



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXVIII SEMIMONTHLY No. 16

AUGUST 15, 1947

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

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

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

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

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"ALL NATIONS EXPANSION" TESTIMONY PERIOD

The entire month of August is a special testimony period designated as above, and the theme of expansion will be forwarded as Kingdom publishers everywhere enlarge their witnessing activities to take in the extensive rural sections of territory. The favorable weather of this midsummer month in the Northern Hemisphere invitingly calls for concentrated work in the countryside, and the offer is worthy of our best effort. For the third consecutive month the featured presentation will be three bound books on a \$1.00 contribution, this to include, if at all possible, the Bible handbook "Equipped for Every Good Work" and the revealing textbook on fundamental Bible doctrine, "Let God Be True", along with any other WATCHTOWER bound-book publication. "Equipped for Every Good Work" will continue to be placed alone on a 50c contribution. By means of this offer during August the message of God's established Kingdom will spread and expand in many nations. You, as a Watchtower reader, may share in the expansion work. A postcard or letter will bring us to your aid in putting you in touch with others near you active in this work, or in instructing you how to proceed. Please report your work accomplished during August, that the record of expansion in all nations may be complete.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless infor-

ITS MISSION

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

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

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

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mation, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is \$1, American money; individual copy, 5c; mailed anywhere.

"WATCHTOWER" STUDIES

Week of September 21: "Praise That Guarantees Salvation," ¶ 1-19 inclusive, *The Watchtower* August 15, 1947.

Week of September 28: "Praise That Guarantees Salvation," ¶ 20-41 inclusive, *The Watchtower* August 15, 1947.

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ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII

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No. 16

PRAISE THAT GUARANTEES SALVATION

*"I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies."
—Ps. 18: 3, Am. Stan. Ver.*

JEHOVAH rewards with salvation those who praise him. Praising him is the joyful privilege of those that live. "The dead praise not Jehovah, neither any that go down into silence; but we will bless Jehovah from this time forth and for evermore. Praise ye Jehovah."—Ps. 115: 17, 18, *Am. Stan. Ver.*

² With the battle of the universe, namely, Armageddon, drawing closer, the question of salvation becomes most pertinent. To those desiring to survive that final war into a new world of God's creation the wise man long ago said: "A prudent man forsooth the evil, and hideth himself: but the simple pass on, and are punished." (Proverbs 22: 3; 27: 12) The Lord God himself, who fully foreknows what an appalling evil Armageddon will be to this world, says in advance to all the prudent persons: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26: 20, 21.

³ This does not mean entering some underground, atom-bomb-proof shelter. In the interest of our security the great Preacher of the "sermon on the mount" borrowed some of the language of the above-quoted prophet Isaiah and said for our guidance: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: . . . After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6: 6-10) Such sincere praying to be heard of God represents true worship of him according to Christ's instructions.

⁴ Paul, a disciple of Christ, also borrows some of

Isaiah's above-quoted words and says: "Ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, he that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul."
—Heb. 10: 36-39, *Am. Stan. Ver.*

⁵ Nineteen hundred years have passed since Paul, so that the "very little while" he mentions has shrunk almost to nothing as we today stand confronted with the final war of Armageddon where God Almighty will display his righteous indignation against the iniquity of this old, evil world. Now, just as when Paul wrote, it is a person with unshrinking faith in the true God that will live, because of having God's pleasure upon him. The faithful person will gain the promised salvation to life in the righteous new world. For anyone to shrink back from displaying this faith and faithfulness now spells destruction for that one at the hands of God in His displeasure. Only the men and women with faith in God and his Christ, and who never draw back from faithfulness, will be delivered from execution at Armageddon. They will be "hid in the day of the Lord's anger". (Zeph. 2: 3) All prudent persons who today foresee the calamitous evil of Armageddon ahead will take the proper steps so as to be "hid" in the "battle of that great day of God Almighty".

⁶ The place of safe hiding is no particular place on earth, such as a "refuge farm" or the like, but is the condition of worshiping God Almighty in spirit and in truth. According to Christ Jesus, God may now be worshiped acceptably anywhere on earth. (John 4: 23, 24) The prophet Moses, to whom God revealed his name Jehovah, said of the only safe place of hiding: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my

1. Whom does Jehovah reward with salvation?

2. What do Solomon and Isaiah say to do to survive Armageddon?

3. How did Jesus enlarge on part of Isaiah's words?

4. How did Paul enlarge on that "little moment" of hiding?

5. Because of exercising what will any persons be "hid in the day of the Lord's anger"?

6. Where is the place of safe hiding, and how is it entered?

fortress; my God, in whom I trust. For he will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with his pinions, and under his wings shalt thou take refuge: his truth is a shield and a buckler." (Ps. 91:1-4, *Am. Stan. Ver.*) The true worship of Him is the thing required to bring us into the protected hiding place. This is the significance of the proverb: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, *Am. Stan. Ver.*

⁷ The Bible is the only Book that puts down in writing the proper worship of the living and true God. According to that sacred Word his worship is not a silent one out of sight of the unbelieving world, but is a very vocal and open service and activity. It puts very prominently the praising of God, not just in silent prayer as in one's private closet or chamber, but out where others may hear. Let anyone take the Bible and examine it to see what it has to say about worshiping; he will be amazed to find how much it says with regard to the worshiper's praising Jehovah God in the presence and hearing of others, yes, of multitudes. This praise is a requirement in the worshiper's life, because it is an open confession of the worshiper's faith and devotion to the Lord God.

⁸ On such account this praise guarantees deliverance and salvation into the new world of everlasting life. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11) "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." (Isa. 45:22, 23, *Am. Stan. Ver.*) The apostle Paul, then, had Scriptural support when he declared that this confession in praise to Jehovah God leads to eternal salvation, saying: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

FLATTERY OF CREATURES

⁹ The earth nowadays rings with the praises to creatures, to men and women of fame in the political, financial, social, military and religious fields. Such persons, despite their outward professions of aiming to serve the people, are in reality the servants of this demon-controlled world and are the ones joining in leading this world down to its destruction at Armageddon. (Rev. 16:14-16) In accepting the applause and eulogies of the people they are doing a disservice to mankind by turning man's adoration away from the Supreme One, to whom all praise is

due. Such misdirected praise is what encourages the self-reliant rulers and leaders of this world in their ineffective government of this world. Blunt as that statement may sound, yet God's Word, in its proverbs of wisdom, says: "They that forsake the law praise the wicked; but such as keep the law contend with them [that is, with the wicked]. Evil men understand not justice; but they that seek Jehovah understand all things." (Prov. 28:4, 5, *Am. Stan. Ver.*) Whoever, therefore, eulogizes the prominent ones of this world as the saviors of mankind and as the benefactors of humanity is forsaking the law of God as regards praise and is taking away from the Creator his due.

¹⁰ Naturally those who do not want to be regulated by God's law will praise the wicked who are in power, but those who stick to the divine law will contend with the wicked by obeying God and exposing the ungodliness of this world and its lawlessness toward Him. They will not try to please the honor-seeking leaders of this world and tickle their ears by saying things not in harmony with the Holy Scriptures. They do not forget one recent case where men that forsook God's law and praised the wicked thereby led the people in the ways of death. It is the case of the religious bishops in their yearly conference at Fulda, Germany, in August of 1940, when the Nazi dictator was overrunning Europe. Reporting on this, the *New York Times* of August 28, 1940, said the following:

"August 27. BERLIN. The D.N.B. announces that the view predominated at the German Catholic Bishops Conference at Fulda that 'the Catholic Church in Germany is indebted to German troops for victorious advance and defense of the German homeland. Without the successful warding off of enemy invasion by German armed forces, German Catholics could not have pursued so undisturbed and quietly their church work and ministerial offices. Publication of the pastoral letter, customary in past years after conclusion of the conference, is to be postponed until after the final victory of German troops. At this time, special ceremonious acts of gratitude of the Catholic Church, including the pledge to the Fuehrer [Hitler], are provided for'. Forty-five of Germany's forty-eight bishops participated. Missing because of illness were Cardinal Faulhaber, archbishop of Paderborn, and the apostolic administrator of the Aachen diocese."—See also the *Philadelphia Record*, August 28, 1940.*

¹¹ Not absolutely certain of Nazi-Fascist victory the Roman Catholic Hierarchy of Germany astutely

* See *Theocratic Aid to Kingdom Publishers*, page 324, paragraph 1.

7. As described in the Bible, what is prominent about God's worship?

8. To what does such praise lead, and why?

9. How does the praising of worldly creatures work to bad effect?

10. What do those not forsaking the law do, and what example of the forsakers in 1940 do they not forget?

11. What did the Hierarchy thus betray themselves as doing?

did not publish their pastoral letter at the time. The war's outcome five years later made impossible their publication of the flattering letter. But by drawing up such a letter and purposing to publish it at a hoped-for Nazi-Fascist victory the Roman Catholic Hierarchy proved that they had 'forsaken the law of Jehovah God to praise the wicked instead of contending with the wicked'. (Prov. 28:4) By boasting in the nation's military might and aggressions against neighboring countries the Roman Catholic Hierarchy betrayed themselves as depending upon carnal weapons and as choosing Caesar in place of Jehovah God the universal King and his Christ. They placed their trust in human political leaders, and celebrated dictatorial men, to the great reproach of Jehovah God. They went directly contrary to his command, at Psalm 146:1-6, which says: "Praise ye Jehovah. Praise Jehovah, O my soul. While I live will I praise Jehovah: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God: who made heaven and earth, the sea, and all that in them is; who keepeth truth for ever."—*Am. Stan. Ver.*

¹² Completely different from the Hierarchy, the ten thousand of Jehovah's witnesses who were banned and put into Nazi concentration camps and prisons refused to *heil Hitler* and his hosts of military aggression, but took up the psalmist's words: "Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever." (Ps. 44:4-8) Today Jehovah's witnesses in Germany, still alive and now enjoying freedom from prison and concentration camps, give the credit for their preservation and deliverance to Jehovah God through Christ. With clean hands, they exalt His name by a renewed witness work in Central Europe. But with shame the Catholic Hierarchy tries to cover its own unclean record.

THE ONE WORTHY

¹³ The sad results that have always followed from glorifying members of our imperfect, sin-laden race should long ago have served as a corrective to teach the religionists against such folly. But such has not been the case. The glorifying and memorializing of

popular favorites, heroes and man-made institutions rages on without letup into this postwar period, particularly so in Christendom. Without protest from her religious clergy, the people keep on forsaking God's law. They magnify and laud those who are the wise, mighty and rich personages of this world, which world lies under the wicked one, Satan the Devil. (1 John 5:19) Why is such praise a forsaking and violating of God's law? Because this world is the enemy of God and "the friendship of the world is enmity with God", and "whosoever therefore will be a friend of the world, is the enemy of God". Enemies of God deserve no praise from those who profess to be His people, or Christians. (Jas. 4:4) God's law directs the praise of His people to be directed to him through Jesus Christ, not because God is self-centered and concealed, but because he is worthy. The sincere giving of the glory to him wins his favor, and "in his favour is life".—Ps. 30:5.

¹⁴ God's law, as expressed through his prophet Jeremiah and as quoted by the apostle Paul, is: "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah." (Jer. 9:23, 24, *Am. Stan. Ver.*) "That, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:31) To the real people of God this command spares no room for praising the political and economic wise men, the mighty military men, and the popes and higher clergy who are rich in material wealth and worldly honors. A sensible question for men to ask in these days immediately preceding the universal war of Armageddon is, Did the lauding and glorifying of such political, commercial, military and religious elements ever lead the people to life, lasting peace and prosperity? Never; but the effect has been to shove the only Giver of life and peace to the side and to put men at enmity with him. They cannot escape giving account for this to the Lord God. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Especially so those professing Christianity are accountable to God, for they should have learned and known better.—Rom. 14:11, 12.

¹⁵ According to the Lord God's own words it is inescapable that all men that live shall bow the knee to Jehovah God and swear and confess to him. Why do not the people of Christendom believe it will be

12. How is the case of Jehovah's witnesses in Germany different?
13. What shows the religionists have not learned the folly of praising worldlings? and why is such praise against God's law?

14. What is God's law on the subject, and why must men-praisers give account to him?
15. Why ought the people to start confessing to God now? and why not look to Christendom for the lead therein?

so and start doing these God-honoring acts right now? When Armageddon breaks loose, it will be useless for anyone on earth to start doing them. A pretense of repentance on their Armageddon deathbed will not bring them recovery and a survival of that worst of mankind's tribulations. Today is the gracious time of opportunity to obey the divine command: "Sing unto him, sing praises unto him; talk ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek Jehovah. Seek ye Jehovah and his strength; seek his face evermore." (Ps. 105: 2-4, *Am. Stan. Ver.*) The people cannot expect Christendom to lead them in thus singing to Jehovah and glorying in His name; and she is not doing so. As one of many proofs, in religious Quebec the political, judicial and religious authorities have had Jehovah's witnesses arrested and fined and accused of libel and seditious conspiracy. On what grounds? Because they keep the commandment of the Most High God to sing and publish his name and good purposes among the Catholic population. One thing is sure: In place of looking to religious Christendom for the right lead, each individual must choose for himself whether to engage in Jehovah's praise that guarantees life.

¹⁵ Too long the people have looked to Christendom's clergy and praised them; and what is the world's condition today? The people that long for happy living in God's righteous new world should now turn to the faithful men whose record is preserved in the Bible and should follow their words and example. Do you want to be the friends and companions of God's covenant people? Then to you Moses, who published Jehovah's name, says: "He is thy praise, and he is thy God." (Deut. 10: 21) Are you afflicted by the world's distress, and wanting deliverance? Then let Jehovah inhabit your speech and expressions as suggested by the psalmist David, who said to God: "But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." (Ps. 22: 3-5) Do you want to know for certain whom to exalt, whether Jehovah God or the men of this world? Then read and follow the psalmist's repeated instructions (*Am. Stan. Ver.*): "Great is Jehovah, and greatly to be praised; and his greatness is unsearchable." (Ps. 145: 3) "For great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the peoples are idols: but Jehovah made the heavens." (1 Chron. 16: 25, 26) "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain." (Ps. 48: 1) "From the rising of the sun unto the going down of

the same Jehovah's name is to be praised." (Ps. 113: 3) Let us give to the great Worthy One his due, regardless of what Christendom does.

¹⁷ A man-made idol can never survive alongside of Jehovah God. In the coming settlement of the controversy over worship he will not let the glory due to him go to idols. He will cut off both such idols of men's adoration and those who adore them. Says he: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images. Behold, the former things [of prophecy] are come to pass, and new things do I declare; before they spring forth I tell you of them. Sing unto Jehovah a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof." (Isa. 42: 8-10, *Am. Stan. Ver.*) In the days following the flood of Noah's time the people, speaking one language, set out to build a world city and a super-high tower like or taller than the sky-scrapers of New York city, to hold their world together and make a name for themselves. But their one-world scheme collapsed when the Most High God threw them all into a babel of confusion and misunderstanding. Thirty-six centuries later, in this postwar period, we find another set of would-be builders of a "better and finer world". They have constructed a United Nations organization with a world capital, to tower above all earthly nations and to bind all the peoples together into one peaceful neighborhood. To begin with, it is a bewildering confusion of religions. However, in connection with this UN various men have made and are making a great name for themselves. But not so Jehovah. Until now, this many-nationed organization has not set itself, and never will set itself, to obey the divine command at Psalm 117: 1, namely: "Oh praise Jehovah, all ye nations; laud him, all ye peoples."—*Am. Stan. Ver.*

¹⁸ The proverb says: "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." (Prov. 27: 1) Heedless of this, the architects of international organization boast of a "better world of tomorrow" made by their own hands. Fearful of its failure, they insist that it is the only salvation of civilization and humanity, and call upon all to trust in it and support it. The religious clergy, like priests of an idol in a temple, give it the strength of their moral and religious influence and claim it is God's visible means for ushering in his kingdom and a new world. It has become a graven image standing for man's power and achievement.

¹⁹ The idolatry of this international institution is on. But will the living and true God permit the praise

17. (a) Why will not an idol survive alongside Jehovah? (b) What do men now build like the tower of Babel, and for whose name?

18. How has this international organization become an idol?

19. What fate awaits this international idol, and why?

16. To whom, then, must we look? and what instructions did they give?

for humanity's salvation keep going to it? No more than he let the city and tower of Babel come in for everlasting praise and glory. God cannot deny himself the role of Savior. He will not renounce his purpose of salvation in favor of an international idol of unbelieving men. His steadfast rule by which he abides is: "My glory will I not give to another, neither my praise unto graven images." The Babel-like fate of the modern-day international idolaters He decreed and foretold in these words: "Confound be all they that serve graven images, that boast themselves of idols: worship him, all ye gods." (Ps. 97:7) Jehovah, who is not served through the agency of any idol-images, has declared war against all idols and graven images of worship. The day of decision is here for men to settle on whether to worship man-made idol-creations or the real, living God.

WHO SHOULD LAUD HIM

²⁰ No creature is excused from honoring and glorifying the great Builder of all creation. All must join in vindicating him by showing that his work is commendable, or else perish. For this reason the inspired psalmist calls upon even the invisible heavens to celebrate the Creator of everything good and perfect. In sublime phrase he sings out: "Praise ye Jehovah. Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass away." (Ps. 148:1-6, *Am. Stan. Ver.*) All the visible creation, whether examined by telescope or by microscope or by nuclear physics, discloses itself more and more as the work of a marvelous master engineer. It did not come into existence by chance out of universal chaos. It is the matchless work of an intelligent creator, exciting amazement and delight, and no fault can be found with it. If that is true of the visible creation, what must be true of the far more glorious invisible creation?

²¹ The faithful angels inhabiting the invisible realms on high must bless and celebrate the Creator in proof that they uphold his universal sovereignty and dominion. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all. Bless Jehovah, ye his angels, that are mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure. Bless Jehovah,

all ye his works, in all places of his dominion: bless Jehovah, O my soul." (Ps. 103:19-22, *Am. Stan. Ver.*) The day for any more indecision is past. It is the time for all the heavenly creatures to line up as commanded on the side of God's universal dominion. Since A.D. 1914 his kingdom is in operation through his anointed King Jesus Christ, and the issue of the right to universal domination is now due to be settled for all time and all creatures must take the consequences of their final choice for or against the Supreme Ruler. At the beginning of the so-called "Christian era", when the human birth of Jesus at Bethlehem was announced by a glorious angel, then faithful hosts of heaven made themselves visible to God-fearing shepherds and gave the glory to Jehovah as the Most High. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Luke 2:13,14, *Am. Stan. Ver.*) Now, since the bringing forth of this same Jesus as King in heavenly glory and power, those faithful angelic hosts are again giving the glory to Jehovah God in the highest, making heaven resound with His praises. —Rev. 12:1-12.

²² No creature, the highest or the lowest, is exempt from giving to Him their encomiums. Men do well to take their cue from angels, for man is made lower than the heavenly angels. Furthermore, all inanimate creation that we see was made to show forth his glory and actually does so to men of understanding. So, then, it is only reasonable that all animate creatures, and outstandingly the intelligent human creature, should join with the rest of creation including angels in declaring God's adorable qualities and virtues. Hence, in order to overlook nothing, the psalmist turns his attention from the heavenly heights and next sings out: "Praise Jehovah from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor; stormy wind, fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying birds; kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens."—Ps. 148:7-13, *Am. Stan. Ver.*

²³ What if the earthly kings, princes and judges of this twentieth century had heeded this psalm as applying to them? Then they would never have issued bans prohibiting the witnesses of Jehovah from preaching, nor forbidding the importing and exporting of their literature in explanation of the

20. Whom does the psalmist first call upon to praise Jehovah? and why must such creatures be glorious to God's praise?

21. Why must the angels bless and celebrate Jehovah? and what assures us that they do?

22. Why, too, should man praise Jehovah? and whom does the psalmist next call upon to do so?

23, 24. If all officials and humans designated in Psalm 148 had heeded its instructions, then what of world events and conditions?

Bible. Men on administrative boards or on the judicial bench would never have ruled against these witnesses and denied they are preachers of the gospel. The thousands of cases would not have had to be fought out in federal district courts and in courts of appeal, up to the supreme court or court of last instance in this land or others. The thousands of young men and women would not have been deprived of freedom and kept from witnessing to God's kingdom among the distracted people.

²⁴ If all humans designated in Psalm 148 had obeyed its instructions, there would have been no total wars in this century with all members of the nations, young and old, male and female, being regimented and required to take part in the effort of the total nation against an enemy. The total effort of all the nations and peoples would have been centered and united on exalting the Lord God, whose kingdom by Jesus Christ was brought forth A.D. 1914 in realization of Bible prophecies. Also, with all young men and virgins being occupied in this service of universal importance, and with the old men setting the example and guiding the children, no problem would exist today over the increasing juvenile delinquency. Science would never have been controlled by the military, nor nuclear energy been exploited for destructive uses and the hideous atomic bomb dropped upon Hiroshima on August 5, 1945. The Atomic Energy Committee of the United Nations would never be needed.

²⁵ In the light of Psalm 148, therefore, all the nations have failed in their highest duty, especially those of Christendom. The rulers could not be the "higher powers" "ordained of God". They cannot be ruling, as claimed, "by the grace of God." Facts show they do not rule "for the glory of God" nor as His administrative servants or ministers. (Rom. 13:1-4) In the case of the peoples of Christendom it is as the prophet Isaiah was obliged to say: they draw near to God with their lips in flattery but their hearts are far from him and his commandments. Therefore God will make the worldly wisdom of their wise men perish with them at Armageddon. The understanding of their prudent men will then fail to appear as the salvation of this present evil world. —Isa. 29:13, 14; 1 Cor. 1:19.

THE PRIMARY PURPOSE OF CHRISTIANITY

²⁶ Undeniably "Christendom", so called, has not lived up to the primary purpose of Christianity which she professes. Since she has gotten off the right track, we ask: What is the primary purpose of the Christian church, the body of Christ's footstep followers? It is to give witness in favor of Jehovah and his kingdom by Jesus the Messiah. Christians

must do this while steadfastly holding to Jehovah's universal sovereignty. The notorious Pontius Pilate, the Roman governor of Judea, held to the Devil's sovereignty of this world. Unafraid before this supporter of the enemy's side, Jesus Christ confessed that his being born and coming into the world was primarily for the purpose of bearing witness to the truth of God's kingdom, and he testified that he himself was God's anointed One for the position of king. (John 18:37) Just so, the prophecies in the volume of God's Book foretold that Jesus' mission on earth would be that of a preacher, bearing witness in support of Jehovah God.

²⁷ The apostle Paul applies to Jesus the prophetic Psalm 22, which represents Jesus as saying to his God: "I will declare thy name unto my brethren: in the midst of the assembly will I praise thee. Ye that fear Jehovah, praise him; all ye the seed of Jacob, glorify him; and stand in awe of him, all ye the seed of Israel. Of thee cometh my praise in the great assembly: I will pay my vows before them that fear him." (Ps. 22:22, 23, 25, *Am. Stan. Ver.*) "For which cause [Jesus] is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:11, 12) Why was it necessary for Jesus to declare God's name and virtues among his Jewish brethren and in the midst of the congregation of God's covenant people when Jesus was on earth? It was because hypocritical religion, as taught and practiced by the priests, scribes, Pharisees and Sadducees, had worked in among the Jewish nation. The traditions of selfish, lawbreaking men were being taught instead of God's truth and commandments. Reproach, instead of honor, was being heaped upon God's name, and the Jewish people were being misled by blind religious guides toward the ditch of destruction. So Jesus rose up in their midst to proclaim the truth concerning Jehovah and his kingdom. In this way he glorified God on earth.

²⁸ Exactly how did Jesus declare Jehovah's name among his brethren and praise Him amidst the congregation? Not simply by preaching in Jerusalem's temple or in the synagogues when his Jewish brethren congregated in such places. He did so by also going to the homes of the common people and from village to village and from city to city. Wherever he could get an audience large or small he proclaimed the truth, whether on the mountainside or at the seashore. He gave God's kingdom message the widest circulation throughout the land of his brethren, also sending out at least eighty-two of his disciples to do the same thing in the cities, towns and homes of the Jewish people. In that way his campaign of praise

25. In the light of Psalm 148 what must be said of the nations?

26. As shown by Jesus, what is the primary purpose of the church?

27. According to prophecy, where was Jesus to declare God's name and praise him? and why there?

28. How exactly did Jesus declare God's name among his brethren?

to Jehovah reached a multitude. This was foretold of him in Psalm 109, which first tells of his betrayer and persecutors and then concludes with Jesus' faithful words: "I will give thanks unto Jehovah with my mouth; yea, I will praise him among the multitude." (Ps. 109:30, *Am. Stan. Ver.*) By Jesus' method of preaching he was our pattern to follow now.

²⁹ Before a multitude of listeners Jesus stood up for God's truth and exposed the false traditional teachings and customs of Jewish religious leaders. For this, Jesus was judged by them as a seditious libeler outside the pale of God's people and was led out of the gate of Jerusalem to die like an accursed blasphemer. But since his resurrection to life Jesus has set before his followers the continuous duty and obligation of likewise glorifying God on earth in spite of being misjudged and condemned by religious enemies. The apostle Paul encourages the followers of Jesus Christ onward in this course, saying: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name [Jehovah]." (Heb. 13:15) Paul also tells us of God's purpose to gather all these sacrificers of praise into a unity in Christ, and adds: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." (Eph. 1:11, 12) If, then, we trust in Christ, we must glorify God.

³⁰ Although having the prophecies, the Jewish religionists rejected God's anointed King and were themselves rejected from the service of God. They failed of their mission as His people. The mission of the Christian church during this present evil world is therefore emphasized by the apostle Peter. He says to faithful Christians: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." (1 Pet. 2:9, *Am. Stan. Ver.*) In saying this the apostle was combining quotations from the Hebrew prophets, and particularly the prophet Isaiah, by whom God declares his purpose in forming the Christian church, namely: "This people have I formed for myself; they shall shew forth my praise." (Isa. 43:21) In the context of this declaration through Isaiah, just a few verses ahead, Jehovah tells this people that they are his servant and his witnesses to the effect that he is the one and only God, from whom salvation comes. (Verses 10-12) The whole context applies this declaration to God's covenant people from and after the time of

their being delivered from captivity and bondage to the Devil's organization Babylon. The prophecy, besides having a miniature or typical fulfillment, has a major and complete fulfillment in the "latter days"; and so the prophecy points chiefly to Jehovah's witnesses from and after A.D. 1914, the year World War I opened, marking an end to the seven "times of the Gentiles."—Luke 21:24.

WHY SPARED AND RELEASED

³¹ During the course of World War I the Christians in covenant with Jehovah God, through no desire or choice of their own, felt the aggressions of the religious, political powers of this world and came into unwilling bondage to them. This went so far as actual imprisonment of many of them and a general restraint upon their freedom to preach the Kingdom gospel. When release came, from and after 1919, it was such a joyful, unexpected pleasure that the witnesses of Jehovah were like those that dream. Then their mouths were filled with gladness and gave expression to their thankfulness to Him and his King Jesus Christ among all the nations. During their Babylonish imprisonment they had prayed the prophetic prayer: "Bring my soul out of prison, that I may give thanks unto thy name." (Ps. 142:7, *Am. Stan. Ver.*) Only for that expressed purpose did God deliver them from the death to which the enemies had sentenced the witnesses of Jehovah, and bring them out from bondage.

³² In their affliction they had cried: "Have mercy upon me, O Jehovah; behold my affliction which I suffer of them that hate me, thou that liftest me up from the gates of death; that I may show forth all thy praise. In the gates [the public places] of the daughter of Zion I will rejoice in thy salvation." (Ps. 9:13, 14, *Am. Stan. Ver.*) Having now been lifted up from the gates of death from enemy hands, they must ever thereafter show forth all the praise of their Savior publicly, openly. More so is this obligation true since World War II, for never were Jehovah's witnesses more near entering into death and extinction by God's enemies. The only reason for now being alive, their only purpose in living, is to praise Him.

³³ Now the restoration, reconstruction and expansion of the worship of Jehovah must be effected in the earth, to undo the destructive work of the Devil's organization. It is the time for persons of good-will out from all the nations and peoples of this world to learn to know Jehovah and to serve him, before His battle of Armageddon strikes the nations and kingdoms. Jehovah's anointed witnesses of today are the

29. In what course does the apostle Paul encourage Christians in likeness to Jesus' course?

30. (a) How and why does Peter emphasize the mission of the Christian church? (b) To whom and when does Isaiah 43, from which Peter quoted, apply?

31. How were these put in a prison condition? and why delivered?

32. Why were they lifted up from the gates of death?

33. For what is this the set time? and who are the people created for it?

avored people that were to be created, the generation of his witnesses that were to be brought forth, for this time of reinstating and reconstructing His worship. His capital organization is Zion, the Chief Foundation and Cornerstone of which is Jesus Christ the King, and his anointed followers on earth are its representatives and ambassadors. The set time having come, the prophecy of Psalm 102:13-22 has undergone fulfillment upon those who were destitute during World War I: "For Jehovah hath built up Zion; he hath appeared in his glory. He hath regarded the prayer of the destitute, and hath not despised their prayer. This shall be written for the generation to come; and a people which shall be created shall praise Jehovah. For he hath looked down from the height of his sanctuary; from heaven did Jehovah behold the earth; to hear the sighing of the prisoner; to loose those that are appointed [by the enemy] to death; that men may declare the name of Jehovah in Zion, and his praise in Jerusalem; when the peoples are gathered together, and the kingdoms, to serve Jehovah."—*Am. Stan. Ver.*

³⁴ The people of good-will toward Jehovah and his Theocratic Government under Christ are now gathering to serve the true God, from every direction and from all parts of the earth. They are rallying to the side of the covenant people that Jehovah has created for his praise in this reconstruction time. Such result follows because His created people are carrying out the divine purpose for their being spared alive and delivered. That is, they are everywhere actively obeying his commandment: "For thus says the Lord: 'Raise a peal of gladness for Jacob, and shout on the top of the mountains; publish, praise, and say, "The Lord has saved his people, the remnant of Israel." Behold, I am bringing them out of the north land, and will gather them from the uttermost parts of the earth.'" (Jer. 31:7, 8, *An Amer. Trans.*) That fact that Jehovah's witnesses can now fulfill this commandment is one of the convincing proofs that Jehovah's Theocratic Government by Christ has been set up toward this earth. So they thank the Lord God Almighty for taking his great power to begin reigning.—Rev. 11:15-17.

³⁵ Like King David, when installing his son and successor, Solomon, they say: "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank

thee, and praise thy glorious name."—1 Chron. 29:11-13, *Am. Stan. Ver.*

³⁶ Multitudes of people of good-will in all nations are having their eyes opened by the enlightening power of the Kingdom truth proclaimed by Jehovah's covenant people. By the eye of faith they see His enthroned King Jesus Christ riding to victory at Armageddon and to his thousand-year reign thereafter. Now they act like the multitude of nineteen centuries ago at Jesus' triumphal ride down Mount Olivet and into Jerusalem. Concerning that typical multitude Luke 19:37, 38 says: "And when he was now approaching, at the descent of the mount of Olives, all the multitude of the disciples began to rejoice, and praise God with a loud voice, for all the miracles which they had seen, saying, 'Blessed be the coming King in the name of Jehovah! Peace in heaven, and glory in the highest heaven.'" (*The Emphatic Diaglott*) Today the King rides again! The destiny of the people now depends on whether they stop exalting men of this enemy world and henceforth turn their praises to Jehovah God and his King. At Armageddon the executing of those who have misused their lives will be determined by this vital question of whom they have praised and glorified in this life.

SALVATION AT ARMAGEDDON

³⁷ The expanding of Jehovah's praises by his covenant people and the multitude of good-will is certain not to please this world with its selfish postwar aims. World resistance to the expansion of his praise will increase. Angered at the competition that his praises offer to the worldly leaders, the three main elements of this world are sure to combine throughout the united nations to silence those exalting Jehovah's name and kingdom. His Word forewarns us that his witnesses may expect the combined assault of politics, commerce and religion. Despite this, Jehovah's witnesses can continue to be stronghearted for praising him throughout all nations. The situation due to shape up before them as Armageddon gets closer will be like that which confronted Jehovah's worshipers at Jerusalem near the end of the reign of King Jehoshaphat. The three nations of Moab, Ammon and Mount Seir united their forces to set out on an expedition against Jehovah's anointed, King Jehoshaphat, and His covenant people. Getting within twenty-five air-line miles of Jerusalem, the allied enemies in great force gravely imperiled this city where Jehovah's people were worshiping at his temple. In the crisis they looked to him for salvation. How did it come?

34. Who also are now gathering to serve Jehovah? and how does this come about?

35. Like King David, what do they see regarding God's kingdom?

36. Like what multitude nineteen centuries ago do these act? and why does this determine their destiny?

37. How will this world react toward the expanding of Jehovah's praises? and how was this foreshadowed in Jehoshaphat's day?

³⁸ Using a temple musician as his prophet then, God sent this message: "Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, nor be dismayed: tomorrow go out against them; for Jehovah is with you." (2 Chron. 20: 15-17, *Am. Stan. Ver.*) Under command not to hole up fearfully behind city walls, Jehovah's people tramped forth early next morning. But how? With the military forces to the fore? Strangely, no; but with the temple singers at the very head of the marching column. We read: "And when [the king] had taken counsel with the people, he appointed them that should sing unto Jehovah, and give praise in holy array, as they went out before the army, and say, Give thanks unto Jehovah; for his lovingkindness endureth for ever."

³⁹ Here the praise of Jehovah was put before militarism, even if that might seem to make His people naked to attack and slaughter. Nevertheless, although president and legislators, atomic-energy scientists and religious clergy may not believe it is true, the faithful and courageous praising of Jehovah led to salvation. The Bible challenges the doubts of the politicians, financiers and religionists of this world when it says of Jehovah's ancient people: "And when they began to sing and to praise, Jehovah set liers-in-wait against the children of Ammon, Moab, and mount Seir, that were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped."—2 Chron. 20: 21-24.

⁴⁰ During the singing of Jehovah's praise under

such conditions, his honor was put at stake. So he came to the salvation of his covenant-people and fought the battle without their having to shoot a single arrow. He vindicated his own praiseworthy name. Earlier the psalmist had accurately stated the right rule of action for God's obedient people in this day: "I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies." (2 Sam. 22: 4; Ps. 18: 3) The experience of King Jehoshaphat and his people confirms this rule. Jehovah's witnesses of these days when Armageddon draws near may confidently follow the same rule. Doing so, they will not hole up behind walls but will daily march forth calling upon Jehovah by singing his praises publicly and to the people in their homes. Such continuous singing forth the honor of His name and kingdom will lead to their salvation at Armageddon, where they will see their combined worldly enemies thrown into confusion and panic and destroyed. It is Jehovah's battle, and his praisers will survive it into the righteous new world that follows.

⁴¹ Today God's command from the throne of his kingdom is: "Praise ye Jehovah. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. . . . Let everything that hath breath praise Jehovah. Praise ye Jehovah." (Ps. 150: 1-6, *Am. Stan. Ver.*) We are past the time when just the Jewish nation or those Christians in God's new-covenant arrangement are called upon to exalt and eulogize the Most High. The call is now of universal application. Every legitimate instrument for sounding out Jehovah's glories is called upon to play its part. Everything that breathes must praise the Life-giver now in order to breathe the air of his New World without end. That means *all* nations that now draw breath. There is no exception. All are invited to join in the united praise of Jehovah by the increasing chorus: "Hallelujah: for the Lord our God, the Almighty, reigneth." (Rev. 19: 5, 6, *Am. Stan. Ver.*) The only creation to survive to all eternity will be that which praises the Creator.

38. What message did God then send? and, accordingly, how did they move out to meet the enemy?

39. How is it proved that such praise then led to salvation?

40. What right rule does that salvation of God's people confirm? and how will his people now follow that rule, and with what results?

41. What is the command from God's throne now? and to whom does it apply?

INTO PALESTINE AND LEBANON

THE two world-traveling representatives of the Watch Tower Bible and Tract Society, President N. H. Knorr and M. G. Henschel, left Bombay with joyful hearts after the blessed convention. Their four-engine Skymaster of the Trans World Airline had quickly left the shoreline of India in the distance and was speeding along between scattered clouds above the Arabian Sea toward Saudi

Arabia and the Middle East. Good progress had been made in the world service tour thus far and now they were looking forward to visiting the land where Christianity had its beginning. It would be a real privilege to see the terrain where Jesus walked with his apostles and did so much preaching, and where he set such a marvelous example for his footstep followers. Since those days of Jesus when it

first went out the truth concerning the only living God and his Son that he sent into the world had reached unto the ends of the earth. Now Jehovah's witnesses were busy spreading it still farther by all resources in their hands.

After several hours of flying we were told to fasten our seat belts; there was rough weather ahead. We were about to pass over the peninsula in Oman that separates the Arabian Sea from the Persian Gulf. We were surprised to see the many high mountains so near to the sea. Truly it was a desert land. There were no trees on these mountains nor in the valleys in between. High jagged peaks fell away to plains of sand dunes. We flew over a great expanse of barren territory which appeared from above to be completely desolate—nothing but red and white sands were there. Very occasionally along the seaside we could see a small settlement where there was a spot of green. We flew over the Bahrein Islands, near which some ships were anchored, and soon landed at Dharan, an oil drilling center in Arabia. All we could see was the airport, a few buildings scattered along the stretches of hot sand. Apparently our only reason for stopping was to leave mail and take on other mail and fuel. We were there for about an hour, waiting in the airport buildings and trying to dodge the desert heat. How glad we were that the plane was in good running condition and we would not have to stay very long!

Once more up in the air and off in a northwesterly direction toward the mouths of the Euphrates and the Tigris. We were over the Persian Gulf until we reached the river mouths. Then we passed Basra at about sunset. It was observed that the waters of the rivers were very high and much of the land was inundated. From the air we could not figure out how the people could get about except by boat. The rivers seemed to cover a great area, and perhaps this was the way the land was fertilized. But this vision was soon lost to our sight as night fell, and all we could see was the flickering of lights here and there on the ground below or the bright moon and stars in the heavens. We were told by the captain that we would fly north as far as Bagdad and then turn west toward Lydda in Palestine. We arrived at Lydda at 12:30 a.m. Jerusalem time and did a little waiting to go through customs. We felt worn and tired and hoped we would soon be taken to Jerusalem, which was about 32 miles away. Many of the passengers were going to Tel Aviv, however, and since that was only 12 miles away those passengers were taken to their destinations first. That very day a bomb exploded in one of the large police stations and many police had been killed, including the chief of the CID and his assistant officer. A strict curfew was imposed on all Jewish communities and it was reported unsafe for a car to be on the road by itself. There were three station wagons of the Trans World Airline on hand, so two of them went on to Tel Aviv and the third, together with Jerusalem passengers, remained at the airport awaiting their return.

In an hour the cars returned and we began our journey from Lydda to Jerusalem. There were three cars traveling together. About a mile from the airport buildings we were stopped by British troops at a road blockade. The driver had to show his curfew pass and each air passenger produced his passport. We got by all right and drove along the smooth highway for several miles when we spied out in the middle of the highway a row of white barrels blocking

the way. As the car came to a halt we could see the figure of a British soldier coming from the roadside. He had a sub-machine gun slung over his shoulder. All he wanted was to see who we were and what right we had to be on the road at that late hour. We were all checked again and then the car was permitted to pass. In the bright moonlight we could see other troops and armored cars near by. It would not have been good to be traveling without proper identification or to fail to stop. The road wound its way across the hills and led us to the outskirts of Jerusalem. Here a tank was parked in the center of the road and several policemen were on guard. Once more we must show them who we were. Okayed once more, we got inside the city. The only movement we saw was that of patrolling armored cars in the city streets. No one was allowed out of his house from 6:30 p.m. until 5 the next morning. Jerusalem looked like a dead city, and sounded even stiller. We aroused the hotelkeeper, who let us in. When we finally retired that morning we found that it had taken us 25 hours from the time we left the hotel in Bombay until we reached the hotel at Jerusalem. We were ready for some sleep.

It was our hope that when we arrived at the Lydda airport some of the brethren would be there to meet us. But the curfew had made that quite impossible. We had no way of contacting them at Jerusalem, so now it would be necessary for them to find us by consulting the airline office to see to which hotel they had taken us. Saturday morning, April 26, we rose with the hope of seeing our brethren early in the day, but they were not about. So we went to the airline office and did not find out anything about them there. Then we decided to take the morning for the renewal of our visas for Lebanon, obtaining re-entry permission for Palestine, and to report to the health authorities. If our brethren did not appear, we would take some time to look over Jerusalem and surrounding countryside.

As we walked down the busy streets of the new part of Jerusalem we remarked how modern everything looked and how far from Bible times we were. The buildings, the shops, the theaters and the streets were of the latest design; but one difference between this and other cities we had seen was the barbed wire strewn across the streets and all around some of the larger buildings. What buildings were these? They were the headquarters of the government and various British offices. Guards were busy marching back and forth behind these barricades. First we had to go to the health officer to report our arrival in Jerusalem. Before we could get near him, however, we had to be searched for weapons. Of course, none were in our possession; so we got by. The Lebanese consulate was located in another protected area; so we had to get special passes to go into that part of the city to have our visas renewed. Then, in order to have our passports validated for return to Palestine from Lebanon we had to submit to another search for weapons. All of the police seemed to be very nervous and expecting only the worst. After fixing these things we returned to the hotel, and found none of the brethren there. So we arranged to have a guide take us to see some of the historic spots of the vicinity.

BETHLEHEM

Our very first point of interest was Bethlehem, a few miles south of Jerusalem, the place where Jesus was born.

It was a very interesting trip, for here we had our first opportunity to view the countryside, the hills of Judah of which David wrote. Today they are very rocky and there are many olive trees growing on the hillsides. There were flocks of sheep and goats moving slowly along the trails and we could picture in our minds how it must have been when the shepherds were on the watch in the sloping fields near by when the angelic hosts sang for joy over the birth of the Savior, Jesus. Probably the land was terraced for the growing of crops in those days as it is today in hilly sections.

We were interested in the birthplace of Jesus and our guide took us to the Church of the Nativity, which is purported to be the exact spot where Mary gave birth to Jesus and where the manger in which Jesus was laid is preserved. Religion has made the most of this location. Whether it is authentic or not, no one can say. So many conquering armies have passed through Palestine and destroyed everything in their path that it is hard to believe anything would be left standing. The Orthodox Church seems to have gotten in first and built their chapel right over the manger. The Armenian Church was given a concession to build a small chapel alongside of the altar of the Orthodox chapel, and the Roman Catholics put up their own chapel next door; but all three of these organizations have access to the "Birthplace of Jesus". Christmas is the big holiday for this spot, and then the Protestants are permitted to have their services in the courtyard outside of the church. These religious organizations do not agree as to when the birth of Jesus took place; so there are three different dates on which they celebrate Christmas, covering about a month's time.

The supposed birthplace is beneath the altar of the Orthodox chapel, in a sort of subterranean grotto, and the spots where Jesus was supposed to have been born and then laid in the manger are filled with all kinds of religious paraphernalia. Many oil lamps hang from the ceiling, each having been provided by a certain denomination and cared for by them. Priests walk through regularly with incense burners shaking smoke at these two supposedly holy spots, going through the sign of the cross and other religious forms. At this point our guide made a brief speech and showed us what a marvelous privilege we had to be there and that we should not be afraid to get down on our knees with the other people and pray. Of course, we pointed out that Jesus had said prayer should be made in secret and we did not care to pray at that spot, which seemed to satisfy him. The whole thing has been commercialized and religionized and the picture that one always held in mind after reading the Bible account of Jesus in a manger is completely different from what the religionists claim is the place. It looks like a part of a modern temple on a miniature scale, be it Orthodox, Roman Catholic, Mohammedan, Hindu, or Buddhist, or what have you in the religious world. For a long time the religionists had disagreements about the possession and use of this place, so now there is a Mohammedan policeman on guard all the time to keep order in the 'house of God'.

From Bethlehem we returned to Jerusalem, where we saw the Valley of Hinnom, which the Scriptures speak of as the place 'where the worm dieth not', Gehenna. Today it is not being used for a dumping ground and common burial place; but it is a very deep valley alongside the old city. We passed the city walls that were constructed by one

of the Turkish sultans about A.D. 1600 and drove on to the supposed site of the Garden of Gethsemane. Here again religionists have built a large church, this time the Roman Catholics, and they try to impress upon all of the travelers that come to Jerusalem that the rock in the church is the very spot where Jesus knelt down in his agony and prayed to his Father in heaven. They point out where the apostles were asleep while Jesus prayed just before his betrayal. This is the general location of Gethsemane; but as to the rock there are doubts. The only things that look real and not tampered with by religion are the ancient olive trees in the garden. These trees have strong, sturdy trunks coming out of the ground, but no longer are any of the original branches left. Into all of the trunks have been grafted new branches, all of which looked fresh, alive and to be producing fruit. We immediately recalled to mind how Paul said old branches would be cut off and new branches grafted in, and this is true of all the old olive trees in the garden they now call Gethsemane. But even these olive trees have some use to the religionists. When the winds blow and the leaves fall to the ground in the garden the monks go out and gather them up. These leaves are then pasted singly into paper folders and offered as souvenirs together with a prayer to Jesus which supposedly will give the one praying 100 days indulgence for each time he repeats the prayer.

About 200 yards from this church is an old church said to have been built by the Crusaders. The Orthodox have gotten control of it. It is built under the ground in the shape of a cross. Our guide told us this was the authentic place of the burial of the virgin Mary. Just why the religionists picked on this tomb is hard to understand, but probably they had to have something in Jerusalem or just outside of it which they claim is the authentic place where Mary was buried. Upon entering the courtyard in front of the church we observed three bearded priests in long robes sitting down casting dice and engaging in some form of gambling. Our guide told us that these guardians of Mary's tomb do this all day long, but they do stop long enough to hold their hand out or try to sell visitors candles. The inside of the church is kept very dark to make it necessary for visitors to buy a candle or two if they wish to see the tomb of the virgin. It is a place to show to tourists, and it rakes in considerable pecuniary gain from the credulous people. Next to this place is a grotto called the Grotto of Gethsemane. This is controlled by the Roman Catholic Church, and is said by them to be the place where Jesus and his disciples went to rest. A special altar has been built at the side nearest to the tomb of Mary that is located in the nearby underground church.

The garden and these churches are located at the foot of the Mount of Olives; and as one looks up the slope one can see where Jesus spent many hours with his apostles in groves of olive trees, many of which trees are very old. Our guide next took us to the Mount of Olives summit. We traveled a round-about way by car and passed the Hebrew University and Library en route. From the mount one has a marvelous view of Jerusalem, old and modern. The most prominent thing to be seen on looking to the west is the Mosque of Omar, the worshiping place of the Mohammedan Arabs. Looking to the east we saw the Jordan valley and part of the Dead sea, and quite close to us the village of

Bethany, the town of Mary, Martha and Lazarus. There is also the view of the wilderness of Judea that lies to the west of the Dead sea. Atop this Mount of Olives there is a building called the Chapel of the Ascension. The place is under control of Mohammedans. Inside this chapel is a rock with an indentation in it. This is supposed to be the mark made by the foot of Jesus as he ascended to heaven, the last spot he touched on the earth.

THE OLD CITY

Then we went into the old city itself, entering by the Jaffa Gate at the west. Here one goes into an altogether different world. No longer does one have broad, clean streets and modern buildings, but the streets are narrow. One can almost touch the walls of the houses on either side of the street with his outstretched hands. It is crowded with people, everyone selling something or buying something. People are seen leading asses or riding them up and down the stepped streets. Meat shops are selling camel meat to Arabs at a very reasonable price. There are shoemakers busily producing new shoes. Coffee shops are being well patronized by the Arabs, who like to sit about for long periods and listen to loud music that sounds very unpleasant and discordant to us. As we walk on we come into a section of the city where the streets are covered over by a roof and there are a few air vents through the roof. This makes the city all the dingier. We feel as if we were in a large building, but we are walking on cobblestone streets that are filled with traffic. Some of the odors that arise are terrific. We wonder if there is any sanitation within the old city at all. We are told that 30,000 people live within the walls of the old city. Now we observe that there are many Orthodox Jews around us. They wear long coats and hats with big brims and they have a little curl hanging down in front of each ear. The older men have long beards and their hats are trimmed with fur, for this is the sabbath.

The guide tells us we are entering the Arab section of the city. Here we see all of the men wearing *eggalls* on their heads. Some have European dress, but others have very baggy pants or, most common of all, long robes or dress that resembles very much the ordinary nightgown in design, some striped, some plain white and some black. This is distinctly different from the European style of clothing worn in the Jewish section of the old city. We continued to walk along looking at the interesting people and sights until we reached the wailing wall where the Jews come to cry and pray. The wailing wall is supposed to be the wall of the old temple. Most of the elderly men are wearing long coats and fur-trimmed hats. They are mumbling or chanting. Women are keeping their heads covered with shawls and doing the same. This spot we wanted to see, and now we had just a little time left before the curfew.

Leaving behind old Jerusalem's many interesting sights we headed for the Garden Tomb, which is outside the old city but near the Damascus Gate at the north. This is reported by historians to be the hill of Calvary. Religionists have put this spot inside the old city and have built their Church of the Holy Sepulchre around what they call Calvary; but the British Garden Tomb Association claims to have found the garden and the tomb in which Jesus was buried after being nailed to the tree on Calvary. Now the Holy Land has two places that are celebrated for one event.

The place we are visiting called the "Garden Tomb" is not controlled by religion and it was indeed a pleasure to hear the keeper of the garden tell the story and the reasons why they believe this was the tomb where Jesus was buried and also to point out Calvary and how Jesus was taken outside of the city and put to death. All of this was highly interesting, especially in view of the fact that recent excavations by the British government have shown that at the north side of the present city the walls are built over the location of the walls of previous cities.

As the day was drawing to a close and the curfew hour was near, we must go back to the hotel. What a surprise we had when we got there! The brethren had located our place of abode and three of them were there to greet us. Time was very limited that evening but arrangements were immediately made to have a meeting on the following day, Sunday, at the home of one of the brethren in Beit Jala.

Sunday morning the brethren met us with a car and drove us to Beit Jala, which is about two miles to the west of Bethlehem. Here we received the thrill of meeting many brethren. We had thought there were about a dozen interested persons in Palestine, but at the meeting 40 had assembled from various parts of Palestine. There were some Arabic brethren there and brethren of Russian, Ukrainian and German nationality. They all understood either English or Arabic and we used an Arabic interpreter. We learned from them that there are actually 55 interested persons scattered throughout the land who are studying the Society's publications. Not all are publishers, but they believe the truth and they are being built up in the faith. It was a very joyful day. Speaking was done through an Arabic interpreter during the whole day and many questions were answered. Instructions as to organization were given and a brother was appointed to look after the Society's interests in Palestine. Arrangements were made to order a large quantity of literature and have a depot organization at Beit Jala. Inquiry was made as to which of the brethren could be best qualified to be company servants in Haifa, Ramallah, Beit Jala, and other villages where brethren are assembled together. Appointments were made, and it is hoped that the work of preaching the gospel in the land of Palestine will continue to expand. This visit with the brethren made our hearts very glad, for it was a joy to see here some very active individuals who travel to various parts of Palestine every week-end distributing the literature and trying to arouse interest. The day passed rapidly, and it was necessary to get back to Jerusalem before the 6:30 curfew.

As we returned to Jerusalem we were reminded again of the unrest in the land. Police and soldiers were busy taking up their curfew stations. Armored cars were moving about the streets. Barbed wire was strung across the approaches to all military camps and government buildings. The terrorists were still giving them cause for much anxiety. Palestine is not a peaceful country. We left our brethren that evening with the information that we would be on our way to Lebanon early the next day.

So that we might see some of the Holy Land we arranged to go by 7-passenger car or bus service to Beirut. We left Jerusalem at 8 a.m. and traveled through the scenic valleys of the western part of the country and then into the flat

country near the coast. It is remarkable what the Jews have done in just the past 25 years with some of the land that was formerly only desert. What was once desolate land has now been transformed into green wheat fields, citrus orchards and vineyards. All of this presented a pleasant atmosphere for the trip. At some spots there are shepherds. In the farming sections there are many camels that are used as beasts of burden by small farm owners.

By the time we reached Hadera we had a flat tire. This was not good, because there was no spare tire in the car. Fortunately our driver knew of another car coming through from Jaffa; so our wait was not long until the driver was able to flag down another car of the same company and borrow a tire to get us into Haifa.

LEBANON

At Haifa we drove down to the center of the business district and had a brief look at the busy port activity. Many ships were discharging cargoes and dock workers were scurrying about with their loads. We changed cars at Haifa and got the better of the exchange; a new model with good tires was provided. Little time was lost in this action and we were quickly on our way northward along the coastal highway. All of this land appeared to be under cultivation and we were glad to see that the highway serving the area was a good one. As we approached the border between Palestine and Lebanon we saw the foothills of the Mountains of Lebanon, all of which made the scene before us more interesting, for we had read about these mountains in the Bible. Border formalities for both countries delayed us a little because there were many travelers on the road. After we left the border our driver seemed anxious to make up time, so we really sped along. We passed by the sites of former cities of Bible fame, Tyre and Sidon, where there are now small towns. From the road we could see there in the distance snow-capped Mount Hermon.

Beirut, the capital of Lebanon, and its largest city, was reached quickly and we were impressed by the sight of its surrounding miles and miles of olive groves. There were also banana and citrus trees growing in small patches. The city was a very busy metropolis, autos and trams filling the downtown streets. The car had barely stopped at the terminal when a group of the brethren from Tripoli were shaking hands with us and guiding us to the waiting car they had obtained for the onward journey to Tripoli. This part of the trip in Lebanon was far more interesting than the first because the brethren could explain some things to us. All along the highways we had noticed what appeared to us to be altars or little shrines with crosses on the top. When we inquired they told us that these are placed along the highways by the priests and that the travelers are assured of making a safe trip if they stop to give an offering for the churches. Each night priests go out to make their collections. We passed some cliffs along the seashore where the various conquerors of Lebanon had inscribed their names and dates at the time they left the country.

We also had many questions about the work in Lebanon and the great opposition of the Orthodox Church which we had heard about. Priests were busy telling the people about the evils of the Bible in the hand of Jehovah's witnesses, and one priest in particular had organized some young men to

take action against the brethren. Great efforts had been put forth to interfere with the assembling of the brethren at the time of the Memorial, but the opposition was unsuccessful, and in the end the brethren were blessed by the Lord with an attendance of 420 persons at their meeting.

We had given the brethren very short notice of our coming and we were able to stay for only a short time. As soon as they heard of our coming they notified the brethren that there would be a meeting at seven o'clock Monday night. We arrived at Tripoli at 6:30 and were greeted by many of the Lebanese brethren. Many could speak English. We were glad to meet Brother and Sister Farah, Gilead graduates, who had been in Lebanon for a few months, and the many other brethren who had faithfully carried on in the service for so long and were now seeing the work increase. One of the families of good-will in Tripoli had provided their home as the meeting place, and this was very much appreciated. The house was overflowing with people. We were amazed to see the assembly of 270 brethren and people of good-will on such short notice. Both Brother Knorr and Brother Henschel spoke to the assembled audience through the interpreting of Brother Atiyeh. Advice was given to them as to proper organization, which was lacking in Lebanon, and how conditions in Lebanon, Palestine, the United States, or other parts of the world, were not so different and that the same organization instructions could be followed. The brethren appreciated the advice and the suggestions made for carrying forward with the message in this Arabic-speaking land.

The next morning was devoted to interviewing brethren who had problems, and also time was spent on arranging for a depot to be set up in Lebanon so that all of the companies and pioneers in the land could be supplied with literature locally and not have to order direct from New York every time they wanted supplies. Reports were to be made to one central point and Gilead graduate Farah was given general supervision of the work in Lebanon and Syria. Arrangements were made for Brother Farah to visit all of the cities and towns where brethren live and organize them into companies and see that the reports are made out regularly each month and forwarded to the Brooklyn Office.

After finishing this work some of the brethren wished to take us up to see the remaining cedars of Lebanon. We took the opportunity of seeing some of the country and the few trees still standing. A new Chevrolet car was hired for the trip and, almost immediately after we started off, the road began winding back and forth as we left the city. Up and up we went through the thoroughly terraced and cultivated lands. After traveling for about an hour we began to see some breath-taking sights. Gorges over a thousand feet deep were to one side of the road and steep mountains towered up on the other. Even high up there in the mountains of Lebanon the people have terraced the land and planted crops. Beautiful falls and cascades send water tumbling and splashing hundreds of feet down into the valleys. Houses are built on the edges of these gorges and the people seem to have little worry that they might some day slide off into the valleys far below. Churches of the Catholic Maronite rite are there to dominate each town. Up here the farmers work plots of land they terrace off which are often only four feet wide and perhaps twenty feet long. All farm-

ing is done by hand, or perhaps with the aid of an old wooden plow. What these people do to till the land and raise food is really hard work when compared with modern farming methods used in most other lands.

The snow upon the tops of the mountains of Lebanon presents a sharp contrast against the deep-blue background of clear sky. When we reached the cedars we found that demon religion had gotten there and built a chapel near these trees because the cedars of Lebanon are mentioned in the Bible. There was still snow beneath some of the trees, and in the clear places small mountain flowers contributed a dash of color to the scene. The trees themselves were old, and some looked to be more than six feet in diameter. Their flat branches that grow straight out from the trunks make them entirely different in appearance from other trees we had seen. The cool mountain air was indeed refreshing and we would have tarried long had it not been for the scheduled service meeting at Tripoli that evening. What a vantage point we had up there! We could see far out across the Mediterranean and enjoy the reflection of the red evening sun upon its smooth blue waters.

At the meeting that night the company servant turned the entire time over to Brother Knorr, who gave admonition concerning the organization of the Tripoli company and told of the appointment of new servants to carry on the work. He told of the organization of the servant to the brethren work and the means to be used for supplying literature for the field. The brethren were very much encouraged by this arrangement and are looking for more increases in the future service.

At four o'clock the next morning it was time to get up and prepare for a ride by car to Beirut. From Beirut we were to take a plane to Lydda, Palestine, and we were told to be at Beirut at seven o'clock. Some of the brethren accompanied us and we had a very pleasant journey at that early hour. Twenty minutes before boarding our plane we saw a small plane crash on the runway. We hoped our pilot would be able to do better with the small 5-seater plane in which we were going to travel. He got us off the ground in fine style and headed north, circling out over the Mediterranean, and then south along the shoreline of Lebanon and Palestine. This was a very enjoyable trip because this small biplane flew very low all along the route and it was made easy to follow our motor trip of two days before, as well as to see much more of the landscape. Seeing Tyre and other points from the air reminded us of the maps we had seen of this part of the earth before we left New York. It took us just an hour and twenty minutes to reach Lydda, and we got to Jerusalem well before noon in the car. On the way to Jerusalem we passed several busses whose passengers were gathered at the roadside being searched by police for weapons or explosives, a common occurrence in Palestine these days.

That afternoon we went into the old city of Jerusalem once more, this time to get a look at the Mosque of Omar and the Church of the Holy Sepulchre. We were sorry to

find that the Mosque of Omar was not open in the afternoons, and so all we could see was the outside. But we did find the church open. A man there told us that several different churches had rights to parts of the place, and once more we saw some of the bearded priests hanging around looking for a contribution. There were marks on the rock inside the church where the two thieves were supposed to have been crucified. Between these there was a metal plate with a hole in the middle and we were told that if we knelt down and put our hands into the hole we could feel the rock at the exact spot where the death stake of Jesus had stood. We were asked if we had any beads or other things we wanted blessed near the tomb of Jesus, as they claim it to be. We were glad we had seen the place, but it was also good to get outside and breathe some air free of incense. It was interesting to note that here too there was a Mohammedan who had charge of the entrance to the church. We returned to our hotel feeling quite sure that what we had seen was just another spot where demon religion has tried in vain to make a place appear holy and real.

On May 1 we spent the morning with some of the brethren in Jerusalem. We got detailed information concerning the companies in Palestine and attended to some legal matters that required attention. We drove out to Bethany to check on legal points, and from there we took the ride down, down and down to the Dead sea, the lowest spot on earth. A small drop of sea water on the tip of the tongue was sufficient to convince us that the water was salty. Many bathers were enjoying a dip in the water that is supposed to keep persons afloat who cannot swim. We also passed through modern Jericho as we drove to the banks of the river Jordan. The river was deep and cloudy and we found the climate uncomfortably warm. This river is remarkably situated entirely below sea level. We also saw what is supposed to be the mountain that Jesus went up into after his baptism in Jordan, called the Mount of Temptation. The religionists have taken over this mountain and have turned it into a location for their monastery. They have dug caves into the sides of the mountain and monks spend their lives there in seclusion. What good they do up there is hard to imagine. Jesus went up into the mountain for forty days to pray and receive instructions, but then he came down from the mountain to preach throughout Galilee and Judea to the lost tribes of Israel. These monks go up there and spend all of their lives doing no preaching. People should readily see these are not walking in the steps of Jesus.

Upon returning to the hotel that afternoon quite a few of the brethren met us and gathered in our hotel room, where questions were answered concerning the work in Palestine. Our visit to the holy land was a joyful one. What had made it so was the realization that Christ Jesus, the Commander, had gathered together some of his "other sheep" and that he was feeding them and that they were going forward in his footsteps preaching the message of the Kingdom in all parts of that land. We felt certain that the work in Palestine would move forward with the Lord's rich blessing.

Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths.—Proverbs 3: 5, 6, A. S. V.