

The WATCHTOWER

SEPTEMBER 15, 1951

Semimonthly

THE BIGGEST OPTIMISTS

CONFIDENTLY FACING THE END

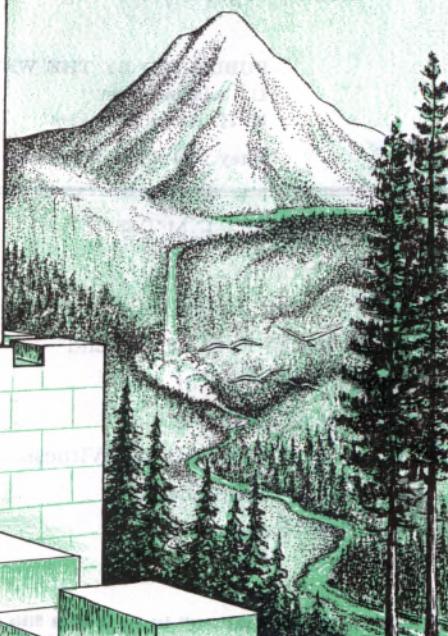
WHAT TO DO IN THE FACE OF THE END

IDENTIFYING "THE ISRAEL OF GOD"

TRUE ISRAEL NOW RESTORED

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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N. H. KNORR, President GRANT SUITER, Secretary

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

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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	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

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

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Announcing
JEHOVAH'S
KINGDOM

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No. 18

THE BIGGEST OPTIMISTS

"But the complete end of all things has drawn close."—1 Pet. 4:7, NW.

JEHOVAH is the biggest optimist in the universe, and his inspired Book, the Holy Bible, rings with optimism from the opening of Genesis to the close of Revelation. His witnesses, who have run a continuous course for the past six thousand years, are the biggest optimists on earth in this last half of the twentieth century.

² "Ah," says some objector, "but you people are preaching the most pessimistic message on earth. For the past seventy years in particular you have been preaching the end of the world. What could be more gloomy and pessimistic than that? And as a natural result you don't join in with the world in its efforts to hold together and in its humanitarian efforts to improve the material and social lot of the people. What right have you to speak of yourselves as being the biggest optimists?"

³ We have every right. Today, with more earnestness than ever, we take up the words of the Christian apostle Peter: "But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7, NW) But the acceptance of the fact that the end of all things has drawn close does not make us feel that there is nothing to live for any more. It does not make us lose all interest in living and make us retire from contact with human society and go into a hermit's hut or a religious monastery and loaf around and do nothing

but pray. Actually it makes us appreciate that we have everything to live for, yes, every inducement to live. For our expecting this old world to end soon means we are looking for a new world to begin with the most wonderful opportunities for living. It is not a false, baseless optimism, but is based on God's own Word.

⁴ Men of this world are really the ones expressing pessimism, offering nothing hopeful to look forward to. Greatly sobered by the terrible possibilities, they make world-wide recommendations on what to do to prevent the worst. Under the heading "Atomic Scientists Back World Union", a newspaper article dated Los Alamos, New Mexico, April 28, said: "A strong movement for world government exists in this community where atomic weapons are manufactured. Many scientists at the Government's research laboratory assert that what they are doing may mean the end of civilization as it is known today unless a way is found to control atomic weapons and prevent war. . . . Many scientists here agree that world government is essential to atomic control, but differ as to the best method of achieving it."—*New York Times*, April 29, 1951.

⁵ In view of the need for underground shelters many men of the world who do not understand the Bible expect that, as a result of the use of atomic weapons and other deadly means of mass destruction,

humanity will be reduced to the level of the cave man, a great setback in civilization, indeed. Yet the science of war takes the command position in human thought all over the world. The effect is to stifle ambition in the hearts of countless multitudes. It makes them concerned with living only for the present and getting the most out of it, rightly or wrongly.

⁶ However, the realization that this world is fast approaching its end does not render the witnesses of Jehovah aimless in living and cause them to droop their hands. No; but it spurs them to action, to more intensive activity for God's cause than ever before. Look, they say, at the Devil, who has been cast out of heaven and down to earth since God's kingdom was born in the heavens in 1914. The prophetic vision at Revelation 12:12 says about him: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (NW) Satan

the Devil is driven to action, frenzied by the realization that the end of this world has drawn close and he has but a short time left till the "war of the great day of God the Almighty". So he is out to do all the damage he can on earth, to induce men to become bitter and oppose God, so that when he, the Devil, goes down all humanity will go down with him into destruction. His vicious intent is that, when Jehovah God does gain the victory at Armageddon's battle, He will have none on earth over whom to exercise his universal sovereignty. Now, if that is the effect on the Devil, then no less so the realization of the near end of the Devil's world rouses Jehovah's witnesses to unusual efforts.

⁷ Even religious clergymen in Christendom are compelled to admit that Jehovah's witnesses, despite their conviction of the world's end soon, have more zeal for Christian activity than the clergy and their religious flocks have. They are the biggest optimists on earth today.

C onfidently F acing the E nd

INSTEAD of crawling into a hole like cave men in fear of the world's end, the witnesses of Jehovah have come right out into the open and are most outstanding among the people of all nations. Everywhere because of their fearless witness the men of this system of things are unable to overlook and ignore their activity. Irritated by this activity, they complain that Jehovah's witnesses are active, all right, but they withdraw their active support from the systems of this world, and have no encouraging word of hope to say for

them. On this account they complain that Jehovah's witnesses hate mankind.

⁸ That is a silly conclusion. It is identical with the charge that people of the Roman Empire made against Christians of the first century for refusing to take part in the political, social, recreational and military affairs of this world.

⁹ Scripturally, Jehovah's witnesses are the only ones working for the lasting welfare of mankind on a permanent basis. Why should we support a wicked failure that is threatened now with early collapse? God's infallible Word, the books of

1, 2. Why cannot Jehovah's witnesses be overlooked today, and what complaint is made against them, falsely?

3. Why do they withdraw support from this world, and like whom?

which were completed in the first century, predicted that this world would be a disastrous failure. The present-day results of many centuries of operation prove that this world is a hopeless failure, so vindicating God's Word upon this subject. We today have as much good judgment and common sense as the man Noah did in a former world. Where, we ask, would this race of humanity be today if it had not been for this one man Noah, if he and his family had not withdrawn their support from the antediluvian world and prepared for its end by building a great chest or ark for man and beast to survive in? To this day science has never been able to disprove the global flood of Noah's day, and it cannot explain how mankind came through that cataclysm alive. Only the Bible can explain it satisfactorily, and archaeological findings and widespread legends which show a common origin bear it out.

⁴ Years after man was expelled from the garden of Eden for rebelling against God's law, Adam's first son Cain built a city and called it after the name of his son Enoch. (Gen. 3:1 to 4:17) But in the flood of Noah's day that city and other antediluvian cities (the remains of which have recently been uncovered) passed out of existence, and so did the unoccupied garden of Eden. When Jehovah God warned Noah of the end that faced the world by the global flood, he did not tell Noah and his family to go into the garden of Eden for safety during the Flood. God did not reverse himself and reopen Paradise then, even to these godly descendants from



4. What was to be a means of escape from the Flood—Eden or what?

Adam. By God's decree the garden of Eden was forbidden territory to man then. Its entrance was guarded by glorious cherubim and by the revolving sword of fire. It was no "refuge farm" for even God's servants. So when the Flood came, it over-swept Eden also, and the paradise garden ceased to exist without leaving a trace by which its location can be identified today. Noah and his family were not told to become cave people for their safety. Neither was Noah told to build an interplanetary rocket ship to get away from the earth and to populate some heavenly body. No; but he must stay on earth. Therefore God, knowing that even the garden of Eden would not be a haven of refuge, instructed Noah to build an ark and gave him its dimensions and features. There was not to be any return of man to the paradise of Eden yet.

⁵ Before the flood Noah and his family went in a course different from that of the world. The record at Genesis 6:9 says: "Noah walked with God." Let the people who exist on earth today thank him for that, for they are one and all the descendants of Noah. Let those persons who are informed on the world's end and who are wise imitate their ancient forefather. Like him let them withdraw support from this doomed world and walk with God. It is the only way of walking about which to be optimistic, for it leads to surviving this world's end as it did in Noah's day.

⁶ The politicians, the military heroes, the scientists, the commercial leaders and the sectarian clergy are working for failure

5. What is the only way of walking to be optimistic about now? Why?

6. Unlike Christendom, for what are we working, and why will God back us up?

when they work for this world. We, who take God's word as Noah did, are working for success. Christendom is a failure, but not Christianity which she has failed to apply. Christendom's theology has failed, but not the Bible. We take the Bible as our guide and strive to follow the Christianity it teaches. It is therefore up to us to prove to mankind that the Bible and Christianity have not failed but are alive today and powerful for leading men to real success, to life in perpetual happiness in a safe and sane new world. Almighty God also is interested in proving that his Word the Bible and the faithful imitating of his Son Jesus Christ have not failed and will not fail. So if we are sincerely dedicated to him and his service according to his good purposes, he will back us up in our endeavors to vindicate him and his Word.

⁷ Do not mind being thought queer. The apostle Peter, whose words we use as the subject of our discussion, says that sincere Christians back there in apostolic times were looked on as funny. Yes, and they were talked against, because they simply would not join in with the world then dominated by the Roman Empire. Here are Peter's own written words: "Therefore since Christ suffered in the flesh, you, too, arm yourselves with the same mental disposition, because the person that has suffered in the flesh has desisted from sins, to the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will. For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. Because you do not continue running with

them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead."—1 Pet. 4:1-5, NW.

⁸ This being thought eccentric and queer by this world is nothing over which to feel embarrassed. This being talked about with scorn and reproach is nothing over which to feel bad or to feel condemned. It is something over which to feel grateful to God, because we have the privilege of suffering reproach with Him and his Son. As his Son Jesus said: "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you." (Matt. 5:11, 12, NW) We can imagine the way the people must have talked about the prophet Noah and his family for not indulging in the violence, the fleshly corruption, and the evil imaginations, schemes and hypocritical religion of that final century before the Flood. It was because Noah's course condemned the world. But their evilspeaking and condemning of Noah and his household did not prove these in the wrong, for these survived the flood, but the evilspeakers were flooded out of existence.

WHERE JUDGMENT STRIKES FIRST

⁹ The apostle Peter addressed the Christians to whom he wrote, not as fixtures or parts of this temporary world, but as "temporary residents scattered about". (1 Pet. 1:1, NW) Informed Christians are temporary residents in this world because they

8. How did Jesus say we should feel about it, and how does Noah's outcome agree with that?

9. As being what did Peter address the Christians, and why was a long time till the world's end no excuse for worldliness?

7. How does Peter show we should not mind being thought queer?

know that it is doomed to pass away. Therefore they do not try to settle down in this world and become an integral part of it and share thus in its sins and become condemned with it and share in its destruction. That was the way those Christians of Peter's time felt about it. They were looking for this world to pass away. For this reason they abstained from it and kept themselves without spot from it. Were they foolish in this respect? Can we judge them foolish, seeing as we do the world developments of today? Absolutely not. But, someone will say, the end of the world was then nineteen centuries off. Well, what of that? The big point is that they were not wrong about its going to end, and so they did not want to make themselves part of a condemned world. Even if they had known it was yet nineteen hundred years off, would they have said: "Well, this old world is going to last for nineteen centuries yet, and so, since it will not end in my day, I still have lots of chance to enjoy it, and I'll do so until it comes near time for me to die. Then I'll break off connections with this world and prepare for a death in harmony with God"? No; they knew that to be a friend of this world meant to be a foe of God, and that if anyone loves the world the love of the heavenly Father is not in him.

¹⁰ Those Christians saw things in their true light, and so they were able to judge whether things were truly valuable or worthless. They saw they had spent enough time in the past on the foolish, unprofitable vanities of this old world. They saw that an endless new world of righteousness was coming and they must henceforward prove themselves worthy of living in it, no matter how far off the establishment of it might be. In this way they were setting a proper example for us today. Like them

we should not selfishly think we might as well enjoy the world as long as it stands and take a chance of turning to the standards of the new world just before we die or before this world passes out. Like them we must be wise and realize that we are making a record now for our judgment before God. In order for that judgment to be one which awards us eternal life in the new world, we must live and act accordingly from now on. Let us not fool ourselves. Our responsibility counts from now on. Only by withdrawing our love and support now from this world can we escape from being condemned and executed with it. Let us face the unjust criticism of the world for doing so.

¹¹ It is time to be serious. Peter says: "For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the complete end be of those who are not obedient to the good news of God?"—1 Pet. 4:17, NW.

¹² Nineteen centuries ago, in Peter's time, it was individual Christians who were on judgment, that is to say, making a record on which their future judgment was to be based. But today, in the "time of the end" of this world, not only individual Christians, but also entire religious systems which claim to be the "house of God" are on judgment. It is a more critical time. If judgment deals first with God's house of which we claim to be a part, then we cannot escape the decisions of the divine Judge any more than Christendom can which claims to be the "house of God". If we are not obediently living in harmony with the good news of God's kingdom, what kind of judgment can we expect from God, who is the Judge "able to save and to destroy"? It is hard enough for a righteously inclined Christian to hold onto his

10. How did the early Christians set us a proper example, and in view of coming judgment what must we do now?

11, 12. Why is this a more critical time than in Peter's day as to judgment, and so why do we avoid continuing longer in sin?

integrity in this debased world in order to work out his salvation, and so how about those who offer no Christian resistance but yield to this world and its loose ways just for the pleasures of sin? Peter asks: "If the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?" Yes, where will they? They will find themselves more tightly enslaved by this world through their longer indulgence in sin and hence unable to make a desperate break for liberty at the last moment and to stage a successful comeback before divine judgment is executed.

¹³ Peter's advice, therefore, is given from the right and safe viewpoint when he says: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. But if he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name." (1 Pet. 4:15, 16, NW) Oh, you think, I would never have a fear of suffering as a murderer. Oh, no? Well, are you a brother-hater and do you act mean like one? This brings you no happiness but only suffering and hurt. So how are you suffering and how will God judge you? The way God says at 1 John 3:15: "Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him."—NW.

¹⁴ Maybe you say you do not indulge in stealing other people's material goods and so would never suffer for stealing. But are you stealing a fellow Christian's good name by slander? Or, by your ambitions to shine and be worshiped by your brothers, are you stealing the worship and praise that belong to God, the same as the Serpent did in Eden? Are you always seeking the welfare of your brothers and of God's lost and scattered "other sheep",

or are you selfishly, jealously or resentfully and unforgivingly seeking for the injury of your brothers? Are you curious and interesting yourself in other people's matters more than is right and trying like a busybody to boss and regulate them rather than to manage your own affairs properly and stay by the work God has assigned you to do? Suffering for doing these things will not win you sympathy and approval with God. All such suffering is not Christlike, but shames you.

¹⁵ If, though, you suffer as a Christian, for the sake of Christ's name, then you have nothing to be ashamed of. The suffering Peter talked about above is something meant to make us quit indulging in those unrighteous things. When we suffer as a Christian, however, we must not yield to the purpose of the enemy. We must not quit glorifying God but we must show that those who bear the name Christian are loyal to God and unbreakably committed to serving and praising him. "So, then, also," says Peter, "let those who are suffering in harmony with the will of God keep on commanding their souls to a faithful Creator while they are doing good." (1 Pet. 4:19, NW) Your suffering as a faithful Christian is no mark of God's disapproval but is in harmony with his will. It is part of the cup that the heavenly Father has poured for his children and that they must drink.

¹⁶ Not feeling condemned by God, the suffering Christians can have confidence that he will not shove them away but that they can commend their souls to him for safekeeping. He is the Creator of all souls. If he judges you worth saving to eternal life in the new world, he can re-create you as a soul in the resurrection from the dead. He can thus preserve your right to life

15. If we suffer as a Christian, how must we defeat the purpose of those making us suffer, and why?

16. While doing good, why can we commend our souls to God, and what does this mean for us?

13, 14. How can we suffer as murderers, thieves, evildoers and busybodies, and is such suffering with credit to us?

as a soul for the new world. He does not forget your record of faithful service to him, and he will never deny you what it deserves. "For God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering." (Heb. 6:10, NW) Hence God protects your right to the promised life in the new world. All the while, then, that you are doing good, you can confidently commend your souls to him, knowing that they are in safe hands, and whatever men may do to you they cannot really harm the eternal interests of your souls. How wonderful it will be, when Armageddon strikes for the execution of divine judgment, to be found doing God's will and with our souls fully commended to our faithful Creator! Only in that way may we expect to survive Armageddon.

¹⁷ We can, then, confidently face the early end of this world. We are sure of its ending, just as Noah was sure of the early ending of the ancient world of the ungodly, because Jehovah God had told him so. Yet there is someone to object and say: "Ah, but when Peter said, 'The complete end

17. Why are we confident the end of this world will come early?

of all things has drawn close,' the end was nineteen hundred years away, and how can you be sure that the complete end is not another nineteen centuries away?" Well, Peter's letter, because it was written about seven years before the destruction of Jerusalem in 70 (A.D.), may have induced him somewhat to write that way, but today Christendom is the modern counterpart of unfaithful Jerusalem, and today Christendom is in even worse anguish than Jerusalem was before its end. Because we see fulfilled since 1914 all the features of the sign of the complete end which Jesus described for us in his prophecy, we have every confidence that Peter's words now have their final and complete application. (Matt. 24:3-14) The complete end of all things of this world *has* drawn close, and the time remaining is most precious now.

¹⁸ If this is our confidence, then we must prove we expect the complete end shortly. How can we? By the way we live and act. The proof of our early expectation we are determined to give, in order to show our faith in God and to inspire confidence in others and so induce them to right action.

18. How can we give proof of our early expectation, and why do we give such proof?

What to Do in the Face of the End

SECTARIAN religionists in the past persuaded themselves that the destruction of the sun, moon, stars and earth was at hand, and did many foolish things that brought ridicule upon them and made the subject of the end of the world one that provoked a smile of incredulity or that

was carefully avoided. The things done were foolish because they were not the things which God's Word tells Christians who are facing the real end to do. The subject of the end of the world is not a crazy, crackbrained idea meant for only religious fanatics to snap up, resulting in silly conduct that brings the jeers of the world. The end of the world is scientific.

1. Why is the Bible doctrine of the world's end scientific, and why will Christendom be the first part of it to end?

It does not spell the destruction of God's material universe which he spent measureless time to bring to glorious existence. Since "the heavens declare the glory of God; and the firmament showeth his handiwork", why should he destroy these scientific marvels? He will not do so. Let us rid the doctrine of the end of the world from the silly, unscriptural interpretations which Christendom has attached to it and which have led to unreasonable conduct. The end of the world does not mean the destruction of our globe and of the material creations in the sky. It means the end of Satan the Devil's wicked organization invisible and visible. Christendom has made herself a part of his organization, although she claims to be the "house of God". For this hypocrisy she will receive the severer judgment and will be the first part of this world to end.

² Worldly people think there is nothing to do unless you mix in with this world. They think there is nothing to keep you busy unless you pitch in with the world. They think that to withdraw from being a part of this world means getting away from the people and secluding oneself in a nunnery or a monastery. But what did Noah do while he walked with God? What did he and his family do as they faced the end of the antediluvian world? What did the apostle Peter tell Christians to do because the complete end of all things had drawn close? By consulting the Bible records concerning what the servants of Jehovah God did as they faced a calamity from his hand, we learn what is the sensible and right thing to do as we face the world's end.

³ It is now a truism, at least among Jehovah's witnesses, that Almighty God always serves notice beforehand of a

calamity which he brings upon some or upon all of mankind. That was true of the first global calamity or world calamity. That must and will be true of the impending world calamity, for Jehovah's greatest witness, Jesus Christ, said our days were to be parallel with those of Noah: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man." (Luke 17:26, NW) Jehovah God timed the arrival of the Flood to the very day. He also timed the beginning of the serving of public notice of its coming, timing this far enough in advance to carry out his purpose by the witness given. So, too, now with regard to this great world calamity.

⁴ His causing notice to be served in advance is not just for creating an end-of-the-world scare. He is not one who *scares* converts to his side, nor are the worldly scoffers the ones to yield to such scaring. Those who try to create a scare generally want to cause a sensation and they have an unscriptural explanation of what the calamity is to be. They look for publicity and notoriety and want to induce a lot of excitement and emotionalism. But Jehovah has considerateness in his serving of advance notice, and so the ones who do not take heed can never say they did not have a chance.

⁵ Necessarily those who publish the advance notice of the act of God must be his witnesses. This service is a favor and an honor, and Jehovah would not choose any others than people who are loyal to him and who will speak the word which he lays upon them to speak, no matter who scoffs. He would not choose those who are out of harmony with him and who are ashamed of his Word and who treat it lightly, placing the philosophies, scientific theories, and religious traditions of men ahead of God's Word, and who commit spiritual

2. How do we learn the sensible and right thing to do in the face of the world's end?

3. What does God serve in advance of a calamity from his hand, and how does time figure in here?

4. What is the purpose of serving notice thus in advance?

5. Whom does God choose and not choose to serve notice, and why?

adultery with this world. Psalm 50:16-21 states: "But unto the wicked God saith, What hast thou to do to declare my statutes, and that thou hast taken my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes." (AS) Religious hypocrites can never deceive God, and he would never mistakenly select them for his heralds to announce the approach of the end. He chooses those who walk with him.

⁶ As for saving anybody, Jehovah's first concern is to save his worthy witnesses. The apostle Peter makes a strong point out of this. After telling how Noah and his family were saved through the flood and then righteous Lot was rescued from the destruction of Sodom by fire and brimstone from heaven, Peter comments: "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, especially, however, those who go on after flesh with the desire to defile it and who look down on lordship." (2 Pet. 2:5-10, NW) He also saves those who give heed to this witness and who aid in spreading it to others. This was why the apostle Paul said: "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. 4:16, NW) By this we appreciate more fully how we need to be

6. To be saved from the world calamity what must we be, and how is this fact shown?

one of the witnesses of Jehovah God in order to be saved from the world calamity.

GOD DISCHARGES HIS RESPONSIBILITY

⁷ There must be something other than mere religious emotionalism and fanaticism behind it when Jehovah's witnesses persist in going to the people in their home territories over and over again and also spread their preaching work out to as many lands as they can reach, proclaiming their message now in more than ninety languages and dialects and in one hundred and fifteen lands, and this in the face of great hostility, religious persecution and political oppression. Yes, they are ridiculed. But that means nothing, for Jesus Christ himself was ridiculed and misrepresented and he forewarned us that his followers would be treated that way too. So the intensive witness that this comparatively small band persists in giving must be the effect of some valid cause, for the witness has not been spread by fire and sword as Mohammedanism has done nor has it curried political favor and enjoyed political protection. The Almighty God and his spirit must be behind it, for these witnesses appeal to God's Word for their message, not to just mere portions and partial selections from the Bible but to *all* of it as one harmonious whole. The valid cause behind their irrepressible witness is the fact that Jehovah's kingdom has been born in the heavens and his Son has been enthroned as acting King and the end of Satan's world in a global calamity is at hand. Jehovah's witnesses can prove this by fact and by prophecies that have come true.

⁸ In this time of world crisis God is at work in the earth before he performs the

7. What must be behind the far-reaching, persistent activities of Jehovah's witnesses as the cause therefor?

8. How did God tell Amos there would be certain causes for certain effects, and so what is the cause for serving notice now?

terrific act of God which he has foretold. He tells us there must be adequate causes for certain observable effects. He also tells us he would keep his witnesses informed of his purposes and of his coming act. Through his prophet, therefore, the Lord God Jehovah long ago said: "Do two men walk together, unless they have made an appointment? Does a lion roar in the forest, when he has no prey? Does a young lion send forth his voice from his lair, unless he has seized something? Does a bird fall to the ground, when there is no snare for it? Does a trap spring from the ground, when it has taken nothing at all? If a trumpet be blown in a city, do the people not tremble? If there be disaster in a city, has not the LORD caused it? Surely, he will do nothing, the Lord GOD, except he reveal his purpose to his servants the prophets. When the lion roars, who does not fear? When the Lord GOD speaks, who will not prophesy?" (Amos 3:3-8, AT) Since Jehovah God long ago spoke by his recorded Word foretelling the world calamity, and since he now makes this recorded Word of prophecy talk through fulfillment of the prophecy which marks the "time of the end", how can Jehovah's witnesses do otherwise than prophesy? They cannot do otherwise. And they are not doing otherwise than prophesy, let the doomed world like it or not. Hence the certain end of the world is the valid reason for giving preliminary witness about it now.

⁹ The end of the world is for a good reason. It is for the purpose of vindicating the universal sovereignty of the Most High God, by obliterating the Devil's entire organization, and not for burning up the literal earth. Jehovah God is not interested in just wiping off every creature from this earth and reducing it to an uninhabited

cinder. He did not make it for that purpose, and he did not change his purpose about the ultimate destiny of this earth when man sinned in the paradise of Eden. His purpose still remains as originally. It will be vindicated when his kingdom brings to ruin those who ruin the earth and transforms the whole earth into a paradise for perfected obedient mankind to inhabit. Since Jehovah takes the responsibility for bringing the destructive catastrophe upon Satan's world, he obligates himself to serve advance notice of it, to explain the just cause for which he brings the destruction and to tell how the heedful ones may escape. Those who are part of this world and who walk with it in friendship and in compromise could never be looked to to be the ones sent by God to notify the world of its end. That is why the people of Christendom need never look to their clergy to give them accurate information on the end of this world. Rather they should expect the clergy to keep the people in ignorance of it.

¹⁰ Jehovah must set himself right, not only before men, but also before angels. That means holy angels as well as hostile ones, Satan's demons. Although a world ended in Noah's day, yet Jehovah God did not send Noah to serve notice upon Satan the Devil to inform him that that wicked one was then to be destroyed. Now, however, God Almighty is causing a most unusual message to be delivered. Most unusual in what way? In that it serves notice upon Satan and all his demons that they too are to be destroyed at the end of this world. At the climax of its fiery end they are to be seized, bound and cast into the abyss, away from all human contact as well as away from the holy angels. Already since 1914 they have been ejected

9. (a) What is the reason for the world's end? (b) Who need not be looked to for right information about its end, and why?

10. Why is the notice Jehovah's witnesses serve now most unusual, and hence who fight and rage against it?

from heaven because of the birth of God's kingdom, but that was only a preliminary notice of what is further due at Armageddon. When ejected from heaven, they were abased only down to this earth and allowed to carry on here. But at Armageddon they will be cast still lower, into the great abyss to be held in solitary confinement there for a thousand years. Their pride keenly hurt, they object to being reminded of this now by the preaching of Jehovah's witnesses. Neither do they want people on earth to be told about it. That is why they fight against the proclamation made by Jehovah's witnesses. Satan now rages against them like a lion cornered in his lair.

¹¹ So there is good reason for the time allowance which God has granted since 1914. It is not just to let human suffering take place on a scale greater than ever before or more flagrant wickedness to be carried on. Not that! But it is in order to discharge God's responsibility to serve final notice and in order to send his chosen witnesses with a final warning in this "time of the end". So this is a period of God's undeserved kindness, allowing people of good will who are in danger to take advantage of God's patience and mercy. They are thus given a fair opportunity to act and work for their own salvation by God's means, and not by human means. They should never presume upon God's patience and think he is slow and they may linger a little longer with the world and enjoy more of it before making a last-minute break for safety under God's organization. There is now no time to lose, and we should all take the viewpoint that Peter said to take: "Consider the patience of our Lord as salvation." (2 Pet. 3:15, NW; Rev. 12:13-17) So work for salvation.

11. What merciful reason is there for God's time allowance since 1914?

LIFE-SAVING DEEDS

¹² In discussing the world's end Peter mentions Noah in both of his letters to the Christian congregation. So, briefly, what did Noah do in the face of the end of the antediluvian world? He and his sons were already married, but they did not build themselves permanent homes on the earth. They did not engage in the general building, planting, feeding and drinking, marrying and giving in marriage. At God's command they built themselves a big chest, an ark the size of a great ship. Building such a boat high upon land without waterways or skids to launch it onto the waters was unusual. They used this strange building program as an occasion for giving a witness concerning the coming act of God. By building something different from the world, they showed they believed what God had told Noah. Noah took the lead in preaching the world's end, but he preached the *right* explanation of it. He did not expect to go to heaven at its end, but expected to stay right here on this earth, even if it did get very rain-soaked. Noah, therefore, could not have preached the destruction of the earth; no more than Jehovah's witnesses today preach such. Besides the world's destruction, Noah preached righteousness. Over six hundred years before this, Noah's great-grandfather Enoch had preached about God's coming day of judgment, and Noah took up Enoch's message. In fact, Noah wrote a document containing a brief account of Enoch's life and its unusual finish.—Jude 14, 15; Gen. 5:3 to 6:9.

¹³ In harmony with his message of righteousness, Noah carried on Jehovah's worship with his family. This accounts for it that the first thing he did when he emerged from the ark after the Flood was to build an altar to Jehovah and restore

12, 13. In face of the ancient world's end, what did Noah do?

his clean worship on the dry land. In love of animal life he provided safe quarters for specimens of all the land animals and birds in the ark. This was why he was instructed to build the ark so large. More animals lived through the Flood than humans. God cares for man and beast.

¹⁴ So, then, was Noah left idle, trusting to God to make every provision for saving him through the deluge? No. He had plenty to do in the face of the Flood. He was most active with building and preaching and witnessing according to God's commands. Was he an old pessimist, as the antediluvians called him? Yes, as far as that ungodly world was concerned. But could he have any grounds for optimism too? Yes, he could; and the big ark that he built was the tangible, visible expression of his immense optimism for mankind's future and for God's clean worship in the earth.

¹⁵ Was Noah really scientific in his views and preaching? He was, although he was thought to be the queerest crank of the times. His science and weather predictions were the only ones right against the religious and scientific theories of people who scoffed at him. None of the people living today are the descendants of those scoffers. They have descended from Noah. Noah's walking with God and carrying out his commands and instructions resulted in saving him and his family and in thus perpetuating the human family to this day. At least Jehovah's witnesses thank Noah for that. They think his example is the most scientific, and that to follow it in this "time of the end" of the postdiluvian world guarantees life. Like Noah and his family, Jehovah's witnesses of today are interested in perpetuating the human fam-

ily beyond the cataclysm of Armageddon. In harmony with this they are imitating Noah's example of faith and are bringing in droves of God's "other sheep" under his theocratic organization in the face of the approaching world's end.

¹⁶ Peter, in his letters, stressed the end of this world so much and referred to Noah's days for fine illustrations. What, then, does Peter say Christians should do now in view of the impending "end of all things", the end of all the worldly things he had been discussing? Let us briefly examine them and determine whether he advised anything unreasonable, emotional, frantic.

¹⁷ Christendom's evangelists try to work people up into an emotional frenzy in order to induce them to join the sectarian religious systems as the means of salvation. But Peter advises us: "Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7, NW) The world thinks we are unsound in mind for now applying Peter's words that the complete end of all things has drawn close, but the worldlings are the ones who are mentally unsound. Unscripturally and unscientifically Christendom teaches the end of the world to mean fiery destruction for our earth and all the material creation. But Jehovah God has given us the spirit of soundness of mind. So we declare his promise that the earth will survive Armageddon and that God's will is to be done here in converting the entire globe into a paradise. Armageddon survivors and those resurrected from the graves may prove themselves worthy to inhabit it forevermore. So in the face of the end we do not lose our mental balance, but we act consistent with our belief and use our time in God's way.

14. Was Noah a pessimist? How did he show himself an optimist?

15. How was Noah scientific in his views and preaching, and how are we today also interested in perpetuating human life?

16. Why do we examine Peter's writings to learn what to do?

17. What does Peter advise us to be mentally? How do we do this?

¹⁸ Besides keeping a sound mind by studying and applying God's Word, we need to pray to him. We need to keep vigilant to do this, both privately and in company with our brothers. Prayer makes our appreciation of our relation with our heavenly Father and Deliverer stronger. It keeps us in communication with him. We have a real fight on our hands, not against blood and flesh with carnal arms, but against superhuman enemies, the wicked spirits in the invisible realms who have now been abased to this earth. Our personal armor is the complete spiritual outfit which God has provided for us. As we fight against these spiritual hosts with this complete suit of armor on, we need to keep awake, alert to pray and to appeal for heavenly aid. We cannot get along without prayer. It really has an effect if we pray with faith and earnestness, in harmony with God's will. We need to pray for boldness to preach God's Word and deliver the witness, in favorable season, in troublesome season. We are privileged to pray, not for ourselves only, but for all our brothers throughout the earth, that they may zealously carry out their obligations as Jehovah's witnesses in these closing years of this old world and may keep their integrity and gain life with us.

EXPRESSIONS OF LOVE

¹⁹ More than ever, now, the abased Devil is breeding hate throughout the world, hatred of God and hatred of fellow man. Hence, in view of the end, says Peter, "above all things, have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:8, NW) We have to stick together as Noah's family did before the flood. We have to love God's organization and to love those who are members of his theocratic organization or who

18. Why do we need to watch and pray, and for what?
19. What quality must we cultivate intensely now, and why? In order to cover what is it needed?

are sheltered under it. Love is the perfect bond of union for us. We must exercise it in imitation of God and must resist the hate-breeding infection of this selfish world. None of us are perfect yet, even though we are so near the new world of righteousness. Hence unintentionally, through weakness and imperfection, we are going to commit sins against one another. These we must forgive and cover over, and love alone will help us to do this. Satan's world will never destroy this love from among God's organization, but love will live through Armageddon and on into the new world. The old world will be destroyed for its selfishness. So we avoid selfishness.

²⁰ "Be hospitable to one another without grumbling," Peter's advice continues. For such hospitality there is great need in view of the emergencies, privations and hard conditions of this day. So we can open our homes for conducting home Bible studies and for holding local public Bible lectures. We can entertain Bible conventioners and pioneers whom we can assist this way in actively serving God in the witness work afield. We can engage in relief work to help our brothers in lands that have suffered from war, dictatorships and persecution of God's people by totalitarian rulers with concentration camps. (1 Pet. 4:9, NW) That we may get the benefit from doing this, we must do it ungrudgingly.

²¹ Then, too, we must keep busy in up-building our brothers with all the spiritual resources we have at our command. Says Peter: "In proportion as each one has received a gift, use it in ministering to one another as the right kind of stewards over God's undeserved kindness which is expressed in various ways." Remember that

20. How can we be hospitable and also get true benefit from it?

21. How must we use the spiritual resources at our command?

any gift with which God has endowed you or which he has helped you to cultivate is to be put to use, especially now in the "time of the end", when it is so urgently needed. Use all your abilities and talents, depending upon the strength that God supplies, in nothing looking for praise and adulation for yourself but turning all the credit and thanksgiving and praise to God for his glory. Show that his undeserved kindness has not been wasted on you.

—1 Pet. 4:10, 11, NW.

FINISHING OUR TRAINING

²² As a mark of this time of the end, human suffering has been intensified and Satan and his demons, bitter through their abasement and confinement to this earth, are waging warfare as never before against the witnesses of Jehovah. As we confidently face the end, here, then, is what Peter says we must do about the great trial upon us: "Beloved ones, do not be puzzled at the burning among you which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory." We have enlightenment from God through his Word and theocratic organization. So we have no reason now to be puzzled.

²³ We understand that the chief issue involved is the vindication of Jehovah's rightful sovereignty over all creation. It is a favor from God to us to endure the fiery trial of our faith, not mournfully and gloomily, but joyfully. Having joy over why we are suffering strengthens us to keep our integrity under test. We are sharers, not just in the common sufferings of mankind, but in the sufferings of the

Christ. This suffering must precede the glory of living in the new world, after Christ fully reveals himself at Armageddon. Through all the suffering, let us keep sound in mind and keep God's spirit upon us. "If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you." You may not have outward glory upon you now, but God's spirit upon you now is a "spirit of glory", the guarantee of glory to come in reward for the present suffering. Be sympathetic with your brothers who are suffering elsewhere. Set a good example yourself of faithfully enduring suffering. Always see to it that your suffering is for no selfish wrongdoing nor for religious hypocrisy. Then you will keep that happy "spirit of glory" upon you, for your sufferings will be those in harmony with God's will. You will be able to commend the keeping of your souls to him with all confidence, and so be fearless even when faced with the danger of death.

—1 Pet. 4:12-14, 19, NW.

²⁴ In this time of the end, also, the Chief Shepherd of God is gathering together all the sheep that are now on earth. These are the last members of the "little flock" who will receive the heavenly kingdom and the great crowd of "other sheep" who take delight in doing good to Christ's spiritual brothers as if they were doing it directly to him. How fitting, then, is Peter's admonition to those who are older spiritually among the congregation of God's people: "Shepherd the flock of God among you"! As the Chief Shepherd continues to bring more of the "other sheep" into the one flock under the one Shepherd, what a lot of shepherding work there is to do today! As we do this shepherding work, let us be certain we do it in the right way, as Peter prescribes, willingly, eagerly, as

22. Why is a trial upon us now? Why are we not puzzled about it?

23. Why is our suffering thus a favor from God to us, and what must we keep resting upon us through it all?

24. Why is Peter's admonition to shepherd the flock of God now very appropriate? By whom and how must this be done?

examples to the flock, and not under compulsion, nor for love of dishonest gain, nor lording it over those who are God's sheep. Not only the older ones spiritually but also the younger ones should be humble, subject to the leading of God's hand. We must all do this for the sake of hunting, gathering and feeding the Great Shepherd's sheep. As the "other sheep" are now being divided off from the worldly goats, let us welcome them all, as many as come, to the flock. Let us all get along peaceably, lovingly, with one another, that we may go through Armageddon together as one indivisible flock.—1 Pet. 5:1-6, NW.

²⁵ Remember that Satan the Devil is our chief adversary. Do not fear him and become panicky because he musters his entire world against you and subjects you and your brothers to cruel suffering. *He* is near *his* end, not you yours. So, to quote Peter further, "keep your senses, be watchful. Your adversary, the Devil, is walking about like a roaring lion, seeking to devour. But take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world." None are exempt, and you cannot be exempt either, anywhere in this world, if you are faithful. Hence do not run for cover and isolate yourself. Keep shoulder to shoulder with your brothers and bear the sufferings with them and thus stand up against the Devil with solidity of faith.—1 Pet. 5:8, 9, NW.

²⁶ The world is abandoned to its destruction, and Christendom along with it. But

25. Against whom must we take our stand, not running for cover?

26. What is God's purpose in letting us suffer thus, and what will our coming off completely victorious mean?

Jehovah God is very close to us and is dealing with us, with a view to our complete salvation. He is not letting suffering come upon us to destroy us, but is seeking to perfect us in obedience by the things we suffer. He is training us for faithful service in the future, to make us immovable in his service, and strong spiritually. So let us not wail under continuous sufferings. "But," Peter assures us, "after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong." (1 Pet. 5:10, NW) Hence when the climax of the final test comes shortly under the all-out effort of the combined foe, with everything the enemy has, *we* shall come off completely victorious for God's vindication and thus survive the end.

²⁷ Our duty, then, is clear in the face of the world's end. As a theocratic organization we must push on through 1951 and the remaining time of God's forbearance toward this world. We must hold together by love, unitedly fighting, unitedly serving God, unitedly enduring and praying, throughout all the earth. Are we determined to do it? Then onward with the final work! Onward with preaching this good news of God's kingdom in all the earth for a witness, not stopping until the accomplished end comes and Jehovah God himself rises for his climactic witness and his new world follows, into which we shall survive to his everlasting praise by Christ Jesus.

27. What, then, clearly is our duty, and, in determination to fulfill it, what do we carry forward?

You are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you.—Philippians 1:27, 28, NW.



Identifying

"The Israel of God"



HOTLY debated is the question: Does the State of Israel as established in Palestine May 14, 1948, and now in its fourth year of existence, constitute a fulfillment of Bible prophecy? In an article entitled "What the Jews Believe", appearing in *Life* magazine, September 11, 1950, Rabbi Philip S. Bernstein, president of the largest rabbi organization in the world (Central Conference of American Rabbis), made this statement: "With few exceptions religious Jews today believe in the restoration of Israel and the ultimate redemption of mankind. To most liberal Jews the solution of the historic Jewish problem through the founding of the commonwealth of Israel is a step toward the fulfillment of the democratic and Messianic aspirations of prophetic Judaism." The editor of the Allentown, Pennsylvania, *Morning Call*, Percy Ruhe, said "he believes the return of the Jews to Israel is an important part of the attainment of the Old Testament prophecy. 'Not until it is accomplished can we expect the millennium—the thousand years of peace,' . . . he concluded". (June 10, 1950) Both Jews and Gentiles are very much interested in this subject. Both Jews and Gentiles who are open-minded, honest and sincere may easily obtain the correct answer to the question by examining the holy Scriptures and the actual events which have occurred.

It was the great Jewish prophet Moses that warned the Israelites in these words: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD; then . . . Jehovah will scatter thee among all

peoples, from the one end of the earth even unto the other end of the earth." (Deut. 28:58, 59, 64, AS) A Jewish prophet greater than Moses, Jesus of Nazareth, repeated this dire warning, saying: "These are days for meting out justice that all the things written may be fulfilled. They will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." —Deut. 18:18, 19; Luke 21:22, 24; John 1:45; Acts 3:20, 22, 23, NW.

Both Moses and Jesus were true prophets and what they declared came to pass. In 70 (A.D.), under siege by surrounding Roman armies, Jerusalem came to her most frightful and terrible end. Her temple was destroyed, over 1,100,000 of her inhabitants died (according to the Jewish historian Flavius Josephus), the city was utterly desolated, some 97,000 were taken captive, and those that escaped were scattered to the four winds. Thus, as a nation, Jehovah cast the Jews off; no longer were they God's chosen people. Only a small faithful remnant continued to have His blessing, and it was with these that Jehovah formulated and instituted a "new covenant", the old Law covenant having been fulfilled and taken out of the way.—Jer. 31:31-34; Heb. 8:8-13.

THE TRUE ISRAEL OF GOD

With the passing out of the old, the new covenant was made with those who become spiritual Jews. This meant that not only natural-born Jews, but also non-Jews could be brought into this new covenant

arrangement and thus become spiritual Jews. Fleshly descent from Abraham's loins, consequently, does not reckon one as belonging to Abraham's "seed", to whom the promises are made. Not circumcision in the flesh, but circumcision of the heart proves a person to be a true Jew in God's sight. (Deut. 10:16; 30:6; Jer. 4:4) You see, righteousness was imputed to Abraham before he underwent any surgical operation on his flesh. (Gen. 17:9-14, 23-27) So also, those that become spiritual Israelites, having the same faith Abraham had, are justified because of such faith. They are then begotten with God's spirit, and thus become spiritual children, part of God's new nation, indeed true Judeans, that is, praisers of Jehovah. The name *Judah* means "praise".—Gen. 29:35, AS.

You still have some doubt about this? Or does it seem rather deep to understand? Well then, listen to what a Jew who was circumcised after the flesh says, no less a one than he who had been at one time a very prominent Pharisee, Saul by name, who was later called Paul the apostle of Jesus Christ. Writes Paul: "For neither is circumcision anything nor is uncircumcision, but a new creation is something. And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God." (Gal. 6:15, 16, NW) Note that he calls uncircumcised non-Jews Israelites. To these same Gentile Christian converts he writes telling them they are Abraham's seed: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." "Jerusalem above," he says, was pictured by the freewoman Sarah, Abraham's wife, and is their mother. Hence he classes them with Isaac, the son of Abraham and Sarah,

saying they "are children belonging to the promise the same as Isaac was".—Gal. 3:28, 29; 4:26, 28, NW.

THE IDENTIFYING MARK OF CIRCUMCISION

Paul speaks of one who is "a Jew in name", and then shows that if that one transgresses the law his "circumcision has become uncircumcision"; and, conversely, if "an uncircumcised person keeps the righteous requirements of the Law, his uncircumcision will be counted as circumcision". Paul's conclusion is therefore this: "He is not a Jew that is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew that is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code." (Rom. 2:12-29, NW) So one may be a Jew in name and circumcised in the flesh, yet if he fails to meet God's requirements he is no part of the "Israel of God" but becomes as an uncircumcised Gentile in Jehovah's sight. On the other hand, one outwardly a Gentile may be counted by faith as a Jew inwardly, a spiritual Israelite.

Pursuing this argument farther, Paul explains that Abraham was "the father of all those having faith while in uncircumcision", that is, Gentiles "in the uncircumcised state". (Rom. 4:11, 12, 16, NW) Still farther along he says: "Not all who spring from Israel are really 'Israel'. Neither because they are Abraham's seed are they all children, but, 'It is in Isaac that your seed shall be called.' That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed." If God chose to bring non-Jews into spiritual Israel, "whom he called not only from among Jews but also from among nations, what of it? It is as he says also in Hosea: 'Those not my people I will call "my people", and her who was not beloved "beloved"; and

in the place where it was said to them, "You are not my people," there they will be called "sons of the living God"."—Rom. 9:6-8, 24-26, NW.

At Philippians 3:2, 3 (NW) Paul, who was both a natural and a spiritual Jew, distinguishes between natural Jews who merely have fleshly circumcision and those of the real circumcision, the ones who are Jews inwardly, whether of the natural nation of Israel or of other nations: "Look out for those who mutilate the flesh. For we are those with the real circumcision, who are rendering sacred service by God's spirit and have our boasting in Christ Jesus and do not have our confidence in the flesh."

SPIRITUAL ISRAEL IS A HOLY NATION

Thus it becomes plain that spiritual Israel is a new nation in which the separating wall between Jew and Gentile has been destroyed, enabling both together in this "Israel of God" to grow into "a holy temple for Jehovah". (Eph. 2:11-22, NW) The "living stones" from all nations that are built up into this "spiritual house" are all together called "a chosen race, a royal priesthood, a holy nation, a people for special possession".—1 Pet. 2:4-10, NW.

The number making up this royal priesthood and holy nation which is to reign with Christ in heaven is fixed at 144,000, by Revelation 14:1-5. They are spoken of as the ones "purchased from the earth", "the ones that keep following the Lamb," the ones "purchased from among mankind" by Christ's ransom. No one will argue that this class of joint heirs with Christ is made up exclusively of natural Jews, Israelites after the flesh, with no other nations represented in Christ's body or church. Hence, when we read of this class of 144,000, "the slaves of our God," as coming from Israel, 12,000 from each of the twelve tribes of Israel, we know that

spiritual Israel must be meant. (Rev. 7:1-8, NW) It could hardly be natural Israel, since there is no indication that that many accepted Christ during the time this class was being selected. Moreover, it would hardly have worked out that exactly the same number from each tribe would have responded to the call, since some tribes were far more populous than others. And here is an important point: the tribal records of natural Jews did not survive the long period during which these 144,000 were being selected, so no record of tribal descent would be available for classifying them on any such natural basis.

So here too we see a spiritual Israel is meant, and the equal number from each tribe shows a well-balanced organization, with no partiality in choosing being shown. This grouping into twelve divisions of equal numbers balances well with the twelve foundation stones on which appear the names of the twelve apostles. (Rev. 21:14, NW) Also, when Israel left Egypt they were accompanied by a "mixed multitude" of non-Jews; and here in Revelation 7:9 these spiritual Israelites have associated with them a "great multitude" from all nations.—Ex. 12:38.

The majority of Israelites after the flesh stumbled over Christ Jesus as Messiah, and for that reason they are shown as being cast off, away from Abraham and Isaac and Jacob, no longer associated with them in God's kingdom, but in their places men from nations to the east and west and north and south come to be associated with what these patriarchs symbolize. (Luke 13:27-30) Jesus said those not in union with him were cast out, like trimmed-off branches that dry up and are burned. (John 15:6) Paul showed that many of the natural branches, the Jews after the flesh, were pruned off the theocratic tree and wild branches were grafted in to take their places; meaning by this, the formerly

alienated Gentiles that became a part of the "Israel of God". Then with these Gentiles grafted in, Paul adds, "In this manner all Israel will be saved." Further showing the grounds on which natural Jews were ousted from being any part of the seed of Abraham and the "Israel of God", Jesus disowned rebellious ones by saying: "If you are Abraham's children, do the works of Abraham. . . You are from your father the Devil."—John 8:37-44, NW.

Now it follows that God is not dealing with two Israels today, one fleshly and one spiritual. Which of the two, then, does Jehovah assemble to bestow his restoration blessings upon? Is it the republic of Israel which is now ruling Palestine's population of 1,400,000, or is it spiritual Israel composed of only 144,000? The facts presented in the following article fully answer these very important questions.

True Israel Now Restored

THE true Israel of God has been fully identified in the previous article, but some weighty questions still remain untouched. It is an important point, so often overlooked, the fact that neither of the two greatest Jewish prophets, Moses and Jesus, held out any hope of restoration to natural Israel. That nation was given the choice, either faithfulness and life or unfaithfulness and death. They chose the latter, and their house was abandoned. (Deut. 11:26-28; 30:15-19; Matt. 23:38, NW) The restoration promises so often quoted are found in the writings of such prophets as Ezekiel, Jeremiah and others. (Ezek. 34:1-31; 36:1-38; Jer. 32:27-42) But what were the circumstances under which these promises were made?

This is the special point to be noted. The promises that Jehovah would gather together and restore his covenant people Israel to their

land were set forth prior to their going into captivity to Babylon in 607 B.C. Exactly on time, after the land of Judah had lain desolate for 70 years, a remnant of Israel returned to the task of rebuilding the temple and walls, and once more engaging in the pure worship of Jehovah.—Ezra 1:1-8; 3:1-13.

That return, however, was only a miniature fulfillment of the prophecies, only a picture or type or shadow of a much greater and more important return to follow. (1 Cor. 10:6, 11, NW, margin) So the question is: Was it a pattern or picture of the colonizing developments of natural Jews in Palestine today, or did it picture the restoration of spiritual Israel today?

Back there Jehovah God overthrew wicked Babylon and raised up Cyrus the Persian who promoted the return of the Jews. But the British Empire, exercising authority over Palestine



MOSQUE OF OMAR

from and after Turkish rule was broken in World War I, was no counterpart of Cyrus. Britain opposed the setting up of a Jewish state and failed to live up to her own Balfour Declaration. Not the first like Persia under Cyrus, Britain was the thirty-third nation to recognize the new Jewish state. Jehovah gave back to ancient Israel the land without a struggle, but modern Zionists fought a savage war, and what territory they did not win by conquest they purchased from Arab landlords.

In the pattern the Jewish captives returned to a desolate land uninhabited by man or beast, but the modern colonizers found Palestine inhabited; the city of Jerusalem was a thriving metropolis. In the picture, the Jews returned to rebuild the temple of Jehovah. The modern Jews found a Mohammedan mosque perched on the old temple site and they have made no effort to remove it. And even if they did, the Jews have no certified priesthood, none who can prove descent from Aaron. Not so with those who returned from Babylon.

ISRAEL NOT THEOCRATIC

The most conclusive evidence proving that the return of natural Jews to Palestine has nothing to do with Bible prophecy is the fact that the new state is not theocratic in any sense of the word. Her Constitution declares plainly that the "State of Israel is a . . . democratic republic", not a theocracy. In every way it is very much a part of this world. Commercially, she does business on the same low level as the rest of the world. Socially and morally she is no better off than the other nations. Militarily, she trusts not in the arm of Jehovah; her chiefs of state enter huddles with military advisers of the Western powers. Religiously, she has her various sects and cults—Orthodox, Reform, Conservative, atheist—none of which can lay claim to being Jehovah's witnesses. (Isa. 43:10-

12, AS) Politically, she has her "left" and "right" and "center" parties which fight one another for the power to rule.

Israel asked the United Nations—that "disgusting thing that causes desolation" (Matt. 24:15, NW)—to "assist the Jewish people in the building of its state and to admit Israel into the family of nations". This was done, and she became the fifty-ninth member on May 11, 1949, all in violation of God's law that his covenant people were to make no league with other nations. (Deut. 7:2; Judg. 2:1, 2; Isa. 31:1, AS) If nineteen centuries ago Jerusalem was "in slavery with her children", how much more so is Israel today in bondage to this Babylonish world! In every way Israel has made herself a part of this old world and is therefore doomed to destruction shortly at Armageddon, even as the Jewish prophet Daniel long ago foretold. —Gal. 4:25, NW; Dan. 2:44.

Is someone heard protesting against what is here said, claiming that the republic of Israel does have certain theocratic tendencies? Any such claims, however, prove invalid if put to the test. True, there is a minister of religion holding a cabinet post; there are strict dietary laws prescribing only kosher meat for the army; there are harsh Sabbath laws that practically bring civilian life to a standstill. But all of such things are purely of man-made order, and in absolutely no sense are they authorized by Jehovah God or his Messianic king. Writing in *Harper's* magazine (Nov. 1950), William Zukerman, editor of the "Jewish Newsletter", explained that such "theocratic" measures were only the tenets of a minority sect that happens to be in power. Visitors report the majority of the people irreligious. On May 31, 1951, the *New York Times*, under the headline "Theocratic State in Israel Barred", said: "Prime Minister David Ben-Gurion of Israel as-

serted yesterday that in no circumstances would his nation become a theocratic state."

While a few voices cry out for a re-organizing of the Sanhedrin (the ancient supreme court composed of rabbis), while some propose that a rabbinic hierarchy be set up in Jerusalem presumably modeled after the Vatican hierarchy, and while certain religious zealots who call themselves "Guardians of the City" terrorize the country in an effort to enforce orthodoxy, many, many others shout them down with the cry, 'We want no theocratic rule over us!' Dr. Abraham J. Feldman, president of the Central Conference of American Rabbis, "warned against an attempt to institute any form of theocracy in Israel." Dr. William F. Rosemblum said, "It would be nothing short of an international calamity if the fanatic and extremist elements in Israel were to succeed in establishing a theocracy." And under the headline, "Theocratic Rule Opposed in Israel," the *New York Times* (Mar. 30, 1951) reported: "Moshe Shapiro, Israeli Minister of Interior, Health and Immigration, . . . asserted that all religious parties were strongly opposed to any theocratic tendencies in his country." It is as it was three thousand years ago when "Jehovah said . . . they have rejected me, that I should not be king over them". (1 Sam. 8:7, AS) And it is as it was nineteen centuries ago when they rejected the Messiah for worldly political rule: "We have no king but Caesar!"

GRAND RESTORATION OF TRUE ISRAEL

The evidence is conclusive, Jehovah is not dealing with natural Israel as a nation. Rather, it is the remnant of spiritual Israel that is restored to a wonderful position of favor in Jehovah's service. This remnant of Jehovah's witnesses during World War I were greatly reproached and persecuted and forcibly restrained by great antitypical Babylon, the Devil's world or-

ganization. (Rev. 14:8; 16:19; 17:5-18:21) But in 1919 the Greater Cyrus, Christ Jesus, released them from their captivity and restored them to their heritage of pure worship and service.

Unlike the republic of Israel, this anointed remnant of spiritual Israel were separated from this old world and were made clean from selfish politics, greedy commerce and demonic religion, all of which make up the official elements of this world. (Isa. 52:11) Refusing to enter partnership with the abominable League of Nations or the United Nations, these devoted servants of God went forth, and are continuing to proclaim that God's theocratic kingdom is the only hope for mankind. They hail God's anointed king, Christ Jesus, announcing that he has now been enthroned and is reigning upon the heavenly Mount Zion. (Heb. 12:22-24) It is the time, therefore, when Zechariah's prophecy, chapter 8, verses 20 to 23, is being fulfilled.

In the face of the facts it is high time for all people of good will to awake to these truths. It is upon the skirts of these inward Jews who are really praising Jehovah that all men of good will are now taking hold, even as Zechariah foretold. As 'ten men out of all languages and nations' these are saying: "We will go with you, for we have heard that God is with you." Therefore, let all natural Jews who want to live and praise Jehovah come along and associate with the remnant of spiritual Israel, the true seed of Abraham, and let them put their hope and trust in God's Messianic kingdom rather than in the man-made republic of Israel. Let Jew and Gentile alike, out of all nations, hasten and say: "Let us go speedily to entreat the favor of Jehovah, and to seek Jehovah of hosts." (Zech. 8:20-23, AS) This means everlasting life for them in the paradise new world of righteousness under glorious theocratic rule which will never end!

Adversity Does Not Retard the Witness Work in the PHILIPPINES

A report from N. H. Knorr, president of the Society

AFTER a successful take-off among the hills and clouds of the China coast and with Hong Kong behind us, our plane took little time in crossing the China sea and landing at Manila, capital of the Philippine Republic, that afternoon of April 16. It was 8:30 when the plane came to a stop, and Brother Henschel and I could see from the window of the ship that many people, perhaps the whole Manila company, had come out to meet us. Right outside the customs' door was a sea of smiling faces and delighted people. Everyone wanted to say hello to us and shake hands and there was a great rush of people. After being able to personally greet many of them and receive their warm welcome, we started off to the city. We were told that more than 400 of the publishers had come out in chartered buses to greet us.

Manila had changed since my last visit there in 1947. The roads had been improved, many new buildings had been erected and the government buildings had been repaired, bringing back to the city much of its original beauty. There was a new bridge over the Pasig river and another was under construction. But the marks of wartime had not altogether vanished from the scene. And there were new things to mar the peaceful appearance—at several points along the way we were stopped by the police who checked to see that we were not connected with the rebels

now roaming near to Manila. And left behind from the last war were the thousands of jeeps which enterprising Filipinos had converted into small buses and into which ten or twelve persons crowd until the front wheels threaten to leave the ground. They are painted with bright colors and so add a rainbow effect to the traffic jams so common to Manila's many narrow streets. Small horses draw cabs as the crowds of people use every means of conveyance to move about the city. The fighting in the country has increased the population of the metropolitan area considerably, we are told, for no one likes to experience a raid by the *Huks* out on the farms.

The Society's branch is located in suburban Quezon City, in the barrio called San Francisco del Monte. So we had to go into Manila and then out again on another highway in order to reach Roosevelt Road, which in the dry season proved to be very dusty. I had not seen the property before, because it had been purchased since my former visit; and I was pleased when we did arrive, for it was located on a hill and there was plenty of room around the building to permit expansion and to give the breezes encouragement to keep on the move and help cool things off. Mangoes and bananas grow there, as well as papayas, in season. There were many Filipino brothers to greet us, members of the Bethel family and some circuit servants.

There was a busy week ahead of us, and first on the list was checking into the convention preparations. Tuesday morning we walked to the convention grounds, which were located about the distance of four city blocks from the branch home. The branch servant, Brother Stewart, a graduate of Gilead who had arrived in the

Philippines in June 1947, shortly after my former visit, had come to feel right at home there and he took great pleasure in showing us what had been done. We were told how the brothers had had quite a problem in finding a suitable location for the three-day assembly on the next weekend. On previous occasions they had used the Santa Ana race track and the Rizal Memorial coliseum, but these would not be suited to such a big assembly in every way. They had checked all available locations and the result was the choosing of two one-hectare lots in San Francisco del Monte in sight of the branch office.

PRECONVENTION ACTIVITY

The large building that was being fitted up for the cafeteria was formerly used as a studio by Oriental Pictures, Inc. It was very kindly offered free by the owner, who is one of Jehovah's witnesses. The other lot adjoining it and owned by a sister was to be the site of the assembly itself. It was a rice field formerly but in the dry season the ground had become baked by the hot sun. Here they built an unusual assembly pavilion that had to be made by the brothers. It was just completed. We were told that all of the material that was used to erect this airy pavilion was gathered and donated by brothers. The big, strong wooden posts and *bojo* (light bamboo) came from Bataan.

Loads of strong bamboo came from Bulacan. The brothers had gone far back into the mountains in order to find a good amount of this material needed for the building of the interesting structure. We learned that eight weeks before the convention started the first posts were erected on the assembly grounds. A framework of bamboo and *bojo* was set over the top of the posts and made ready to receive the roof of native coconut leaves. Several truckloads of these leaves had been donated by many nearby companies and as soon as they arrived in Quezon City the brothers of the Manila company wove the leaves into great mats which provided a splendid shelter from the hot tropical sun. Every Saturday and Sunday volunteers from Manila and Quezon City came to the assembly lot and it was not long before the pavilion was put in excellent shape.

Next came the seats. Many of them were made out of bamboo and the rest were made of lumber which was purchased by the Society and could be resold. The seats were made in the form of benches supported on posts driven into the ground. They were quite comfortable. When completed there were seats for 5,000 persons. There was also some shaded standing room.

The stage was equally rustic and it was erected in the corner of the lot a short distance from the pavilion itself. It certainly was a unique structure. On the day before



the assembly straw, flowers, mountain moss, tropical plants and other native decorations transformed the stage into a thing of rare beauty. It was very colorful. Placed in front of the tropical plants were the words cut out of wood, JEHOVAH'S WITNESSES. In Filipino style it was the symbol of the Theocracy's Increase Assembly of Jehovah's witnesses at Yankee Stadium of August 1950.

Before the convention began we were kept busy at the branch office. We had a meeting with the missionaries and graduated students of Gilead assigned to the Philippines. While working at the branch we observed how the brothers responded to the announcement of the first national convention since 1947. They had been planning for it ever since the announcement was made at Yankee Stadium of the visit of the Society's representatives to the Far East. Delegates to the convention arrived even before we did, as early as the 15th, even though the convention was not beginning until the 20th. And they kept coming in. A boatload of 125 came on the 16th from northern Mindanao. Another boatload of the same number arrived from Davao city. Others came from Cotabato, Zamboanga and Lanao. Some traveled over a thousand miles and took more than a week for the trip. All of these delegates talked about the convention while they were on the way and found many good-will persons who were very much interested in such a large delegation traveling to a Christian convention. Then on the 18th and 19th busloads of conventioners began arriving from northern and southern Luzon. All were a happy, expectant lot eagerly looking forward to the spiritual feast which Jehovah was to provide.

Just the day before the assembly the Igorot brothers arrived in several large buses. These are people from the mountains who very rarely get into the big city.

It was therefore thought well for them to camp on the Society's property; so all around the branch home there were 160 of these. Many of them were living in tents and sleeping out in the open under the stars, cooking and enjoying life in the open air.

All this traveling to Manila was a great witness in itself because there is much internal trouble in the islands. The *Huks* are disturbing the peace and tranquillity of the nation by raiding cities and villages and trying to cause the overthrow of the government. Often they raid passing vehicles. Through all of the land there are many road blocks where everyone traveling by car, bus or foot is stopped and questioned and in many instances searched if it seems necessary. If one has a reason for traveling from one place to another he may go. Knowing that thousands of our brothers would be coming from many parts of the islands and they would not be used to traveling to the big city of Manila, the branch servant reported the assembly and gave the authorities notice of the many people coming in. The law enforcement agency was given this information a week before Jehovah's witnesses began coming into Manila and Quezon City. The Department of National Defense was kind enough to circularize all check points on the highways leading to Manila, and so the men at these check points were all informed of the purpose of so many people traveling at one time. The Manila City police and the Quezon City police were very co-operative.

So as to take full advantage of our visit to Manila, the branch servant arranged for meetings every night in the City of Manila before the convention opened. On Tuesday night both of us spoke to the Paco and South units. These had joined meetings in the South unit Kingdom Hall, which is on the second floor of a building. It was

packed out and people were standing on every step going down to the ground floor. The ground floor was filled with people and so were the small yard and the street in front of the hall. Five hundred and thirty had packed in as close together as they could to get a foretaste of some of the joys that they were anticipating on the week end. Brother Henschel spoke about how the work was carried on in the islands of the Caribbean, while I followed with a report on the good work Jehovah's witnesses are doing in the Pacific area.

The next night was really a busy one because we had to visit two units. We went to the one hall where the East and North units gathered and then we rushed off by jeep to another hall where the Tondo unit and the Caloocan company were gathered. This night we spoke to a total of 473 persons. The next night we went to a hall where the Binondo and West units gathered and 302 were present. So in these three evenings reports were made to about 1,300 persons, a number of whom were early arrivals for the convention.

During all of this time the advertising of the public meeting was going on. They had planned to distribute handbills throughout the city in a special way because so many persons were coming to the assembly. They covered the residential and business sections by extending to individuals a personal invitation to hear the public address to be given in the New Luneta, a public park in the heart of the city along Manila bay. Government buildings were thoroughly worked in this manner, the publishers inviting each one personally and handing out the announcement slips. One senator was reported to have said: "I know you people are doing a great deal to uplift the Filipino people to higher standard of living. I admire your work very much." This method of working slowed down the distribution of handbills, and so

the general public were reached through the three leading Manila newspapers, by placing advertisements in each one. The days before the convention were just as exciting and thrilling and full of movement as the convention itself.

MANILA CONVENTION

At 2 p.m. on Friday the branch servant gave his opening address from the delightfully decorated platform. It looked woodsy. To the surprise of everyone 5,459 had taken up all of the seating space in the pavilion and some were standing around the outside edges in the shaded sections nearby enjoying the opening address of welcome. Both of us spoke to this same audience that day. Right after Brothers Stewart and White gave their discourses it appeared to me that a good time had come to see whether all were understanding what was being said. So before Brother Henschel spoke I had the audience checked as to how many understood English and how many could not. From those that showed they could not it was determined that a great number could understand Ilocano; so from that time on all lectures were given in English and interpreted into Ilocano. More than nine dialects were represented in the audience. There were Tagalogs, Ilocanos, Cebu-Visayans, Hiligaynon-Visayans, Samareños, Benguet, Ibanags, Bicolanos, Pampangos, and others. Discourses were also given in Ilocano and Tagalog during the assembly.

At the present time there are more persons in the truth who speak the Ilocano language than any other language, but a great work is being done in all the tongues. Because the three principal languages so far as interest in the truth is concerned are Ilocano, Tagalog and Cebu-Visayan, arrangements were made that their *Watchtowers* in those languages should be printed at Brooklyn before the end of this year and

no longer produced by mimeograph in the Philippines. This will be a great help in the street magazine work and in taking many new subscriptions.

The cafeteria was operated between sessions, and this was a new experience to all of the Filipino brothers. When they came to conventions in the past they usually brought with them rice, vegetables and other things that are used by them and they would cook these themselves in the fields or anywhere convenient, and the majority of them continued in this manner even though the Society through the *Informant* had announced there would be a cafeteria where rice and meat and vegetables would be served. To pick up a tray and get in line and eat standing at a table was a new experience for many. No one went hungry whether they took their meals at the cafeteria or made their own.

All the spiritual food provided by graduates of Gilead, company servants of the Philippines and circuit servants, as well as Brother Henschel and myself, was very much appreciated. The Filipino brothers were in attendance in full force all the time when sessions were on. They wanted to learn more about God's Word. Some of their local problems were discussed, and it was pointed out that those in Jehovah's organization must line themselves up with God's principles of truth and righteousness. God does not change his standards, no matter where people live on the earth. He does not take into consideration their nationality or their countries or conditions of living, but he is calling people from all nations, kindreds and tongues to serve. The Filipino brothers were anxious to learn more of God's Word and to live according to Jehovah's standards and at the same time have the glorious privilege of preaching the good news of the Kingdom to their fellow men. Fine experiences concerning field activity were given. A

well-arranged service meeting and school were conducted for the benefit of all attending so that they could go back home with better ideas of how to conduct their service meetings and theocratic ministry school. It was a very educational and instructive convention.

The baptismal service was arranged for Sunday morning, and long before time the pavilion was packed out even though they were not due there until eight o'clock. It was arranged for all those to be baptized to take seats in the front rows. So as to be sure that everyone understood the questions that were asked prior to immersion by the Gilead graduate who gave the discourse the questions were put to them in nine different tongues. It was interesting to hear them all announce at the end of the questions in their own tongues, declaring that they recognized they were born in sin and shaped in iniquity and that Christ is their Redeemer and that they were determined by God's undeserved kindness to serve him and preach the message of the Kingdom.

On the lot next to the cafeteria building there is a large swimming pool which a sister owns, and she offered it to the Society for use during the convention, and this was where the immersion of 522 persons took place. It was certainly a joy to see all of these people stand and declare themselves for the Most High God. They were from many tribes and tongues, but now were all consecrated to the same God and working shoulder to shoulder preaching the only hope for the world.

The rest of the time in the morning was filled in by discourses by Brother Henschel and myself, and 5,809 were present. After that there was a lot of time allowed for taking meals and for fellowship until the public meeting in the afternoon which was being held in Manila. The time for the delivery of the talk "Proclaim Liberty

"Throughout All the Land" was set for 5 p.m. In the meantime we went back to the branch office.

About three o'clock in the afternoon back in the hills storm clouds were rising and by 3:30 the winds had driven this storm over Quezon City and there was a heavy and continuous downpour of rain. In fact, thirty minutes later the roads were like rivers and all the dust was gone. We left at four o'clock in the drenching rain by car to go down to Manila and there check things at New Luneta, about six miles away. After we traveled about two miles we got outside of the storm area and were surprised to find that there had been no rain in Manila's downtown section; but the storm was coming that way. When we reached New Luneta the hot sun was still beaming down and it was very warm, but there was a strong breeze from the bay blowing in an opposite direction to the storm which was sweeping down from the mountains. However, it seemed that the winds from the mountains were stronger than those from the bay, and the clouds kept coming in until at five o'clock instead of the crowd standing in the open under a hot sun they had become shaded. Thousands of persons were already assembled when we arrived at 4:30. The little platform had been erected and some chairs and benches were set out in a "V" shape from two sides of the platform, leaving a large strip of lawn between the two sections of chairs. This was done so as to keep intact the audience in that section of the open park. The loudspeakers were set up and sound equipment put in shape and it was thought well to start the public meeting a few minutes before five o'clock because thousands of persons had been gathered together.

As soon as the chairman gave the introductory remarks people began to close in around the platform and the location where

the meeting was being held. Some people sat on the lawn, but the majority stood. They gave excellent attention and were very enthusiastic about many of the things that were said, showing their appreciation by spontaneous applause. The talk was given in English only. Ushers had a difficult job checking the crowd because there was no arrangement for seating everyone. A number of persons were assigned to this and all made a separate check. At the conclusion of the talk it was reported that there were more than 10,000 persons in the audience.

I was told after the talk that while I was concluding my speech a rainbow appeared in the sky behind me. No rain had fallen. While I was talking I could see the setting sun painting gorgeous hues of color across the sky and over the entire bay. It was the end of a wonderful day and a wonderful convention. The good people flocked around the platform and asked many questions of the chairman and myself and others who were there ready to answer questions. They expressed appreciation for the message and they desired to hear more. They could hear another public talk next week.

The wind from the bay was still blowing in and the storm seemed to be parting and going to the north and to the south. It never did rain that day on the New Luneta. Another meeting was held in another part of the very large park, which we did not disturb and they did not disturb us. Of course, all the conventioners were very thankful that no rain had come and that this good witness could be given in Manila. Jehovah's servants were really full of enthusiasm and ready to go back to their homes again and take the good news of the assembly to their fellow workers who could not attend and tell them of the instructions received. They had a lot of people to take this news to.

Questions from Readers

- What should be the Christian's position regarding work in defense plants, serving on juries, selling Christmas cards or trees, etc? —Composite question based on many inquiries.

The Watchtower Society is organized for the purpose of preaching the good news of the Kingdom in all the inhabited earth for a witness to all nations, and it encourages and aids all to have a part in that work, freely advising as to the most effective procedures. As to other forms of activity or work the Society has no specific recommendation to make. To draw up rules for all the possible situations relative to secular work would embark us upon the compilation of a voluminous, Talmudlike set of regulations, seeking to make all the fine distinctions as to when and when not certain work becomes objectionable. The Lord has not laid that responsibility upon the Society; it is each individual's responsibility to decide his own case. To illustrate the problem involved, consider the matter of selling Christmas cards or trees. If that is wrong, then what about the butcher that sells a turkey for a Christmas dinner, or the saleslady that sells a sweater to be used as a Christmas present? Where is the line to be drawn? Or, when does work become defense work? You do not have to be working on a tank assembly line to be making items used in warfare. As for jury duty, would you be acceptable for this service, say, in a divorce case where one might be granted on grounds other than adultery? Your Christian conscience might eliminate you, rendering you unacceptable to one or both sides of the case.

The Society's silence on these matters is not to be viewed as giving consent, nor is it to be viewed as a condemnation we do not wish to openly express. It means that we think it is the individual's responsibility to choose, not ours. It is his conscience that must be at ease for his course, not ours. He knows all of the circumstances, not we. Jehovah's witnesses have read their Bibles and studied the Watchtower publications that have endeavored to make plain the righteous principles and re-

quirements of Jehovah for the guidance of Christians. Each one should now be able to determine for himself what he can conscientiously do in the way of secular work. We must remember that, while no part of the world or its schemes and hopes for continuance, we are in it and cannot separate completely from its activities. So let each one accept his own responsibility and answer to his own conscience, not criticizing others or being criticized by them, when individual consciences allow different decisions on the same matter. We should not be "judged by another person's conscience". "Who are you to judge the house servant of another? To his own master he stands or falls."—Rom. 14:4; 1 Cor. 10:29, NW.

- Since the writers of the Bible used first names, such as the apostles calling each other Peter and John and Paul, some persons argue we should use first names in our meetings today, claiming that the use of "brother" or "sister" before the last name sounds too much like some of the false religions. How would you answer them?—L. R., California.

We use the terms "theocracy" and "Christian" and other expressions, despite the fact that false religions use them also. We do not have to abandon our proper use of such terms just because others misuse them. We cannot argue that it is false religion to use the terms "brother" and "sister" along with the last name, for the Scriptures do so occasionally. And whether the particular translation reads, for example, "Brother Saul" or "Saul, brother", in no way affects the sense of the matter. (Acts 9:17; 22:13; 1 Cor. 16:12; 2 Pet. 3:15) Moreover, the expressions do not become formal titles that set some individuals apart from others, as the Roman Catholic Church's use of the terms sets some apart from the laity. Jesus allowed for no such divisions, but stressed the equal footing of all Christians when he said: "All you are brothers."—Matt. 23:8, NW.

To use first names would pose several problems. If a person were new to our group, or if we were not well acquainted with him, we would sound too familiar using his first name from the platform. If the one presiding were in his twenties and some in the congregation were in their sixties or seventies, it would seem that the youthful presider were lacking in proper respect if he addressed the elder ones by their first names, and especially so

since in many cases he would not be intimately acquainted with these older ones and hence not feel free to call them by their first names, even in friendly conversation off the platform. Another situation, a woman may be in the truth, her husband not, and he may come to one of the meetings. He hears another man call his wife by her first name, and that from the platform in front of the entire congregation. Understandably so, he does not like it. So in view of these and other situations, whom are you going to call by their first name? Some will be offended if you do; others hurt if you do not. All difficulties vanish if when on the platform we use last names for everyone, including those of our own family. We thereby avoid dividing the congregation and addressing some one way and others another way. Of course, newcomers not in the truth we would not address as brothers or sisters, since the spiritual relationship thus indicated does not exist. However, newcomers seldom need to be addressed from the platform during meetings, since they are there to listen.

The use of such names as Peter and John and Paul in the Bible may seem to some to be an argument for using first names. But such were not first names, implying that second or last names followed. They were, for the most part, the only names. Some did have alternative names. For instance, the name first given to Peter was "Simon", and later he was called "Cephas", after the Aramaic, or "Peter", after the Greek. In some texts he is called "Simon Peter"; so "Peter" was more of a last name than a first name. At Mark 3:16 it even states: "Simon he surnamed Peter." However, this was not a surname or last name as we have today, but it was more of an alternative or additional name, given because it was especially fitting, which was a frequent custom with the Hebrews. Surnames as we know them today did not exist among the Jews of Bible times. The *Westminster Dictionary of the Bible* (1944), page 418, states: "Surnames were lacking among the Hebrews; persons were designated by adding to the personal name the name of their city, as Jesus of Nazareth, Joseph of Arimathaea, Mary Magdalene, Nahum the Elkoshite; or by a statement of their descent, as Simon son of Jonah; by their disposition, trade, or other characteristic, as Simon Peter, Nathan the prophet, Joseph the carpenter, Matthew the publican, Simon the Zealot, and Dionysius the Areopagite."

On this point the *Encyclopedia Americana*, 1942 edition, has this to say under "Names": "Neither the Hebrews, Egyptians, Assyrians, Babylonians, Persians nor Greeks had surnames; and in the earliest period of their history the same may be said of the Romans." (Vol. 19, p. 685) This source continues to show that our present system of surnames came only centuries later. All of which shows that the Bible characters did not have first names as we view them today, with a surname following for more formal use; and hence the use of the names Peter and John and Paul and other similar ones that seem like first names to us does not indicate a familiarity among early Christians and apostles. It was the custom of that day.

What is the normal procedure today? When strangers are introduced last names are used, until such time as the two become well acquainted. If there is a big difference in ages, the younger one might never call the older one by his first name. When people are gathered in serious assembly, the procedure is to use last names. It is the customary approach, the more dignified and respectful approach. So we, during our congregational meetings, can copy this custom regarding last names. However, instead of using the worldly Mr. or Mrs. or Miss before the surname, we use the terms that show we enjoy a much closer relationship than worldlings.

The Lord's Prayer opens with "Our Father", showing he is Father to many, and those many who so address him are necessarily brothers and sisters, all in a family relationship with God at the head. So when we address one another as brother or sister in our meetings we highlight this blessed relationship or spiritual, family oneness. It is this wonderful relationship that makes Jehovah's witnesses so different, so considerate of one another, so ready to help one another. We are grateful for this relationship, ready to admit it, to call notice to it, without shame or embarrassment to do so because of what some worldling might think. Worldlings call one another by first names under many circumstances. They call us and we call them by first names. It only indicates informality or good acquaintance. But when we use "brother" or "sister" it indicates a blessed relationship, a family relationship under the one Father, Jehovah God. A relationship far closer and more precious than any indicated by the use of first names. Is it not so?

Announcements

"comet" which has a very long tail consisting of "dust" and "gas" which is given off by the comet's nucleus. This comet was discovered on September 27, 1950, by Dr. J. C. Scott of the University of Michigan Observatory. It is now visible to the naked eye and will reach its closest approach to the sun on October 21, 1951. At that time it will be about 1.4 million miles from the sun. The comet's nucleus is about 1.5 miles in diameter and is composed of ice and rock. It is moving at a speed of about 30 miles per second relative to the sun.

The comet's name is "The Great Comet of 1951." It is expected to be visible to the naked eye for several weeks after October 21. It will be visible in the southern hemisphere during the month of November. It is expected to pass near the earth on November 11, at a distance of about 1.5 million miles. It is expected to be visible to the naked eye for several weeks after October 21. It will be visible in the southern hemisphere during the month of November. It is expected to pass near the earth on November 11, at a distance of about 1.5 million miles.

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NOTICE OF ANNUAL CORPORATION MEETING

This announcement supplements the regular notice which all the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will receive by mail relative to the forthcoming annual meeting. Pursuant to the provisions of the Society's charter the annual meeting of the members of the Watch Tower Bible and Tract Society will be held on Monday, October 1, 1951, at ten o'clock in the forenoon. The registered office of the Society is the meeting place, and this is located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. At this meeting the regular business of the corporation will be transacted. Proxy forms will be sent by mail together with the notice of the meeting to all those who are members, and the proxies should be returned to the Society as soon as convenient. Some of the members will attend the meeting in person and some will not be there themselves. All, however, should return the proxies whether they will be in attendance or not. So after receiving the regular notice and proxy form, each member should fill out and mail his proxy to the office of the secretary of the Society, 124 Columbia Heights, Brooklyn 2, New York. We would like to have all the proxies in not later than September 15, 1951.

"WATCHTOWER" STUDIES

Week of October 21: Confidently Facing the End; also, What to Do in the Face of the End, ¶ 1-6.

Week of October 28: What to Do in the Face of the End, ¶ 7-27.