



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezeziel 35:15.

VOL. LXIV

SEMIMONTHLY

No. 10

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CONTENTS

SAFETY AT THE CLIMAX OF JUDGMENT	147
Love and Service	147
"The Fiery Trial"	150
When Suffering Is No Shame	152
"Suffer as a Christian"	153
Beginning of Judgment at God's House	154
WIELDING THE "SWORD OF THE SPIRIT" ..	156
MELCHIZEDEK, PRIEST AND KING	158
FIELD EXPERIENCES	160
"THE NEW WORLD" TESTIMONY PERIOD ..	146
"WATCHTOWER" STUDIES	146
WIELDING THE "SWORD OF THE SPIRIT" (Notice)	146
USE RENEWAL SUBSCRIPTION BLANK	146

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"THE NEW WORLD" TESTIMONY PERIOD

All persons who love righteousness want to see a new world. How will it be brought about and established for ever? Only through the Kingdom of Christ, for which kingdom his followers have prayed for 1900 years. The proof of this is set forth in the publication *The New World*, and you will be delighted in reading it. Send your 25c contribution to this Society and learn what the Bible has to say about the new world. There will also be sent to you the booklet *Fighting for Liberty on the Home Front*. All persons who desire to have a share in the proclamation of the Kingdom will, during the month of June, call on as many people as they can, announcing this new world. The Society has designated the month of June "The New World" Testimony Period; hence throughout all the countries of the world proclamation will be made concerning this new world. If you desire to share in this work of making known the good news, get in touch with one of the local companies of Jehovah's witnesses or write direct to the Watchtower Society, 117 Adams St., Brooklyn, N. Y.

"WATCHTOWER" STUDIES

Week of June 20: "Safety at the Climax of Judgment,"
¶ 1-21 inclusive, *The Watchtower* May 15, 1943.

Week of June 27: "Safety at the Climax of Judgment,"
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ITS MISSION

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

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

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WIELDING THE "SWORD OF THE SPIRIT"

One book with which every person should be well acquainted is the Bible. In the words of the apostle, the Bible is the "sword of the spirit". To get better acquainted with it, we suggest that you obtain what is known as Bible No. 10, from the Watch Tower Bible & Tract Society. It is an edition of the Bible that is easily handled, has clear type, marginal references, concordance, and many other helpful features that a student of the Bible will greatly appreciate. Learn how to wield the "sword of the spirit" by studying it yourself, regularly, in your own home. This Bible No. 10 can be obtained on a contribution of \$1.00. It is printed on Bible paper, and bound in red leatherette cloth.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

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SAFETY AT THE CLIMAX OF JUDGMENT

"And if the righteous man is with difficulty saved, where then shall the ungodly and sinful man appear?"
—1 Pet. 4: 18, Rotherham.

JEHOVAH long ago foretold the epoch or day when all wrongs shall be righted. He appointed the day and provided for its operation. Its processes of justice will not depend upon any human creature or court, but upon the just and mighty One whom Jehovah God has designated and whom He backs with almighty power. Of all wrongs committed the greatest and most flagrant has been that done to God's holy name. The Judge of God's appointment will rectify that long-standing wrong and vindicate the name of Jehovah God.

¹ We are in the day of judgment of the nations. Those who have held Jehovah's name in unrighteousness and contempt and who have reproached it and taken it in vain shall meet up with swift judgment. The time wherein Jehovah permits his name to be maligned and exposed to shame is fast nearing its close. Well would it be for those who have taken part in heaping reproach upon Jehovah's name and persecuting his witnesses who bear his name to repent quickly. "The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 30, 31) That "man" is the "man Christ Jesus". Almighty God resurrected him out of death because he had proved his uncorruptible integrity and devotion to right and truth amidst the fire of temptation, opposition, persecution and suffering even to the death. Therefore Jehovah God has made him the vindicator of His name and the judge of the world, and has given him all power in heaven and in earth to execute judgment.

² As far back as Eden the great "Judge of all the earth" announced a day of universal reckoning and foretold the One to whom He would give "authority to execute judgment". (Gen. 3: 15; John 5: 22, 27-29)

That day has come The Judge is on the bench at God's temple. The end of those causing unjust suffering and reproach is at hand!

LOVE AND SERVICE

³ As long as hatred toward Jehovah and his Theocratic Government by Christ Jesus operates unrestrained the unjust suffering will continue. That was the sole reason why the King Christ Jesus was obliged to suffer. To his disciples who were hated with him he said: "He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." (John 15: 23-25) Hence he instructed his followers: "Love one another. If the world hate you, ye know that it hated me before it hated you." (John 15: 17, 18) The so-called "organized religion" of "Christendom" has not turned the world away from its hate of Jehovah and his kingdom under Christ, nor even reduced that hate. Over the whole earth violent hate is now sweeping, and bitterness is filling the hearts of millions. Although the mutual hatred of the totalitarian and the democratic systems causes the nations to battle in total war, yet the Nazi-Fascists and their opponents are all united in a common hatred of Jehovah's witnesses and the Kingdom message that these preach. (Matt. 24: 9) Back of such hatred operate the wicked spirits, the demons under Satan, and their chief instrument to stir up the hatred is religion, particularly the Roman Catholic Hierarchy. This is not strange. It was also the religionists that hated Jesus and had him killed.

⁴ Amid total war "organized religion" and all nations are bonded together in hatred of Jehovah God and his witnesses, and the postwar "new order"

1. What day has Jehovah foretold and appointed, and upon whom will its processes of justice depend?

2. Why would it be well now for those to repent who have reproached Jehovah's name and persecuted his witnesses?

3. How far back did Jehovah announce these matters of judgment, and what relation has this time to such?

4. As long as what spirit prevails will unjust suffering continue, and who are the ones back of such spirit?

5. In view of the present and coming world condition, what does Peter admonish Christians to exercise? and do the ultrareligionists heed his counsel?

will not turn that hatred to love. All the more, therefore, the Christians who stand alone in this world of hate should heed Jesus' admonition to love one another. The apostle Peter was one who heard his admonition to love. Writing for our urgent need today, he stresses first the fact that "the end of all things is at hand" and thereby makes emphatic his next words: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging." (1 Pet. 4:7-9) Here the word "charity" is translated from the original word meaning "love", as shown by other translations: "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring." (*Am. Rev. Ver.; Diaglott; Rotherham; Young*) The pope, however, who falsely claims to be Peter's successor, piously mouths words and writes about love, but approves of his religious "children's" differing violently over political matters, as when General Franco's religious airmen mercilessly bombed the most intensely Catholic people of all Spain, namely, the Basques, and wrecked their land. This was not the course of love as described in Proverbs 10:11, 12: "Violence covereth the mouth of the wicked. Hatred stirreth up strifes: but love covereth all sins."

* Religion loves this world of politics, commerce, and demonism, and with such love she expects to bring about a "brotherhood of man" in the "new order" after total war. Contrariwise, the fervent love that Peter exhorts true Christians at "the end of all things" to have toward one another springs from their love of this thing in common, namely, Jehovah's New World of righteousness. This is the binding tie between the remnant of Christ's anointed followers and also their companions, his "other sheep". (John 10:16) It is love due, not to religion, but to truth. The Christians love one another because they all together love Bible truth and purify their lives of all religion by such truth. Hence Peter writes: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:22, 23) Now thousands upon thousands of faithful Jehovah's witnesses are penned up and abused in prisons and concentration camps all over "Christendom". The love of their brethren outside walls of detention must be just as fervent for those inside as that of the early Christians toward Peter when in bonds: "Peter, therefore, indeed, was kept in the prison: and fervent prayer was being made by the assembly unto God

for him." (Acts 12:5, *Young*) The Lord answered that prayer of fervent love for his servant Peter, and brought him forth in his integrity to give a further witness to His name.

* Christian love is based on principle, and hence is not passion or sentimentalism. For this reason it does not cover any sins of unfaithfulness or rebellion against the Lord God. Christians prefer to suffer anything rather than to commit such sins in themselves, and could not condone or forgive such sins in others. "He that hath suffered in the flesh hath ceased from sin." (1 Pet. 4:1) They therefore help one another to avoid such unpardonable sins against the Lord. Whatsoever has been a sinner's past course, if there is true repentance and conversion to the Lord's prescribed course, then they cover over those past sins, forget them, and deal with the repentant one on the basis of his restored relationship with the Lord. (Jas. 5:19, 20) If sin has been committed against Christians personally, they readily forgive the repentant one who confesses and asks forgiveness, be it to the number of "seventy times seven". (Eph. 4:32; Matt. 18:22) They do not harbor hatred and let such personal matters split up the unity of Christians in 'fighting shoulder to shoulder' against demonism and for the faith of the gospel. (Phil. 1:27) They love one another "for their works' sake", and because all are on the side of The Theocracy and the New World. (1 Thess. 5:13) They love one another in truth by seeking the everlasting welfare and success of each. Accordingly they assist, encourage and exhort one another to do the Lord's service as he commands and in fulfillment of their covenant obligations toward the Lord.—Heb. 10:25.

* The demons seek to break up this "bond of perfectness". They send the "evil servant" class, "wolves in sheep's clothing," in among the faithful to stir up dissension, distrust, doubts, and selfish ambitions. But the faithful test out these pretenders with the "shibboleth" of Theocratic truth and service, and avoid them. The Lord's angels gather such designing ones out, and the faithful are knit more closely together in the love of Jehovah and his Theocratic organization.—Matt. 24:48-51; 13:41; 7:15; Rom. 16:17, 18; Judg. 12:6; Col. 3:14.

* As to the "evil servant" class, 2 John 10, 11 advises: "Receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." As to the "faithful servant" class, they must "use hospitality one to another without murmuring". *Hospitality* literally means "love of the stranger". By exercising this,

7. On what is Christian love based, what sins does it cover, and for what end does it express itself toward the brethren?

8. Whom do the demons use to break up this bond of love, and how are such ones dealt with by the faithful?

9. How do the "faithful servant" class and the "other sheep" class "use hospitality" one to another, and that "without murmuring"?

6. How do religion's love and that recommended by Peter differ as to object of affection and as to source or reason for affection?

Abraham entertained three angels unawares. (Heb. 13:2) Christ's "other sheep" exercise this toward his brethren when these go from house to house bearing the Kingdom gospel. At first "strangers" personally, yet the "other sheep" take them in, to receive the message, and deal kindly with them. In effect they take in Christ Jesus himself. (Matt. 25:35, 38, 43, 44) Then the Good Shepherd brings such persons of good-will unto his fold or organization. They become the "stranger that is within thy gates" of spiritual Israel. (Ex. 20:10) The spiritual Israelites use great hospitality toward these "strangers" in serving them the spiritual food from the Lord's table. Such they do without murmuring because of the field-service work entailed. They do not let selfishness cause them to "turn aside the stranger from his right" to hear the Theocratic good news and to feed at the Lord's spiritual table. (Mal. 3:5) Moreover, when the Nazi-Fascist-Vatican and other totalitarian powers and authorities ban and confiscate the Lord's provided food and make virtual prisoners of his faithful covenant people within the nation's boundaries, the faithful Christians "use hospitality" toward such hungry and restrained ones. They use all the means the Lord provides to get the spiritual nourishment to their brethren.

¹⁰ The criticalness of the times urges a generous use of all the faculties, provisions and equipment with which Jehovah God has endowed his servants. It is not now a time of bestowing miraculous gifts as in the apostolic days, gifts of tongues, of interpretations, of prophecies, or miracles, of healing, etc. Such gifts of God by his spirit or divine power served their purpose in the early church, but were destined to pass away and did so at the apostles' death. (Rom. 12:6; 1 Cor. 12:4-11, 28-31; 13:8) Nevertheless, the apostle's words, which were very fitting in Peter's day, set out the proper rule of action for this time when the Lord is present for judgment: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom [that is, to God] be praise [glory] and dominion for ever and ever. Amen." (1 Pet. 4:10, 11) We are stewards of whatever the Lord God has put in our hands for use in his service; and this grace or favor to us is shown in "manifold" ways, differing to each one favored.

¹¹ If we have made a full consecration of all that we are and have to our God and Creator, Jehovah God expects and requires us to put our faculties,

abilities and gifts to use in harmony with his purpose. We must "minister the same to one another", that is, to all who take their stand on the side of Jehovah and his kingdom by Christ. So doing, we prove ourselves "good stewards" of what his loving-kindness confers upon us. "Moreover it is required in stewards, that a man be found faithful." (1 Cor. 4:2) We have tongues to speak, or at least some means to pass out vital information, whether it be by word of mouth, sign-language, writing, printed page, or recorded speeches for phonographic reproduction. All these we should put to work expressing the "oracles of God", which oracles are his Word, containing the declaration of his purpose by his King and kingdom. (Acts 7:38; Rom. 3:2; Heb. 5:12) Jehovah's witnesses give out no man's message. In many places they are now deprived of the various modern means to pass on or distribute the Lord's message or "oracles"; yet they have their tongues and these they faithfully use to declare His name and New World government. He has graciously put his Word in their hearts and mouths; he has also put his spirit, his moving and guiding power, upon them, and these gifts from the Lord will not depart from them as long as he judges them faithful. —Isa. 59:21.

¹² All his covenant people are servants of God and ministers of his Word or "oracles". This relationship toward him and his Word obliges them to "minister", or serve. They must minister. In the face of the demonic opposition and persecution they can do so only "as of the strength which God supplieth". (*Am. Rev. Ver.*) They cannot continue to carry on in the Lord's "strange work" in their own strength, human strength. By God's strength and spirit working through them they do so to the successful finish of the work. Thus it will be proved that this work is not of man, but of God and done by his power, and hence could not fail or "come to nought".

¹³ The purpose of the activities of these ministers of the divine "oracles" is not selfish or for commercial gain. It is "that God in all things may be glorified through Jesus Christ". They know that to Jehovah, and through his King, shall be and "is the glory and the dominion for ever and ever". (*A. R. V.*) Therefore they abide immovably by and under the universal domination of Jehovah God and are diligent to glorify his name and his Kingdom of the New World. If they failed to minister to others the Lord's gifts and provisions as He commands his people to do in His strength, they could not bring glory to God nor would the power of his might be shown in them. Failure would only bring reproach upon His name, power and dominion.

10. Of what do the critical times urge a generous use, and in what ways?
11. Why must the consecrated ones "minister" the various gifts to one another? and how do they "speak as the oracles of God" under the various present circumstances?

12. Why can they perform this ministry only "as of the strength which God supplieth", and what is proved thereby?

13. What is the main purpose of performing such ministerial activities without fail?

"THE FIERY TRIAL"

"The faithfulness and zeal of Jehovah's witnesses are shown in publishing everywhere "the oracles of God" and in ministering the message that glorifies the great Theocrat and not creatures. This has made them the object of intense religious and political opposition and harassment. To multitudes of people this seems strange. Religion has led them to think that being a Christian means to be considered respectable by the community in general, and to have the favorable opinion of the majority of so-called "decent society" and especially of religionists, and to be held in high dignity and esteem by the ruling factors, and to be praised and eulogized in the secular newspapers and magazines, and never get into court for preaching the gospel. The popular veneration and awesome regard in which the Roman Catholic Hierarchy, and other religious clergymen, are held by the kowtowing politicians and commercial profiteers has blinded men to what the Bible declares will be and is the true Christian's position and experiences in this world, including "Christendom". Lest any should entertain the religious idea that freedom from combined religious, political and commercial antagonism and persecution is the true proof of the genuineness of one's "Christianity", the apostle Peter wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4: 12, 13.

"A more literal translation reads: "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory, you may rejoice exultingly." (*Emphatic Diaglott*) Why should any Bible-studying Christian be surprised at the great fire of hateful persecution and affliction which has burst forth against God's witnesses in all nations, both democratic as well as totalitarian?

"Jesus foretold that it would be so at the end of the world; nor did he exclude so-called "Christendom" from among "all nations" that hate his true followers. (Matt. 24:9) He did not indicate that because the nations would fall for the Roman Catholic religion and call themselves "Christendom" the treatment of his followers in the world would improve to one of great respectability and favor with the governments at the end of Satan's rule, and that

hence the hatred of the world would abate toward them. To the contrary, he said that religion would put them out of the class of respectability and tolerance: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father [Jehovah], nor me [Jesus]." (John 16: 2, 3) The infamous deeds of murder and inquisition tortures to which the Jesuits, or "Society of Jesus", have resorted till this day as the means to gain their religious end of world domination is a proof of Jesus' words. To safeguard against thinking this strange and taking offense Jesus said: "These things have I spoken unto you, that ye should not be offended."—John 16: 1.

"Regardless of what the politicians and scheming religious leaders say about the postwar "new order", Jehovah's witnesses and their companions know that the fire now burning among them will not die down. They know that the religious harlot, "Babylon," will get on the back of the postwar creature. Then she will add more fuel to the fire and will focus its flames upon those who worship God in spirit and in truth and who publish His name and New World rule. (Rev. 17: 1-14) Jehovah's witnesses do not think this a strange prospect, but know that the issue is God's universal domination, against which religion fights. Christ Jesus took his stand for God's side of this controversy over universal domination and suffered therefor at the hands of Satan and his world of religion, politics and commerce. Jesus was crucially tried as though by fire on this primary issue. His enlightened followers know they cannot be his true disciples and escape being thoroughly tried as to their stand for Jehovah's rightful domination. On this score they must be tried amid fires of reproach, persecution, and danger of violent death, in order that they may faithfully prove their integrity toward God, as Christ Jesus proved his to the death. Till the final end of Satan's world they must endure the heat of this fiery trial and come through blameless for a vindication of God's name and Word.

"When Peter and his fellow apostles were imprisoned, brought to trial, severely beaten, and then turned loose with strict orders to quit preaching the kingdom of God under Christ, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5: 29, 41, 42) They obeyed God rather than man, and thereby submitted themselves to "The Higher Powers", namely, Jehovah and Christ. While in bodily pain

14. Because of what wrong thinking and practices does the true position of Christians in the world today seem "strange" to religionists?

15. What does 1 Peter 4: 12, 13, more literally expressed, say, and what question does it raise?

16. Showing that it should not be "strange", what did Jesus foretell concerning the expression of hatred at the end of the world?

17. How will the setting up of the "new order" affect this hatred, and till when and on what main issue must Christians be tried?

18. How did the apostles take the bodily pain and official reproach in their day, and for what same reason do Jehovah's witnesses take such things now in like manner?

and under official reproach why did they rejoice? Because they were "partakers of Christ's sufferings", inasmuch as they were suffering for the same issue as He did, giving unfailing support and obedience to Jehovah's universal domination. For like reason Jehovah's witnesses of today rejoice in their sufferings at the hands of the old world. They are for the New World, wherein the Most High God's domination will control in both heaven and earth without a single adversary to challenge Him on that issue. Every adversary will have been executed in the battle of Armageddon in which the old world will be blotted out. At that battle, and ever after, the glory of Christ Jesus as King and Vindicator of Jehovah's name will be revealed in all its grandeur of executive power and superiority over Satan's unrighteous world.

¹⁹ Already, prior to the full and complete revelation of Christ's divine and royal glory, Jehovah's witnesses rejoice and are "glad also with exceeding joy". Why? Because by faith they see revealed through God's Word the present glory of Christ. In the light of the fulfilled prophecies concerning the time of his glory they see that his time of waiting to enter into action against the enemy ended in 1914 and that there Jehovah enthroned his Son and sent forth the rod of Christ's strength out of Zion, God's capital organization. Jehovah now reigns by his Son and Vindicator. God's kingdom has begun and is here! It has cleared the Devil and his demons out of the heavenly part of God's universe. Now these demons and their prince are confined to the earth, to await final humiliating defeat and destruction with the visible part of their organization on the earth, and that soon, at Armageddon. Christ's glorious vindication of his Father's name is at hand. By faithfully keeping their blamelessness toward Jehovah under fiery suffering Christ's followers may share with him in clearing God's name and proving Satan a liar and mimic god. All this means that the New World is at hand, in which all those shall be eternally rewarded who have suffered and served in steadfast integrity for a vindication of God's name.

²⁰ No such joy, happiness and blessedness is "Christendom's" portion, though she professes to bear Christ's name. Her profession of that name is hypocritical and deceptive, because she is not submissive to that for which his "name" stands. His *name* means his position with Jehovah God as one of "The Higher Powers", whereas "Christendom" recognizes the political heads of this old world, including Hitler, Mussolini, Franco, Laval, Quisling, as the "higher powers". "Christ" means "Anointed" as king of

Jehovah's capital organization or Theocratic Government. His "name", therefore, means now his active rulership as King in opposition to the diabolical old world and for its destruction. "Christendom," however, refuses to yield up the domination of the earth to its Rightful Ruler, and is torn within herself by a total war over it. She proposes to extend her world domination into a "finer world" of morality and justice and religion after the conflict. So she reproaches those who do not fall in with her post-war aims, and who declare Christ's "name" as that of the reigning King. She makes them suffer.

²¹ Such religious reproach is nothing to be ashamed of or to mourn over. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (1 Pet. 4:14) A preferable translation reads: "If ye are reproached for the name of Christ, blessed are ye; because the spirit of glory and the spirit of God resteth upon you." (*Am. Rev. Ver.; Diaglott; Rotherham*) This harmonizes with the words Peter heard in the "sermon on the mount": "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11,12) Hence one's being reproached by the Roman Catholic Hierarchy and other religionists does not disprove one's blessed or happy estate, but does prove that they are anti-Christ. It proves that the one reproached for Christ's name or kingly office is on the right side. "Blessed" means "being in the right and straightforward way", and hence having God's approval and favor and enjoying real prosperity from him and sure in the end to reach the right destination, worthiness of life and happiness in the New World.

²² Of all men ever on earth Christ Jesus was most reproached by religionists. It broke his heart, because it reproached his Father's name. (Rom. 15:3,4; Ps. 69:9,20; John 19:33-36) Now Jehovah, "the blessed God," has made his faithful Son "most blessed for ever". (1 Tim. 1:11; Ps. 21:1-6) The spirit of Jehovah God rests upon him as he reigns in the midst of his enemies. (Isa. 11:2-5) It is the spirit of glory, for he "comes in the glory of his Father with his angels". (Matt. 16:27) To have this spirit or glorious divine power rest upon him contrasts with all the reproach that his demonized enemies made to rest upon him in the eyes of the world.

¹⁹ Because of seeing what facts do Jehovah's witnesses now rejoice, being "glad also with exceeding joy"?
²⁰ Why is such joy not the present portion of "Christendom", although she professes to bear Christ's name?

²¹ Because of being reproached for Christ's name, in what condition is the reproached one in reality?

²² Who endured the greatest reproach ever on earth, and how does the spirit of glory and of God rest upon such one?

²³ Likewise now the world, and principally "Christendom", heaps reproach on the heads of Jehovah's witnesses in every land. This would be insupportable were it not for the fact that Jehovah puts his glorious spirit upon those who bear these reproaches rather than please themselves. Thereby he protects them from being possessed with the spirit of the demons, who are making war with God's witnesses and seeking to invade and overpower them and turn them away from God in the spirit of rebellion. Those, however, who cast such reproaches upon these faithful Christians have the unclean spirit of the demons resting upon them and controlling them, and are like unfaithful King Saul in contrast with the shepherd lad David whom Saul persecuted. (1 Sam. 16:13-15; 18:9-12) Not the reproachers, but the reproached ones are blessed; God's spirit guides them in the right way and prospers their efforts to the glory of his name. They pray: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake." (Ps. 143:10, 11) They are clothed with the "full armour of God", and in this evil day they stand fast for God's kingdom, fighting against the onrush of demonism with the "sword of the spirit, which is the word of God". The honor of having God's glorious spirit rest upon them and work in them both to will and to do of his good pleasure is a blessed privilege. It counterbalances all the reproaches of the enemy.—Eph. 6:11-18; Phil. 2:13.

WHEN SUFFERING IS NO SHAME

²⁴ Suffering for any other than the right cause counts for nothing with God. Those who suffer for a worldly cause have their reward from the world. They are entitled to it; and no Christian should begrudge it to them. (Ps. 37:1, 7) Suffering for some selfish worldly cause or for one's own faults and then enduring it with great fortitude is not thankworthy nor acceptable with God. Why not? Because it is not for the glory and vindication of His name or in support of his universal domination. (1 Pet. 2:19, 20) Hence the apostle warns: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. 4:15, 16.

²⁵ The prisons and penitentiaries are crowded with murderers, thieves, evil-doers and meddlers, and the statistics show that the vast majority of these are professed religionists, Roman Catholics being in the

lead. Yet the greatest ones to "busybody in other men's matters" are not behind bars, namely, the Roman Catholic Hierarchy and lesser clergy, who under threat of dire penalties require the "Catholic population" to come to confessional regularly and to let the "fathers-confessor" pry into their most private and personal matters. How is it that they claim the apostle Peter as their first infallible pope, and yet they do not obey his words, to keep out of "other men's matters" and mind their own business? (1 Thess. 4:11) Upon religion, pictured by the "great whore", "Babylon," the Bible lays the responsibility for the murder of the "saints" and "martyrs" of Jesus; and for blasphemy or stealing the names and things that belong to God; and for sitting oppressively on the people's backs and stealing their money and other valuables; and for all manner of evil-doing, particularly "abominations and filthiness of her fornication" with rulers of the state; and for busybodying in the politics and commerce of the world like a super-government "which reigneth over the kings of the earth". (Rev. 17:1-6, 15, 18) You may watch for an unmistakable demonstration of this in the postwar "new order". Then religion will expose her nakedness for, say "one hour", and the hard-ridden powers shall turn upon her and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire". The clergy of all religions will suffer greatly. It will be for their own evil-doing against God, whose holy name they have reproached and misrepresented and taken in vain. It will not gain them a place in heaven, but usher them down into "hell", "Gehenna," everlasting destruction. Thus Jehovah God will avenge his name upon them. Quickly thereafter religion's paramours political, commercial, martial, and social, will follow them into destruction, at Armageddon.

²⁶ Let Jehovah's people ever shun the path of religion, lest they suffer for like causes. Avoid the very spirit or intent of such things. Remember: "Who-soever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15; Matt. 5:21, 22) All nations of "Christendom", in hating Jehovah's witnesses for his name's sake and the name of His King, are their murderers in God's sight; and such nations cannot have eternal life on earth. Remember, the greatest thievery is that against God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house." (Mal. 3:8-10) Therefore all who have made vows of consecration to God to serve him should pay those

23. How are the reproached witnesses of Jehovah now blessed and having the spirit of glory and of God rest upon them?

24. When is suffering not thankworthy or acceptable with God, according to Peter's warning?

25. (a) Who are most guilty and responsible for violating the instruction of 1 Peter 4:15, and how? (b) Where may you look for an unmistakable demonstration of such religious course, and why for only a short time?

26. In what way should Christians avoid suffering as a murderer and a thief?

vows to him, and bring all that which is due Him into his cause and its service. They cannot consent with religious thieves, and with politicians and judges and officers of the law who now unrighteously and profanely encroach upon the God-given right and freedom to worship Jehovah God and to preach his gospel. The eternal interests of the people must be safeguarded. Silence against thievery would bring condemnation from God, as follows: "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers." Such a course would bring the loss of being a witness for Jehovah and a publisher of his name and kingdom.—50:16-18.

"Although accused as evil-doers, the Lord's people must not be such in fact, if they want his approval. They have no time to misuse in meddling in the controversies and politics and other affairs of this world, or in the private affairs of individuals. The business which has the first claim upon their time and attention is the business of God's kingdom, "my Father's business," and this one thing they must do. They are not constituted to be "inspector into other men's matters", "prying into other men's affairs," like spiritual policemen. (Young; Rotherham) They search out their own responsibilities toward the Lord, and anxiously specialize on these, and do not interfere with another's performance of his assigned duties.

"SUFFER AS A CHRISTIAN"

"Suffering for unrighteous causes is a reason for shame, but not so the suffering as a Christian. "If a man suffer as a Christian, let him not be ashamed: but let him glorify God in this name." (Am. Rev. Ver; Rotherham; Douay) "Let him glorify God for that name." (Weymouth; Tischendorf) Why? Because Jehovah God used Christ Jesus as the Founder of Christianity. Christianity means the doing of God's will as Christ Jesus did it and left his disciples the example and the command to do. Christianity means glorifying God "in this name", that is, as a Christian or imitator of the Leader in Christianity.

"Bearing the name "Christian" does not detract from God's name, Jehovah, nor give more glory to Christ Jesus his Son; no more than being called a "spiritual Israelite" or a "Jew (Judaean) inwardly" glorifies Israel or Judah to the detraction from Jehovah's name. (Rom. 2:28, 29; 1 Cor. 10:18; Gal. 6:16; Rev. 7:4-8) In the case of faithful ones, the name "Jew", "Hebrew," or "Israelite", was instantly associ-

ated with the name of Jehovah and stood for it and called attention to the name of the Most High God. For this reason the demons and their Nazi-Fascist-Roman Catholic dupes on earth try to exterminate even the nominal Jews after the flesh, because it brings reproach upon Jehovah's name. Likewise the name "Christ" associates with it Jehovah God, because Jehovah foretold and also sent the "Christ" or "Messiah". Hence when Jesus came to earth he came in his Father's name and declared that name and the divine purpose for which it stands. He glorified his Father's name, and so was Jehovah's witness. His title became "The Faithful and True Witness". (Rev. 1:5; 3:14; 19:11) Consequently, to "suffer as a Christian" means to suffer with him and for like reason, that is, as one of Jehovah's witnesses.

"It consistently follows that those upon whom God has bestowed the "new name, which the mouth of the Lord shall name", that is, "Jehovah's witnesses," are "Christians". (Isa. 62:2; Rev. 2:17; Isa. 43:10, 12) These Christians are Jehovah's witnesses because Christ their Leader was and is the Chief Witness of Jehovah and they faithfully copy him, and bear witness to the truth of Jehovah's Theocratic Government. (John 18:36, 37) Solely for this cause are they persecuted internationally. They do not suffer as religionists, but as "Christians", and for this reason they are not ashamed.

"Those early disciples at Antioch in Syria, together with the apostle Paul and Barnabas, suffered as Christians. "And the disciples were called Christians first in Antioch." (Acts 11:26) This calling was not accidental. That fact is shown by the Greek text of the record, namely, "The disciples also were DIVINELY CALLED first in Antioch Christians." (Young's translation) The rendering "divinely called" is due to the use of the word here *chreematizein* (Greek), and not the common Greek word meaning "to call" (*kalein*; translated "call" 126 times out of 147 times' occurrence). *Chreematizein*, the word used at Acts 11:26, is in all nine instances in the Scriptures used in connection with God, and translated "warned of God", "revealed," "admonished of God," "spake," "be called"; also the noun derived therefrom, *chreematismos*, at Romans 11:4, is translated the "answer of God". Hence the use of *chreematizein* at Acts 11:26 indicates that calling the disciples "Christians" was directed of the Lord God. For that strong reason Satan the mimic was quick and jealous to seize the name and pervert it by applying it to religion, that brand which is a counterfeit of Christianity. Satan did so when he found that he could not wipe out Christianity vio-

27. How may they avoid suffering as evil-doers and as busybodies in the affairs of others?

28. Why is suffering as a Christian no cause for shame? and what is "Christianity"?

29. Why does bearing the name "Christian" not detract from God's name or give Christ Jesus the greater glory?

30. Why are those who have received the "new name" from God "Christians", and why are they Jehovah's witnesses?

31. How can we determine whether the calling of Jesus' disciples "Christians" was accidental or not, and why has Satan seized upon the name for his purposes?

lently by means of his pagan "king of the north", with headquarters at Rome.

³² Religionists, Jewish and pagan, held the name "Christian" in contempt. King Agrippa was an adherent to the "Jews' religion", but politically he represented Rome, "the king of the north." The apostle Paul made his defense before King Agrippa, and Agrippa accused Paul of trying to proselytize him. "And Agrippa said unto Paul, 'In a little thou dost persuade me to become a Christian!'" (Acts 26:28, *Young*) Or, better expressed: "To put it briefly, thou art persuading me to become a Christian." (*Companion Bible*, footnote) Paul did not deny, but acknowledged he was a Christian, saying (verse 29): "I would have wished to God, both in a little, and in much, not only thee, but also all those hearing me today, to become such as I also am—except these bonds." (*Young*) "Might become such, as even I am, excepting these bonds." (*Rotherham*) Paul could wish they were unbound Christians, free to preach the gospel from house to house.

³³ "Christian" (*Christianos*) is the Latin (Roman) form. The choice of this form, rather than the Jewish form "Messianist", by the direction of God's spirit, was and is a challenge to Rome or "the king of the north". Craftily the Roman Catholic Hierarchy adopted the name and misapplied it to their religion and confused the people on what is Christianity and what is a Christian. These are the Serpent's tactics, to blind the people, and to produce that impossible hybrid, "Christian religion," and to bring forth a crop of counterfeit "Christians" and by them bring great reproach upon Jehovah's name. Religionists, mistakenly and fraudulently professing to be "Christian", do not "glorify God [Jehovah] in this name". Instead, the religionists, including the nations calling themselves "Christian nations", persecute those called by God's name and even decree that *Jehovah's* witnesses are an "illegal organization". This is proof positive that religionists and religious nations are not "Christian".

BEGINNING OF JUDGMENT AT GOD'S HOUSE

³⁴ The inspired apostle warns God's "elect" and all who with them are "strangers and pilgrims" to this world why they should be very careful as to the cause for their sufferings at the world's hands. It is because of unavoidable judgment, to which he pointed forward. "For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?" (1 Pet. 4:17) This was not saying that the judgment day had already begun, and that

the entire "Christian era", so called, till now has been a day or period of judgment. Please note in the text that the words *is come* are in italics, denoting they are not in the original epistle of Peter but are added by the translators. A more emphatic translation, which gives the time direction of the context, reads: "Because the season is coming for the judgment to begin from the house of God; and if it begin first from us, what the end of those who are disobedient to the glad tidings of God?"—*Emphatic Diaglott*.

³⁵ The "house of God" is the temple class, His "spiritual house", of which Peter and those to whom he wrote as "us" are "living stones". "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Christ Jesus is the Rock and the Chief Corner Stone of that spiritual "house of God". (1 Pet. 2:4-8) In the miniature fulfillment of prophecy Christ Jesus came to the typical temple of God at Jerusalem and cleansed it. That was three and a half years after he was anointed to be King and began preaching, "The kingdom of heaven is at hand," and, "The kingdom of God is among you." (Matt. 3:16, 17; 4:17, 23; Luke 17:21, *margin*) This was a miniature illustration of how, in fulfillment of prophecy, Jesus would come to the spiritual temple for judgment in A.D. 1918, three and one-half years after the kingdom of God had begun by the enthronement of Christ in 1914, at the end of the Gentile Times. Previous to that was a period of preparing the way, beginning in 1878, as marked by distinct events in harmony with prophecy. Concerning this the prophecy of Malachi (3:1) foretold: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

³⁶ Since 1918 the time of judgment has been on. It has begun at the "house of God". This accounts for the judgment message, of the "day of vengeance of our God", that has gone forth since 1918, and the clearing out of the religionists misnamed "Christians" and the purging of the true ones that remained faithful, leaving only a "remnant". (Mal. 3:2-4) The foretold sufferings under persecution have come and increased upon the true Christians, putting them to the proof as if by fire on the genuineness of their claim and position. By maintaining their integrity, they are approved of Jehovah's Judge at the temple and abide as "living stones in the temple", in which God dwells by his spirit. The nations of "Christendom" are also suffering, but due to the great woes

32. How did King Agrippa handle the name "Christian" and did Paul deny being one in his testimony to the king?

33. What does the Latin form of the name constitute, and do religionists glorify God in this name?

34. Why should Christians be very careful as to the cause of their suffering, as indicated by Peter's words?

35. What is the "house of God", and when does Christ Jesus begin judgment there?

36. What facts since 1918 prove that judgment began at the house of God that year, and what question must be decided as to the sufferings of "Christendom" since?

that the demons, enraged because of being cast out of heaven and down to the earth, are bringing upon earth and sea. (Rev. 12: 12) Are such worldly nations suffering as "a Christian"? or "as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters"? Their own record to date, including their stubborn opposition and persecution against Jehovah's witnesses, speaks for itself. Will Christ the Judge decide it does not condemn them? All the nations are gathered before him on his throne at the temple, and are on judgment.—Matt. 25: 32.

³⁷ Says Peter: "The end of all things is at hand" (1 Pet. 4: 7); which means that the time is at hand for the execution of judgment. Where will you appear in the inescapable time of the execution of judgment? Those who shun the side of Christians, Jehovah's witnesses, because of the fiery trial of suffering that is upon them from the religionists have only the other side to stand on, the world's side. They must therefore suffer with the world, its great woes now and the judgment executed upon it at Armageddon. That means to suffer with the murderers, thieves, evil-doers, meddling busybodies, and false Christians, hypocrites. It takes courage now to turn the back on the world of religion, politics and commerce and publicly show good-will toward Jehovah God and his kingdom and become the companions of the sorely tried Jehovah's witnesses. The Lord's judgment-parable of the "sheep" and "goats" foretells some of the people as showing fearlessly such good-will and being gathered to the place of safety and preservation at the King's right hand. They will gain life.

³⁸ The shadow of the ax of the execution of judgment has fallen across "Christendom". The situation calls now for a quick and right decision. Foolish now for any of Jehovah's witnesses to grow careless and loose and to mingle with the world and fall victim to the demons and to suffer as a thief, murderer, evil-doer, or busybody, thereby proving "disobedient to the glad tidings of God". That spells disaster for such. Those of the house of God, or any professing to be thereof, who descend to such a course, put themselves in line for early destruction; for execution of judgment begins first at God's house or "sanctuary". The "strange work" of marking the people of good-will in their foreheads is nearing its completion. The Lord God's executioners under Christ Jesus, like the "six men" each with a "slaughter weapon in his hand", await the completion of that dividing and marking work, and the signal from Jehovah God to begin the terrible slaughter of Armageddon. Jehovah God will signal them, saying: "Slay utterly old and young, both maids, and little children, and

women; but come not near any man upon whom is the mark; AND BEGIN AT MY SANCTUARY." And the prophecy ominously foretells: "Then they began at the ancient men [religionists] which were before the house [counterfeit house of God]."—Ezek. 9: 1-7; Jer. 25: 29-36.

³⁹ "If it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4: 17, 18) "If the righteous man is with difficulty saved," because the fiery test of his integrity makes it so hard for him to retain his integrity to God and remain on the side of salvation, "where then shall the ungodly and sinful man appear?" (*Rotherham*) That is, Where shall Christians who become careless and yield to sin and ungodliness and suffer therefor appear? The apostle quotes this searching question from Proverbs 11: 31 (the Greek Septuagint translation): "If the righteous man scarcely escapeth: where shall the ungodly and sinner appear?"

⁴⁰ The answer is this: that they shall not appear in the congregation of the saved ones at all at the climax of judgment, and shall not see life everlasting in the New World. (Ps. 1: 4-6) Ill-advised is it now, under the shadow of the execution of judgment, for any of Jehovah's witnesses and their companions, the "other sheep", to tamper with the old world and to gravitate back to its religion and pleasures and sins. If we have chosen to "suffer in the flesh" rather than to commit sin of unfaithfulness to God and covenant-breaking, then let it stand now and for always, unchangeably, that we have "ceased from sin". (1 Pet. 4: 1) No more compromise with the world and its easily besetting sin. "Remember Lot's wife." Only by so doing shall we appear with the righteous saved ones who have a part in the vindication of Jehovah's name and universal domination.

⁴¹ Since such a choice means certain suffering in this old world, what shall we do to endure it with integrity and to overcome the world? The apostle replies: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (1 Pet. 4: 19) Our Creator will take care of our "souls", our life-interests in the New World, but only if we commit these unto him by fearlessly keeping on in well doing, obeying his commandments. If men are permitted to kill our bodies, they cannot harm the soul; and our faithful Creator will recreate or resurrect us from the dead. Fear not the "roaring lion", Satan the Devil, who seeks to devour you by destroying your integrity toward God: "whom with-

³⁷ The time is at hand for what? and what decision concerning the side on which to suffer must now be made and is being made?

³⁸ Why does the situation now call for quick and right decision, and what course would it be foolish for those of God's house to take?

³⁹ Why is it that the "righteous scarcely be saved"?

⁴⁰ Where shall the sinner and the ungodly appear? and what determined course should we therefore take?

⁴¹ To whom should we commit the keeping of our souls, and how, and why?

stand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world," in Nazi Germany and elsewhere.—1 Pet. 5:8, 9, *A. R. V.*

"At most, the suffering is for a little while; for the test of integrity of Jehovah's servants is nearing its end, and the time for the showdown fight over the issue of universal domination is at hand. Courage! Steady! Endure to the end, holding fast your integrity. The called and elect remnant have this sure promise: "And the God of all grace, who called you

unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you." (1 Pet. 5:10, *A. R. V.*) He will also perfect, establish, and strengthen in their integrity all the "other sheep", who faithfully abide as constant companions of the remnant, joyfully sharing the like sufferings with them.

"Showing that they stand for Jehovah's universal domination by his Theocracy under Christ Jesus, they openly join in saying: "To him be the dominion for ever and ever. Amen."—1 Pet. 5:11, *A. R. V.*

42. How long will the suffering yet continue, and what does God effect in Jehovah's witnesses and the "other sheep" by permitting such suffering?

43. How do they express themselves with respect to Jehovah's universal domination?

WIELDING THE "SWORD OF THE SPIRIT"

WE ARE now witnessing a fight both like and foreshadowed by the fight of Judge Jephthah long ago for the freedom of worship to Almighty God by his covenant people. Does that mean that God's covenant people of today, real Christians, must fight? Yes, to be sure, that is the meaning. (Obadiah 1) However, our part in the fight must be strictly in accord with the rules and commandments of the Lord God, and not according to the rules of that wicked one, the Devil. The Christian adheres fully to the rules of the Lord and is always in favor of freedom of speech, that everyone who has a say should be permitted to say so, but let the Lord be the Judge and let those who have the ear to hear the truth hear. The weapon of warfare which Christians are commanded to use, and the only weapon that the Christian properly uses aggressively, is the Word of God, "the sword of the spirit." (Eph. 6:17) Not only is that a weapon of defense, but now it is positively a weapon of offense with which the Christian makes the assault.

At Obadiah 1, the Christian in this day of judgment is commanded to arise against "organized religion", so called, and to use his weapon, the Word of God, with telling effect against the enemy and to do so fearlessly and boldly. (1 John 4:17, 18) Jehovah's witnesses have no desire to do injury to any person because he is a Catholic or is connected with the Catholic organization. In obedience to God's commandment the desire of Jehovah's witnesses is to do good to all persons and to use their best endeavors to help them to see and understand the Bible truth. It seems quite probable that the greater number of the Lord's "other sheep" will come from those within or under the Catholic organization, the "Catholic population" constituting the greatest religious group in "Christendom". Many of the Catholic population are sincere and desire to know the Lord, whether in North America or in Latin America or elsewhere, but they have had little or no opportunity. The Catholic organization, ruled by the Hierarchy of Authority, is entrenched in a stronghold which the Devil has provided. By attacking that stronghold with the "sword of the spirit" the stronghold is greatly weakened. Says the Word of God concerning those who are servants of God and of his kingdom: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down

of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:3-5.

It is the Word of God, "the sword of the spirit," that is now being wielded with telling effect against the stronghold of the Roman Catholic organization which dominates all religious "Christendom", and that religious system is terribly shaken. That stronghold is entrenched lies, behind which lies the workers of iniquity hide, and it is the Word of God that sweeps away that hiding-place of lies and opens the doorway for honest persons to see how they may take their stand on the side of God and find a place of sure habitation. What is the purpose of Jehovah's witnesses in having a part in this fight? It is to declare the name and purpose of the Almighty God, that the people may be warned to flee from the wicked organization of the Devil before God exercises his great power against the workers of wickedness. For this reason Jehovah's faithful witnesses engage in this warfare with real joy, because their work, if faithfully done, results in good to those who love righteousness and also results to the honor and vindication of His holy name.

Jehovah graciously permits his anointed witnesses and their earthly companions to locate and properly identify the enemies. Now, by His grace, they clearly see that the Devil is the arch-enemy; that his chief operative agent in wickedness is his spirit prince Gog, and that with him is a host of wicked spirits who rebelled, following Satan's example, and all of which abide in a place Scripturally called "Magog" (Ezek. 38:1-16; 39:1-6); that for centuries that wicked crowd have preyed upon the human race and ruled the peoples of earth with a cruel hand and scorned everything that is good; that for centuries the Devil has employed religion and religious practitioners to deceive the people and to turn them away from God; that God had not interfered until his due time to interfere, beginning in A.D. 1914; that now is the due time for God to interfere, and he is doing so. He has enthroned his beloved Son, Christ Jesus, and sent him forth to rule and to destroy the wicked, and before the execution of the wicked takes place God commands that His name shall be declared throughout all the earth, and this must be done by His witnesses. Jehovah has selected from the world a "people

for his name" (Acts 15:14), and these constitute his witnesses to declare his name. He sends them forth under the command of the Lord Jesus, and their part in the warfare is to wield his Word, "the sword of the spirit," and to keep on doing it until the work is done. Knowing that the enemy is desperately fighting, no one who is on the Lord's side, truly and sincerely, will be disturbed, regardless of what comes to pass.

The Devil brings into action all his invisible forces, particularly the wicked and rebellious angels, to make war on the witnesses of Jehovah, and then uses his visible instruments, many of whom are insane, to attempt to bring about the destruction of Jehovah's witnesses. (Rev. 12:17) The wicked spirits invade the mind of those who are proud, covetous, ambitious, and who fail to control themselves, and who permit ill-will or hatred and malice to abide in them. Thus invading their minds, the wicked spirits seize such creatures and use them as instruments to make war upon the servants of the Most High God.

Religious leaders, and particularly the "evil servant" class, constitute the "man of sin . . . the son of perdition", that arrogantly assumes a high position and claims that these are mighty ones, and all of those wicked ones fight against God and against God's servant class. The time has come, therefore, when God commands his faithful ones to boldly go forward and to 'arise against organized religion in battle' (Obadiah 1), and all his invisible forces are likewise arrayed in battle against the enemy. All the faithful now will arise and use the sword of the spirit in making a vigorous assault upon the enemy's stronghold, which stronghold is religion. By proclaiming the truth they expose to the people the hypocrisy and duplicity that has been practiced upon them by the Devil and his religious agents, and which enables the people to gain freedom in Christ. The assault now being made upon the enemy is shaking the enemy's stronghold, and soon the Lord will completely demolish that stronghold by and through Christ Jesus. The great battle of Armageddon will bring about the destruction of wickedness and the honor of God's holy name.

This is not a sham battle, but is a real fight; and the children of God now on earth engaging in this war must have on the warrior's armor. It must be an armor furnished by the Lord. The apostle uses the armor of an earthly warrior as a symbol of the armor which the Lord has prepared for those that love and serve him. Seeing that we are engaged in this warfare, the admonition given to us is: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13) Having taken our stand on the side of God and his kingdom, now let us stand firm and quit ourselves like men fully matured in Christ Jesus. In order that those who have taken their stand on the Lord's side may remain firm and maintain their integrity and engage successfully in this fight, performing the part assigned to them, the apostle tells them what they must do: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." (Eph. 6:14) The girdle around the loins symbolically says: 'I am a servant of the Almighty God and Christ Jesus, and my girdle of servitude is that of the truth.' In the breast is situate the heart, and the breastplate of righteousness

means the proper keeping or shielding of the heart. Therefore the admonition is, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Those who stand firm now must see to it that they are unselfish, that their motive is pure toward God and toward man; otherwise they cannot stand.

God's warriors, that is to say, his witnesses now on the earth engaged in this warfare, were foreshadowed by Gideon's army. These soldiers of the Lord must be on their feet and on the march; therefore the admonition: "And your feet shod with the preparation of the gospel of peace" (Eph. 6:15) Peace must now be the condition among God's people. If there is strife, faultfinding, backbiting or fighting in the company, that is evidence that the demons are exercising influence over some of the company, and those who are causing the strife are going to lose out unless they quickly amend their course of action. This is the time of unity in Christ, when all must stand firmly united together. (Eph. 4:13) They must all present a solid, united front, fighting shoulder to shoulder, against the enemy and for the common cause of righteousness. (Phil. 1:27, 28) Let everyone who is of the temple class see to it that he abides entirely in peace with his brethren; otherwise he will not remain in the temple. Those who do not dwell in peace are certain to be cast out. Now is the time when the words of God's prophet apply specifically to those who, by his grace, have been brought into the temple or house of the Lord, namely: "I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem. Jerusalem [God's organization of enduring peace] is builded as a city that is compact together."—Ps. 122:1-3.

It is the time of judgment, when the great antitypical David is on the throne of judgment and when those of the "house of the Lord" class are admonished to pray: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD our God I will seek thy good." (Ps. 122:6-9) It is the love of Christ that holds them together and enables them to march forward in one solid mass against the enemy.

The fiery darts of the enemy are striking from every direction. To prevent them from piercing the armor of Jehovah's witnesses these faithful ones must have a shield, and that shield is faith: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Eph. 6:16.

The importance of this part of the armor is emphasized. To have faith, one must fully believe in and trust Jehovah God and his Word and follow and obey God's commandments, as Jesus always does. To have faith, one must have a knowledge of God's Word, and an understanding mind, and then confidently rely upon his Word and refuse to be disturbed or turned aside by any teaching or theory of man. Having engaged in the fight under the command and banner of the Lord, these must remain true, firm and faithful unto death. The faithful know that, regardless of what the enemy may do against them, no harm can come to those who abide in the Lord and remain faithfully and joyfully in the service to the last. Against such the darts of the

wicked are harmless, because they cannot pierce the breastplate of righteousness, a pure, unselfish heart.

In order to have faith and abide in faith and faithful, one must have a knowledge and understanding of the Word and of one's relationship to the Lord. Therefore the admonition: "And take the helmet of salvation." Salvation depends upon one's understanding and relying upon the Lord, and not upon any object or thing. The helmet symbolically represents the head or mind, which must feed upon the Word of God. Some foolishly conclude that they learned the truth years ago and do not need to study the Word of God in these days. Such are almost certain to fail. God reveals his truth in his own due time, as his people need it. He is now unfolding his prophecies, that his people on earth may have greater comfort and strengthened hope. (Rom. 15:4) Such revealed truths must be carefully studied, that we may have an intellectual conception of the same. This enables us to have a proper understanding of our right relationship to God and to his King. The WATCH TOWER SOCIETY, by the Lord's grace, publishes the truth. All its publications should be studied in connection with God's Word, because it is the Bible, His Word, that proves whether or not we are pursuing the right course. Theories of men are of no value, but, on the contrary, such theories

make the Word of God of no effect. God's people not only must avoid religion and all teachings based upon the traditions of men, but must fight against it now and proclaim the truth, that others may have an opportunity to learn it and flee to the Most High God and his King. God provides the Watch Tower publications for those who love him, and these, together with the Bible, upon which such publications are based, point out the right way for Christ's followers to go. By this means the Lord enables us to now identify and locate our enemies, to meet them in successful combat.

The only weapon that God's faithful representatives on earth are commanded to use, and must use, is "the sword of the spirit, which is the word of God". How can one properly use that weapon unless he familiarizes himself first with the weapon? He must study the Word of God and then be diligent to obey what it says. That Word contains the commandments of Jehovah God and the Lord Jesus Christ, the Great Prophet, who now must be obeyed by those who are in his house and in his organization.—Acts 3:21-23.

The fight is on. The victory is certain for God's great Field Marshal, Christ Jesus. Those who are with him in the fight shall share with him in his victory and in the vindication of Jehovah's name.

MELCHIZEDEK, PRIEST AND KING

FIRST mention in the Bible of a man's being a priest is made in Genesis the fourteenth chapter. This man, Melchizedek, is also there identified as a king, the first king recognized as such by Jehovah. Though he filled the offices of both priest and king at the same time, Melchizedek's rule or government was not a union of religion and state. Hence it set no precedent for such unholy alliances. Melchizedek was not a priest of religion, but of the Most High God. He was the first king by divine right, and was so ordained by God himself, and not by some religionist pretending to be Christ's vicar and claiming divine power to seat and unseat temporal rulers. Why did the Lord establish Melchizedek in this dual office of priest and king, and cause record thereof to be made? To foreshadow a similar though greater Officeholder to come, and to instruct His covenant people in these last days concerning this Greater Melchizedek.—1 Cor. 10:11; Rom. 15:4.

The appearance of Melchizedek in the Divine Record is abrupt and his part in the events there recorded is brief; but his share in the proceedings is significant and the very lack of information concerning him and his origin is prophetic. Note the events leading up to Melchizedek's appearance, which occurred about nineteen centuries before the birth of Jesus: Four heathen kings had united in war against five others, including those of Sodom and Gomorrah. The four were victorious. They ransacked the cities of Sodom and Gomorrah, and, along with much spoil, carried away captive Abraham's nephew Lot. On hearing this, Abraham, who dwelt in the plain of Mamre in Hebron, armed his servants and gave pursuit. At Hobah he defeated the four kings, rescued his nephew, and brought back the stolen goods. It was on this return journey from a victorious fight on behalf of a fellow servant of Jehovah that Mel-

chizedek appeared. Three verses give the account: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen. 14:18-20

As to the identity and ancestry of Melchizedek there is much conjecture. It seems reasonable, however, in view of his privileges of service and relationship with Jehovah, that he would be of the line of Shem, the son of Noah that was specially blessed. It is even probable that Shem was Melchizedek, he being yet alive at the time. Another point on which Bible scholars differ is the location of Salem. The Jewish historian, Josephus, and the targums both assert that Salem occupied in Abraham's time the ground on which afterwards stood Jerusalem. Abraham, in returning from the battle site, Hobah, to Hebron, would take a route passing by the place later occupied by Jerusalem. Further evidence in support of the above opinion is that Jerusalem is referred to as Salem in Psalm 76:2. However, the identity of Melchizedek and the exact location of Salem are not the vital points of the drama, else Jehovah would have made them clear. Rather the important things are given in the brief Genesis account: Melchizedek was a priest of God and a king; he blessed Abraham and provided for his refreshment; he blessed, or praised, Jehovah God as the one who gave Abraham the victory in battle; and Abraham gave tithes to Melchizedek, thus recognizing him as God's priestly representative. Let the prophetic significance of these matters now be considered.

Psalm 110, verse 4, identifies the one prefigured by Melchizedek, wherein Jehovah says to Christ Jesus, "Thou art

a priest for ever after the order of Melchizedek." A priest is one who serves for another in an official capacity as principal officer. The Logos was "priest of the most high God" in the creative work, serving as Jehovah's Chief Executive Officer. He serves in that capacity now, and will forevermore. Paul refers to Christ as the "High Priest of our profession". (Heb. 3:1) This could not mean that he literally held such position in the Levitical priesthood. Those high priests were such by right of birth, their fathers being priests before them. Occupancy of that office was by succession. Each one so serving had a beginning of office and an ending thereof. (Heb. 7:23) The Levitical priesthood itself ended at the time of Christ's first advent and the replacement of the law covenant by the new covenant. Christ Jesus did not meet such requirements for the Levitical priesthood. He was of the royal tribe of Judah, not Levi. His earthly parent Joseph was no priest. Hence it is seen that his priesthood is of an order different from the Aaronic. It was "after the order of Melchizedek".—Heb. 5:6; 6:20.

The apostle Paul identifies Christ Jesus as the Greater Melchizedek, and concerning Melchizedek says: "Without father, without mother, without descent [pedigree, *margin*], having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." (Heb. 7:3) There is no record of the birth or ancestry of Melchizedek, nor of his death. Likewise there is no record of the time of creation of the Logos, and at the time of the resurrection of Christ Jesus after his death on the tree he was given immortality. (Prov. 8:22-30, John 5:26) Hence, to the rest of creation he is without "beginning of days", and will never come to an "end of life". He "abideth a priest continually". As High Priest of the unending royal priesthood he had no predecessor, nor will he have a successor in office.—Heb. 7:24, *Am. Rev. Ver.*, margin.

The pre-eminence of Christ's priestly office over that of the sons of Levi is shown in the prophetic drama. The record in Genesis states, "And he [Abram] gave him [Melchizedek] tithes of all." The priestly Levites, who were accustomed to receive tithes, in effect paid tithes to Melchizedek, being yet in the loins of Abraham. Paul so argues, at Hebrews 7:9, 10: "Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him."

At the time of meeting Abraham, Melchizedek "brought forth bread and wine" and blessed him (Gen. 14:18, 19) In this Jehovah God foretold the coming of a Mighty One who would fill the office of Priest of the Most High God and who would minister life-giving portions to the peoples of the earth. Christ Jesus fulfills completely this part of the prophecy and is God's High Priest and Chief Executive Officer for ever, and he gave that which will bring and sustain life. (Rom. 6:23) He also dispenses the spiritual food to his footstep followers and all persons of good-will, which food refreshes and strengthens them in these times of dire stress.

The record concerning Melchizedek shows that he was a king as well as a priest, and that he held both offices at the same time. As king, he ruled by divine right and approval, was a servant of God, and gave Jehovah credit for victories gained in righteous warfare. (Gen. 14:20)

Although Melchizedek lived in the vicinity of the king of Babel he was not subject to him or any other contemporary monarch. He was separate and distinct from them. They were enthroned by the god of this world, the Devil, received their power from him, and were directed by him and his demon associates. In contrast thereto, Melchizedek received his power and authority from Jehovah God and followed His direction. His kingship was provided as a picture foreshadowing the time coming when Jehovah would rule all earth's affairs through a King of His anointing, and which Kingdom would not be any part of Satan's organization. That Melchizedek's reign was by divine right is proved by the willingness of Abraham, the friend of God and not of the world, to pay homage to him. Melchizedek's righteousness was testified to by Paul, at Hebrews 7:4: "Consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils." The meaning of his name and of "Salem" further prove his uprightness, and are of prophetic import. The Scriptures give the definitions: "Melchisedec . . . being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."—Heb. 7:1, 2.

Just as Christ Jesus fulfills the office of Priest of the Most High God, as typified by Melchizedek, so He is the greater 'King of righteousness and peace'. He is called "The Prince of Peace", and of the peace of his rule there shall be no end. (Isa. 9:6, 7) The King of Righteousness, Christ Jesus, comes from the tribe of kings, that is, Judah. (Gen. 49:10) By divine right he will rule the New World, being "fore-ordained before the foundation of the [new] world" as its King, and anointed as such by Jehovah. (1 Pet. 1:20; Matt. 3:16, 17) He had no predecessor in his kingly office, he will have no successor. The New World and his kingship thereof, like his priesthood, are without end. (Eph. 3:21) As God's Vindicator-King he will destroy the great peace-disturber, Satan, and his entire organization, at Armageddon. Like Melchizedek, He will give Jehovah credit for the Armageddon victory, and endless peace shall follow thereafter.

Thus are apparent the striking similarities between Melchizedek and Christ Jesus, the type and antitype. Both were "called of God" to their priesthoods. (Heb. 5:10) The Greater Melchizedek, as it was in the type, has a priesthood superior to the Levitical; he holds simultaneously the offices of priest and king, both unlimited by time and in which he has neither predecessor nor successor, he has similar titles denoting the peace and righteousness of his reign.

Understanding these things, then, what should the peoples of earth now do to honor the Greater Melchizedek and live under the rule of this King of Righteousness? Do as did Abraham in the type: offer tithes unto the divinely appointed King and Priest of the Most High God; which means to render a full measure of loyalty and service to The Theocracy. (Mal. 3:10) As even the patriarch Abraham, God's friend and the one in whose seed all families of the earth are to be blessed, paid homage to Melchizedek, so now everyone who will gain life in the New World, from the least to the greatest, must render obeisance to Jehovah's King and High Priest, the Greater Melchizedek.—Phil. 2:9-11.

FIELD EXPERIENCES

ASKING THE WAY (OXFORD, ENGLAND)

"In these days of increasing persecution upon the Lord's faithful ones it is a great joy and comfort to hear of people of good-will seeking knowledge and righteousness. I trust that the following extracts from a letter or two I have received from a girl in the WAAF (Women's Auxiliary Air Force) may be of encouragement to you who are striving so diligently to enable us to continue in the field service as long as it is possible. In the first letter she says: 'I feel I must write to you both, as you are the only ones who would understand. I have been reading the Bible at Revelation 21, and I am afraid. I would like to read some of your books. Perhaps you would be the best judge as to which to send.' Then in the next letter: 'Thank you both very much for the books and the welcome letter. Since I have received them, I have found several girls interested and who want to read them when I have finished them, so I am sure you will not mind my lending them. I must say you have both given me confidence, and I will try my hardest to learn and understand and maybe one day I will be like yourselves and pass it on to others. There is a Watchtower place here somewhere. Do you think I should call there sometime?'"

IN DERBYSHIRE PEAK DISTRICT (ENGLAND)

"I would like to state the wonderful blessings of Jehovah's guidance and the remarkable experiences of his leadings to find the people of good-will among the scattered and isolated parts. The farmsteads are scattered among the high hills and valleys and especially in this rocky countryside. I saw a farmstead in the distance. In order to reach it, I had to go very deep into a valley and then climb a very steep hill. I was very tired when reaching the farm after wheeling my cycle along a rugged path. After sitting down for a short rest and a snack, I decided to make the call. The daughter came to the door in answer to my knock, and she immediately called her father, who invited me in. On explaining the message, he wanted to hear the phonograph recording 'Prince of Peace'. He asked various questions and wanted to know if it was anything to do with a book he had read many years ago entitled 'Millions Now Living Will Never Die'. I told him that it was and mentioned that that was the book I had first read myself. On introducing *The Watchtower*, he decided to subscribe, taking *Salvation* and *Children* in addition. Later I called back, at the same time taking further recordings. We had a model Bible study together, after which he mentioned that at seventeen years of age he used to distribute 'New Testaments' to the foreign crowd at Liverpool docks, and had been an open-air preacher. His wife was also very interested. She mentioned she knew a Mrs. M——, who had recently lost her month-old baby. I decided to call on this lady, as she was on my back-call list for following up, as my partner had recently taken a *Watchtower* subscription from her. I called, and did my best to comfort her with some of the precious truths of the Scriptures. I was glad to hear her mention that these sorrows were to test our faith; also that she had taken the *Watchtower* subscription for her mother's sake, who had lent her *The Harp of God* to read many years ago. This final gathering is a grand work of comforting. I have called on many in these scat-

tered parts and played the lectures to those who are blind and paralyzed, and to many with broken limbs caused through the severe winters. I rejoice in this work."

PREJUDICE BREAKING DOWN (OHIO)

"I was working a boarding-house section in Campbell, in house-to-house work. Being an industrial city, it has many boarding-houses, which are large enough to be hotels. In some of them there is a lunchroom and an adjacent recreation room for the men off shift. In this case I approached the proprietor and asked his permission to play the phonograph, which he granted. At the end of the record he expressed his liking the message, and then, addressing the thirty-odd men in the place, said, 'Men, this man is one of Jehovah's witnesses and could explain to us some of the things we were arguing about a little while ago.' The men agreed, and I got set, took my Bible and gave a 45-minute lecture on Jehovah's witnesses, beginning with Abel and down the line, and now with the last ones taken out to give a final witness, showing their methods of work, the wherefores and whys, their equipment, zealously plugging the literature. The room was so quiet you could hear a pin drop. At the end I was approached by the proprietor, who said: 'I am not rich, but have done well lately and would like to give you this bill [which, by the way, was a brand-new \$20 bill] and have you give these boys some of those wonderful books you so eloquently described.' I asked him to have two of the boys come along to our hall, where I have a stock. I gave them 80 bound books and arranged for another lecture and meeting. Last Friday I returned and had 35 present, where I played the series *Comfort*, and then had a study about it. The men involved speak Ukrainian, Russian, Polish, Slovak, Slovenian, Hungarian, Swedish, and Italian."

LATIN AMERICANS AWAKENING (NEW MEXICO)

"Working our new special assignment in two Spanish-settled towns, we proceeded quickly to cover every home, placing as much literature as possible, knowing that when *papa* got information that we were in town he'd warn his 'flock' not to take the literature. This resulted in a large placement in both towns that we worked in 15 days. This stirred up *papa* to even go to the people and offer them 25¢ for each book. However, the majority declined. A good-will girl told me about the nuns' asking the children in school, 'How many here have those Jehovah books?' whereupon almost all the children raised their hand, 'be sure that you burn them tonight!' 'But they won't burn them, continued the girl; 'some of my girl friends say that "Purgatory and hell-fire" are so awful, which the nuns teach, that reading *Children* makes us love God instead of having such awful fear. They love to read about David, and how this earth is going to be a paradise with all kinds of animals for pets.' Upon entering one home, there must have been 30 pictures of 'saints' hanging on the walls. I received a most pleasant surprise when the lady said: 'That record was very good. I believe you're right about Purgatory's being a racket, and that the pope is aiding dictators.' She borrowed the money from a neighbor and took 4 books. Without doubt there are among the Spanish a few sheep who will eventually serve Jehovah instead of idols."