in your imagination the glory and radiance of this dwelling place. Forget if you will the horrible, sordid things of this evil day, and banish from mind the boasted products of this world's builders. Rather take into your vision the excellence of the heavenly city. Read Revelation 21:10-27 and see how this community draws all its light and glory from the Creator of the universe, the Most High God, Jehovah. Here is complete harmony and tranquillity, with no disproportions to mar its loveliness. Consistent throughout, beau-

tiful in symmetry, wonderfully variegated in its splendor, its dazzling, yes, sparkling, colorful light shining forth with brilliance. The foundation of the city's wall is adorned with every kind of precious stone. The broad way of the city was pure gold, as transparent glass. If you can follow the vision through, then you have some conception of how Jehovah looks upon his resting place where he will dwell forever.

¹⁸ This city has been in course of preparation for nearly two thousand years. Each "stone" is fashioned according to God's holy purpose and then is laid aside until the time comes to build up the structure. These faithful slaves may have been forgotten by men and by this evil system of things, but not by God. "For you died, and your life has been hidden with the Christ in union with God." "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." (Col. 3:3; 1 John 3:2, NW) The building of Solomon's temple pictured the building of the heavenly one with all its stones prepared beforehand and then all put into place without any noise. "And the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." (1 Ki. 6:7, AS) When the literal temple was built it was a marvelous sight, but more magnificent is the heavenly Zion's building.

¹⁹ The building up of Zion takes place when the Lord appears in his glory. "Thou wilt arise, and have mercy upon Zion; for it is time to have pity upon her, yea, the

16. What is the complete Zion?
17. Describe the magnificence of the heavenly city.

18. (a) For how long a period has the building been in course of preparation? (b) How did the building of Solomon's temple fitly prefigure the heavenly?

19. Describe how Jehovah thinks upon Zion? and what has he promised to do for her?

set time is come. For thy servants take pleasure in her stones, and have pity upon her dust. So the nations shall fear the name of Jehovah, and all the kings of the earth thy glory: For Jehovah hath built up Zion; he hath appeared in his glory." "His foundation is in the holy mountains. Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." "Why look ye askance, ye high mountains, at the mountain which God hath desired for his abode? Yea, Jehovah will dwell in it for ever." "Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. As we have heard, so have we seen

in the city of Jehovah of hosts, in the city of our God: God will establish it for ever." "Jehovah . . . is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Pss. 102:13-16; 87:1-3; 68:16; 48:2, 8; Zeph. 3:15-17, AS) The capital city of the universe is Zion, the joy and delight of the whole earth, for his beloved Son is its foundation and everyone in it speaks Jehovah's praise.

Laying the Stone in Completion

THE Stone is placed in its proper position for eternity when the Lord appears in his glory. This is at the second appearing of Christ Jesus, for it is then he comes with glory. The Scriptures are very explicit on this matter. "The glory of his strength, at the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith." (2 Thess. 1:9, 10, NW) "For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior." (Matt. 16:27, NW) "And then the sign of the Son of man will appear in

heaven, and then all the tribes of the earth will go to wailing and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:30, 31, NW) He is the Royal Majesty from the heavens, a Ruler in his own right. The will of his Father shall then be done and the Father's name, Jehovah, be praised everywhere. "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth.' "—Matt. 6:9, 10, NW.

1. Show how the Scriptures mark the time for the building of Zion.

² From the time Jesus Christ ascended on high to the time when he exercises the kingly authority it has been a waiting period in so far as the actual rulership over the earth is concerned; otherwise he has not been inactive. Christ had to await God's due time. "From then on awaiting until his enemies should be made a stool for his feet." (Ps. 110:1; Heb. 10:13, NW) This waiting time terminates when the lease of power in the hands of the nations of earth runs out, the end of the Gentile times, in 1914. During this long waiting period Jehovah's purposes have been working out. (Luke 21:24; Heb. 2:5-13, NW) Then, when the "times of the Gentiles" end, the day of Jehovah commences. Now He acts toward the Kingdom and the greatest of all events takes place. The King, Christ Jesus, the 'cornerstone of Zion', is authorized to start operations. "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies. Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek."—Ps. 110:2, 4, AS.

³ Following 1914 the great battle of heaven raged between Jehovah's anointed King and the satanic and demonic powers. First, it is necessary to remove from heaven the iniquitous organization that has been a defiling influence and obnoxious to the extreme. Heaven is to be cleansed, for it is impossible to contemplate the rulership of the Lord Jesus Christ in heaven as the king of the capital of the universe and at the same time and place tolerating filthiness and wickedness. One has to go, and it is Satan and the demons who have to quit. And quit they do, for they are pitched out of heaven, "hurled down to the earth, and his angels were hurled down with him."—Rev. 12:7-12, NW.

2. Why was not Zion built up following the ascension of Christ Jesus to heaven?
3. After 1914 what had to be accomplished in heaven before the stone was laid?

⁴ Jehovah's anointed King wins the battle after approximately three and a half years. Just as at the first advent Christ appeared at Jordan and was anointed, and three and a half years later presented himself as king, so in the completion. In 1914 he begins activity as priest and king, and three and a half years later offers himself as king. Again he is the 'tried' and 'tested' cornerstone. For three and a half years he battles evil, and conquers. Jehovah says: "Yet I have set my king upon my holy hill of Zion." (Ps. 2:6, AS) The stone of Zion is laid in completion in 1918. The King not only is now present but has proved himself the victorious one of God's choice by ousting from heaven Satan and all his demon forces.

⁵ Zion is God's capital organization erected in heaven, made up of Christ Jesus and the anointed spiritual children of Jehovah, whereas the new world is organized to embrace that which is for the benefit of man, earth's new society, those who will be subjects under the supervision of God's royal house, which is the governing agency in heaven. However, it is important to note that the foundation of the new world was brought forth at the time of the dedication of Jesus at the Jordan river, after which time he began to preach "the kingdom of heaven is at hand"; and three and a half years later the laying of the "stone" in miniature took place. So it is also in the major fulfillment. In 1914 Christ commenced to exercise his power as earth's rightful ruler by moving against Satan, and three and a half years later (1918) offered himself as king to his professing people. In the three and a half years the King broke the power of the ruler of this present system of things.

4. How is Christ Jesus a 'tried' and 'tested' cornerstone at the time of Kingdom power rule?
5. How do we differentiate between 'laying the stone in Zion' and the bringing of it forth?

VISIBLE EVIDENCES

⁶ Christ Jesus was present as king in 1914, but only in 1918 offered himself to those professing to be his people. Remember that millions of people claim to be Christians and are therefore in an implied covenant to do God's will. The religious leaders of these people claim in a boastful manner that they are doing the will of God. Their leadership, influence and domination in national and international affairs is what God wants accomplished. So they claim. The Catholics claim their leader and chief priest speaks for Christ on earth and, in fact, when speaking officially, is infallible. Also the thousands upon thousands of priests, nuns and other officials in the Roman Catholic system claim to be preachers and teachers of Christianity. It is the same with the Protestant systems of religion, whose clergy, bishops, archbishops, and other officers, and the millions of their adherents make claim to being Christian. So it is with the hundreds of other denominations and sects. Do they not go every Sunday to their meeting halls with a Bible or prayer book in their hand, showing profession? Regularly they repeat the Lord's prayer for God's kingdom to come and his will to be done. Thousands of preachers deliver sermons testifying that they draw near to God with their mouths though their hearts are far removed from him!

These millions have had the opportunity of recognizing the sign of the "time of the end". The Gentile times ended in 1914 and the prophecies were fulfilled exactly as foretold at Matthew 24 and Luke 21, but have not been heeded by these millions. Instead of acceptance of these events declaring the second presence of Christ, these false worshipers of God ridi-

6. What puts professing Christians in a serious position before God?

7. Describe the reaction of the false religionists toward the preaching of the Kingdom message.

uled, scoffed and became scornful, and have continued in that attitude to this very day. The unbelieving majority have said to the faithful witnesses such things as, 'What do you know about these things? Our organization has been in existence for hundreds of years, and you are only new.' Or, 'Why, our teachers have not told us these things, therefore you cannot be true.' 'Why, you even predict evil to us, and nothing could be farther away.' 'Let us alone and go to the heathen, for we have our church and are saved.' 'This beautiful chapel, or cathedral, has been standing for hundreds of years, and you think God would destroy it? Never!' 'We do not want your annoying interferences. Do not trouble us any more.' Or, 'Keep out of this town. Do not come near this parish. It is mine. They are my sheep. Do not come near them. Do not disturb us!' 'Telling us the Bible shows we are in error, even teaching there is no fire in hell. We ourselves do not really believe there is, but to have you pestiferous people come and tell us is more than we can take.'

⁸ The vast majority of these professing Christians and their leaders do not actually care what the Scriptures state, for they have no fear of God. Should any reader doubt this, then put it to the test by going yourself from house to house and speaking to them. Test the clergy and priests and other officers in these religious organizations, and find out how little they know of the Word of God, of the purposes of Jehovah and of the sign of the "time of the end". They are in darkness and go along with this evil system of things, and know not the right way to go. "Blind leaders of the blind." (Matt. 15:14) These men are the present-day Pharisees. They are so blind they cannot see the key to true knowledge when it is held up before their

8. Why and how can we say that the modern Ephraimites are blind and drunk?

eyes. Rather would they conspire together to find a way to stop the truth's being proclaimed. They get all mixed up. Standing in their pulpits professing to be teachers of Christianity they do not know what it is all about, because they talk about something else. Loudly and sanctimoniously they pray for God's kingdom to come and Christ to rule, and then in blindness grope about for an organization among men that is big enough to support them and their schemes. Posing as representatives of the "Prince of Peace" they go out to bless the machines of war. In soft words they say, 'Love your enemies,' and then heap honor upon those who kill the enemies.

⁹ These men not only are blind but are in a stupor. They get all mixed up with the message of truth and with themselves, and their teachings are getting them down. They do not know what to do or where to go. They are as those drunk, reeling to and fro, first leaning on this organization and then on that; making a concordat with one ruling power, and then with another one on the opposing side. They go backward and forward, but still will not hear the truth, despising it and those who bring it, often to the point of insults, violence, false charges and inciting of mobs. These are the modern-day "drunkards of Ephraim". Jehovah's witnesses, the modern Isaiah class, tell them the truth in an endeavor to save them from coming destruction, and warn them to flee from the wrath to come. But to do this they will have to change their ways. In their inebriated condition they refuse to hearken. No, they cannot hear. And say they, Why should we be pestered by such petty matters which these Jehovah's witnesses say, continually annoying us? To these antitypical "drunkards" it is an endless series of painful sufferings. Why all this talk of Armageddon and the end of the world? However, the

faithful servants keep preaching, though necessary at times to say, "Wherefore hear the word of Jehovah, ye scoffers, that rule this people." Or, "Therefore hear the word of the LORD, you scoffing men, you satirists among this people who are in Jerusalem!" (Isa. 28:14, AT) Jeeringly, odiously and disgustingly, they scoff at God's message and try to ridicule his directions, but Jehovah still bears patiently and "the word of Jehovah [shall] be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken". (Isa. 28:13, AS) This is not a word to the faithful modern-day Isaiah class to comfort them with a little truth here and a little truth there, but is a reply in no uncertain terms against these "drunkards". Jehovah will so speak to this mocking nation. Had not this prophet's lips been touched and purified by a seraph? And still he was condescending and gentle, even as a nurse tending little ones. This is the way it is going on, says Jehovah, even 'command on command'. How long will God's patience last? Until the "stone is laid in Zion". For then judgment will come and the execution will not be long delayed. "What shall we say, then? That people of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith; but Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment.' " (Rom. 9:30-33, NW) The rulers of Christendom today are in exactly the same position as the rulers of Israel when

⁹. State facts that point to their inebriated condition.

the "stone" was laid in miniature; they are as the "drunkards of Ephraim".

JUDGMENT

¹⁰ The context of the prophecy at Isaiah 28:16 clearly shows judgment will come, and therefore to these modern-day "drunkards of Ephraim" this is what will happen. "And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Verses 17, 18, AS) Two things stand out clearly: First, the word "therefore" in verse 16 is in opposition to their confidence and God declares with utmost distinctness the absolute immovability of Zion's foundation cornerstone. Secondly, the certainty of their punishment. The implication is also clearly here that a new foundation means the removal of the old. Just as Solomon's temple was not the final habitation where Jehovah would rest, neither is the present-day organization of apostate religion. The message declared to these false religionists is not listened to, being treated as not worthy of their attention. But when it does come home as to what it means, then it will be too late to escape, for they will be engulfed by the commotion and alarm and destruction-dealing forces of Armageddon. "For who will have pity upon thee, O [apostate] Jerusalem? or who will bemoan thee? or who will turn aside to ask of thy welfare? Thou hast rejected me, saith Jehovah, thou art gone backward: therefore have I stretched out my hand against thee, and destroyed thee; I am weary with repenting." (Jer. 15:5, 6, AS) This is part of the judgment expressed in Isaiah 28:19.

10. What is God's judgment upon these "drunkards"?

¹¹ These antitypical Ephraimites have flattered themselves. They have prepared an easy and secure couch, probably their reliance on modern Egypt. But "whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape. For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night". "For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act." (1 Thess. 5:3, 7, NW; Isa. 28:21, AS) Judgment shall come to these mockers. True, it is their time for revelry now, but shortly the tables will be turned, and it will be Jehovah through his anointed King who will do it. They will be punished for their evil deeds. "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength, at the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith." (2 Thess. 1:6-10, NW) They have rejected the stone of Zion, God's anointed King, whom they profess to serve and worship. "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly

11. (a) What are the antitypical drunkards of Ephraim resting on today? (b) Why and how will they be punished?

come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch."

—Mal. 3:1, 2; 4:1, AS.

¹² Judgment begins with the professing Christians, both those who are inside and those outside God's organization, and the determining factor in the commencement of judgment is the laying of the stone in Zion in completeness. 'Justice is the line, and righteousness the plumb line.' Jehovah is exact and right in all his dealings, and the erection of the building on the cornerstone will be performed with minute exactness. The building will be the correct height and breadth; also, only the chosen tried stones will be used. There will be no place there for revilers, scorners and scoffers, and certainly not for the modern-day "drunkards of Ephraim". Only those will be of that building who are in absolute and complete harmony with Jehovah's purposes and who conform themselves to his righteous requirements. Jehovah's building is a true place of refuge, while the one the "drunkards" trust in is false and has not been tried to judgment for a line or to righteousness for a plumb line. Rather, they have worked to lies and falsehood. Nothing in the structure of their organization is Scripturally tested, whereas in Jehovah's structure the "living stones" are measured, squared, and leveled to the true and sure foundation. Therefore the organization of these false religionists

12. How is the prophecy 'justice to the line, and righteousness to the plumb line' applied and fulfilled today? With what result to the modern Ephraimites?

is completely out of line and condemned. It is due for demolition. It is an established fact that in 1919 they were so out of line with God's purposes that they accepted the League of Nations as "the political expression of the kingdom of God on earth" in preference to Jehovah's anointed King.

¹³ Judgment came not only to the modern-day "drunkards of Ephraim" but also to those Christians inside God's visible organization, for in 1918 there was great commotion here also. Many making loud profession of being footstep followers were found completely out of harmony, out of line with the measurements, and were determined to go their own way, wholly ignoring the righteous requirements of the Lord. They were disapproved and were denied further opportunity of remaining in association with those who were truly of the Kingdom class. We are still in the judgment day and the destiny of all is being determined by our actions now. The anointed remnant today when finally approved will be rewarded with a place in the eternal capital city of the universe, with Christ Jesus and the apostles and all those proved faithful since their day. Those of the anointed judged unworthy will have no place in the heavenly city, but as they go into death they will die forever and the memory of them shall be forgotten.

CHIEF STONE OF THE CORNER

¹⁴ Not only is God's anointed King the foundation cornerstone, but he is also the chief headstone, and it has to be brought forth and placed in position. "So shall he bring forth the headstone, with thundering shouts Beautiful! Beautiful! thereunto. Then came the word of Yahweh unto me, saying: The hands of Zerubbabel have

13. May the same scripture be applied to those associated with Jehovah's organization, and if so, how?

14. (a) Explain briefly the local setting of Zechariah 4:7-10. (b) How is Christ Jesus the headstone in completion?

founded this house and His hands shall finish it. So shalt thou know that Yahweh of hosts hath sent me unto you. For who hath despised the day of small things? Yet shall they rejoice when they see the plummet-stone in the hand of Zerubbabel." (Zech. 4:7-10, *Ro*) This is the crowning stone of the structure. The Lord Jesus forms not only the basis, supplying everything fundamental as the very beginner, author and leader of our faith, but he is also the perfecter, the crowning beauty, the "altogether lovely" one, the grand and all-glorious King of Zion, and Jehovah's glory rests upon him. "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." "Jesus Christ, 'the Faithful Witness,' 'The firstborn from the dead,' and 'The Ruler of the kings of the earth'. To him that loves us and that loosed us from our sins by means of his own blood." —Ps. 45:2, *AS*; Rev. 1:5, *NW*. See also Rev. 5:9, 12, 13, *NW*.

¹⁵ Those who see this royal majesty in his exalted position are greatly blessed and filled with delight, for such ones know he is now reigning and the time for the Kingdom rule has come. So, knowing these sacred truths, they hail the anointed King with "shoutings" when he is placed in position as the headstone. This is the time when he must be heralded "with thundering shouts". "So shall he bring forth the headstone, with thundering shouts Beautiful! Beautiful! thereunto." (Zech. 4:7, *Ro*) In Zerubbabel's day, when the headstone was put into its place, shouting upon shouting went on. And why not? Had not Israel been in captivity for seventy years? Were they not now back in their own land and their temple rebuilt amid tremendous opposition? Now as the finishing touches

15. Why were the builders happy in Israel's day when the headstone was put in position?

were put to it, no wonder they gave out "with thundering shouts"!

¹⁶ It was the same in the days of Christ Jesus: "As he rode along they kept spreading their outer garments on the road. As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, saying: 'Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!'" "Most of the crowd spread their outer garments on the road, while others began cutting down branches from the trees and spreading them on the road. As for the crowds, those going ahead of him and those following kept crying out: 'Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!' Now when he entered into Jerusalem, the whole city was set in commotion, saying: 'Who is this?'" This prophecy is now receiving its major and complete fulfillment, and is marvelous to those who now see the "king in his beauty". (Isa. 33:17, *Ro*) Today the anointed King Christ Jesus is being heralded "WITH THUNDERING SHOUTS" as the chief stone of Zion. What are they shouting? They are loudly proclaiming, "Beautiful! Beautiful! thereunto." To those belonging to God's organization the exalted position of Christ as the crowning work is beautiful indeed. Now note how the shout is stronger, bolder, more pointed and emphatic at the present time than when it began in 1922. It has increased year by year, so that in this year more than 400,000 voices are joined in the shouting.

¹⁷ Not only is the King being exalted above every name but the plumb line is in his hand, and happy are those who see it.

16. How was the prophecy fulfilled in Jesus' day? and how is it fulfilled now and with "thundering shouts"?

17. In what way is the visible part of God's organization being brought into line today?

For, as never before, the people of Jehovah are being brought into line with His righteous requirements. Blessed are those who come into line and remain and continue singing "Beautiful! Beautiful! thereunto". "Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah."—Ps. 118:26, AS.

HAPPINESS TO ZION

¹⁸ Under inspiration the apostle Peter wrote: "For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and he that rests his faith on it will by no means come to disappointment.'" (1 Pet. 2:6, NW) How true it is that "he that rests his faith on it will by no means come to disappointment"! It is to you, therefore, that he is precious, because you are believers. Precious indeed he is to those of Zion, the heavenly city, and precious also is he to those who have joined themselves to the anointed of God and become subjects of the glorious King. The same degree of loyalty and faithfulness is required of those who have the heavenly hope and those having the earthly hope. Complete dedication of everything one has is required of all who will enjoy the happiness of God's organization. It is an honor from Jehovah to be privileged to see these marvelous purposes of the Lord being worked out in these days. We know Zion is established in the heavens, and that Jehovah has set the "living stones" there as it pleases him; that his anointed King Christ Jesus is the foundation cornerstone and the headstone too, and that this building is Jehovah's habitation forevermore. He has become King. "In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that

sitteth in judgment, and strength to them that turn back the battle at the gate." (Isa. 28:5, 6, AS) Truly he is the Giver of justice and strength to his people.

¹⁹ The Lord's "other sheep" will be happy because they know that the earthly organization of Jehovah to which they belong is under the immediate control of the heavenly organization, and they will make up earth's new society under the rulership of Zion's King. There is a great work to be accomplished before the remaining "living stones" of the heavenly Zion are fully tried, tested and approved, and before the complete removal of the false worshipers of Jehovah God, the "drunkards of Ephraim". But the purposes of the Creator will be carried into effect, because he is the Most High and the Almighty One, and no one can prevent his accomplishing what he intends to do. Perhaps to some the years are more than were anticipated; but such should be cause for rejoicing and happiness by reason of what they see coming to pass. We are not in any doubt as to where we are going, what we are doing, and why we are doing it. The fact is, the Kingdom is here, Christ Jesus is King, the "other sheep" are being gathered, and the false worshipers are being brought together for destruction. All should remember that the whole inhabited earth must know that the heavenly Zion's King is now in authority and is ruling. The temple in heaven is practically complete. In fact, it is already opened. The cornerstone has been laid in completion and the judgment is on. The unbelievers will be destroyed but the believers will be saved, protected and blessed forevermore. Behold, therefore, your King, and be happy, you who believe in him. Honor the King and rejoice to the full. Truly the time of blessedness of God's people has come.

18. How is the cornerstone precious? What is required of those who would obtain the happiness of Zion?

19. In what way do the anointed and "other sheep" gain confidence and happiness by knowing the cornerstone is laid and is in position?

Questions from Readers

- Is it proper to have or attend celebrations of birthday anniversaries?—F. K., Nevada.

Such celebrations have their roots in pagan religions, and not Scriptural grounds. Some Bible commentators suggest that birthday celebrations may have had their origin in the "notion of the immortality of the soul". Astrologers and stargazers laid great stress on offering sacrifices to the gods each year when the stars and planets were in the same position as when one was born. In Egyptian mythology the "birthdays of the gods" were celebrated on certain days, and in Chinese mythology individuals offered special sacrifices on their birthdays to Shou Hsing, the god of longevity. The ancient Anglo-Saxons celebrated the birthday of the "Lord Moon", spoken of as *meni* at Isaiah 65:11 (*margin*), by making cakes "called Nür-Cakes, or Birth-cakes"; and candles also are of pagan origin.—See Hislop's *Two Babylons*, pages 95, 191-196.

After telling us that December 25 was the traditional birthday of Nimrod, and not of Jesus, the new book *What Has Religion Done for Mankind?* states: "The inspired Scriptures do not give the birth date of Jesus, and it does not matter, for neither Jesus nor God his Father nor the inspired apostles instructed us to celebrate Jesus' birthday. The only birthday celebrations that the Holy Scriptures mention are those of pagans, those of Egypt's Pharaoh and of Herod Antipas who marked his birthday by having John the Baptist's head chopped off. (Gen. 40:20; Matt. 14:6; Mark 6:21) Christ's disciples of the first century shunned birthday celebrations as being pagan, unchristian!"

Doubtless many things practiced by Christians today were also practiced by pagans; but when these practices are steeped in false worship contrary to Bible principle they become objectionable. The celebration of birthday anniversaries centers the mind on the creature and exalts the creature, giving him and his birth undue importance. Romans 1:25 (NW) warns of those who "venerated and rendered sacred service to the creation rather than the One who created". Birthday celebrations could tend

to take on this objectionable quality. If Christians wish to come together occasionally for profitable fellowship and relaxation, they do not have to await a day reminiscent of pagan religion. If they wish to present a brother with a gift, they do not have to await the anniversary of the day of his entry into the world, as though that were such a memorable occasion. If the precise day of Jesus' birth and its remembrance were of no such noteworthiness, whose are?

- Is it Scriptural to speak of Jehovah as being omnipresent?—A reader in New Zealand.

It is not Scriptural to speak of Jehovah as being omnipresent in the sense that the heathen do, as if he were an all-pervading spirit. He has a throne in heaven on the right hand of which Jesus sat after his ascension, but he can reach any part of his universe and extend his power there and his eyes run to and fro through the whole earth to show his strength in behalf of the perfect-hearted ones. (2 Chron. 16:9) If he were omnipresent the Scriptures would not speak of his coming and visiting the earth; he would be already here.

- When Deuteronomy 22:5 says that a woman should not wear a man's clothes, does it mean that women should not wear slacks?—J. P., Pennsylvania.

Deuteronomy 22:5 (*Da*) reads: "There shall not be a man's apparel on a woman, neither shall a man put on a woman's clothing; for whoever doeth so is an abomination to Jehovah thy God." This text certainly was not recorded with the thought in mind of preventing modern women from wearing slacks. Men did not wear slacks or trousers when this was recorded, but what we would view as dresses today. In parts of the Orient, in fact, the men wore dresslike robes and the women wore pajamalike trousers of varying styles. So the wearing of slacks or even work pants, such as around a farm, is not forbidden by this text and is an individual matter. The women can use good judgment as to time and place and what is accepted as proper in the section where they reside. In some sections where winters are severe many women wear trousers or ski suits or some similar garment that covers and protects their legs. Such is not Scripturally wrong.

At Deuteronomy 22:5 the Bible is not dealing with fashions or fretting over styles, but

apparently it is here forbidding persons of one sex from wearing the clothing of the opposite sex for purposes of deceit, to appear of the opposite sex, to hide the true facts. Men should not try to deceitfully dress like women to hide the fact that they are men, nor should women try to dress in men's clothes to hide the fact that they are women. Being more specific, the Bible seems to be striking a blow against the sin of sodomy. It was a disgrace for a woman's hair to be shorn like a man's, and it was a dis-honor for a man's hair to be allowed to grow long like a woman's. (1 Cor. 11:6, 14) The woman was not to appear masculine by having

short hair like a man's or by wearing clothes like a man's. It might suggest to others that she was available for unnatural sex uses. Likewise the man. If he wore long hair like a woman's or garbed himself in women's clothes he would certainly appear effeminate and open to propositions from men for unnatural sex use. So it is this deeper meaning with sodomy in view, and not a mere switching of clothes in itself, that brings this practice under prohibition and makes it deserve the severe judgment: "Whoever doeth so is an abomination to Jehovah thy God."

recently returned from large assemblies held in various European cities where thousands attended and enjoyed them. Many of the talks delivered there will be given during the Washington Convention. Three full days of enjoyment await you at this Christian assembly. All sessions are open to the public, and no collections will be taken. Come and bring your family and friends. You are welcome.

WASHINGTON, D. C., CONVENTION

If you are sincerely interested in learning what the Bible has to say on present world conditions and what the prospects for the near future are, you will want to attend the convention of Jehovah's witnesses to be held in the Griffith Stadium of the city of Washington, D. C., on October 12, 13 and 14. Featured will be the public talk: "Will Religion Meet the World Crisis?" delivered by the president of the Watchtower Society, Mr. N. H. Knorr, at 3:00 p.m., Sunday, October 14, 1951. Noteworthy also will be other talks by the president and other Watchtower representatives

"WATCHTOWER" STUDIES

Week of November 4: The Cornerstone of Zion.
Week of November 11: Laying the Stone in Completion.