

# The WATCHTOWER

FEBRUARY 1, 1956

Semimonthly

CAUTIOUS AS SERPENTS  
AMONG WOLVES

WHY THE CRISIS OF ALL MANKIND?

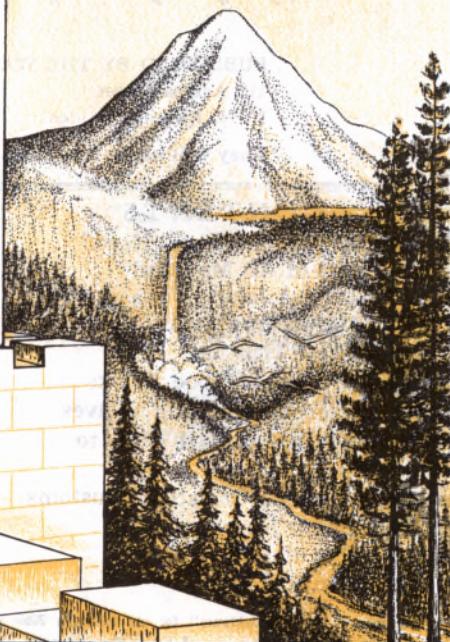
CONSCIOUS OF YOUR SPIRITUAL NEED?

THE "TRIUMPHANT KINGDOM"  
ASSEMBLIES OF 1955

QUESTIONS FROM READERS

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

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

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

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

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## Conscious of Your Spiritual Need?

**W**E'RE a person not aware of his physical needs he would soon die from hunger, thirst, exhaustion or exposure, or land in a mental institution. Thus the lonely traveler in the dead of winter will freeze to death because the numbing power of cold makes him unconscious of his danger. People often take drugs in order not to be conscious of their need of rest. Scientists have discovered that it is because the walls of the stomach come together when it is empty that one feels the pain of hunger and thus becomes conscious of his need of food. Obviously it is our senses and nerves that make us conscious of our physical needs so that we will do something about supplying those needs that we may stay alive and enjoy life's blessings.

But what about our spiritual needs? Are we conscious of those? That it is possible for us not to be conscious of our spiritual needs Jesus Christ made clear in his Revelation to John, where, among other things, he says the following to the lukewarm Christians of Laodicea: "Because you say: 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and blind and naked, I advise you to buy from me gold refined by fire that you may become rich, and white outer garments that you may become dressed

and that the shame of your nakedness may not become manifested, and eyesalve to rub in your eyes that you may see."—Rev. 3:17, 18, NW.

The fact is that by far the majority of mankind are not conscious of their spiritual need, any more than the antediluvians were aware of their danger when Noah preached to them. Because this being conscious of one's spiritual need is so rare and at the same time the first requirement Jesus began his "sermon on the mount" with the words: "Happy are those who are conscious of their spiritual need." Incidentally, how much more meaningful and fitting is this rendering of the *New World Translation* than the usual "blessed are the poor in spirit."—Matt. 5:3, NW.

Why are those who are conscious of their spiritual need happy? Because only when we are aware of our true condition is there any hope for improvement. Only if we appreciate how soiled we are, in a spiritual sense, that "there is not a righteous man, not even one," will we look for spiritual soap and water, the cleansing power of God's Word and the merit of Christ's sacrifice, to wash us clean. Only when we appreciate that we have strayed like sheep, and are lost, will we look to the Right Shepherd, Jesus Christ, to guide us in the right way. Only if we are conscious that 'it is not in mere man to direct his

own steps' will we look to God's Word. Only if we appreciate our weakness, that the arm of flesh cannot save us, will we look to Jehovah for help.—Rom. 3:10, NW; Jer. 10:23.

Those who are conscious of their spiritual need are happy because they are humble. "God opposes the haughty ones, but he gives undeserved kindness to the humble

ones." Because those who are conscious of their spiritual need are lowly and contrite Jehovah says that he dwells with them. Truly, happy are those who are conscious of their spiritual need. Are you conscious of your spiritual need? Then read on, for the purpose of this magazine is to help all those who are of that mental attitude. —Jas. 4:6, NW.

# Why the CRISIS of all Mankind?

What does the present crisis really mean? Why is it more severe than any previous one, and what can you do about it? If you really want to know the wise course today, then this article is for you.

**P**OLITICAL leaders have a great deal to say about today's crisis. So do religious leaders, newspaper writers, atomic scientists and others. However, this article is *not* about the world's crisis. Rather, it is about *your* crisis, the one that you as an individual face today.

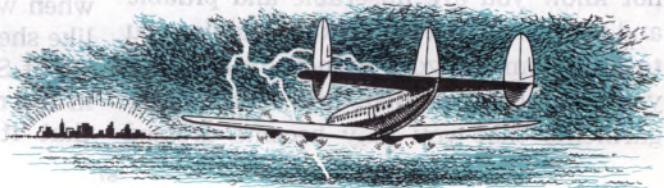
A crisis is a time when a vital decision must be made. Consider an example: An airplane pilot flying over a vast ocean through a stormy night finds he is low on gasoline. Nearing the shore he knows that he must decide immediately whether to take the chance of ditching his plane in the sea, or whether if he throttles back and flies carefully he will have just enough gasoline to reach shore, get over the thickly settled city and land safely at the airport.

This is a crisis. The decision must be made immediately; it cannot be put off. Also, it must be well informed, based on sound knowledge of how far the plane is from the airport, the amount of gasoline it has and the distance it will

fly on that gasoline. Upon his decision rests the pilot's own life and the lives of many others.

A different type of crisis was faced by the Christian congregation in Jerusalem in the year 66. More than thirty years earlier Jesus had said that when the city was surrounded by armies they should flee to the mountains. Now the city was surrounded. The crisis, or point of decision, had come. Would they heed Jesus' warning and flee the city? Yes, these Christians made the wise choice, abandoning their home city and moving into the mountains across the Jordan, just as Jesus had instructed. This right decision enabled them to escape being killed in the terrible destruction that came upon Jerusalem A.D. 70.

Now, you are not flying an airplane, nor living in Jerusalem in the year 66, but you do face an equally grave crisis today. Like the pilot's decision, it is a matter of life or death that cannot be put off. It must be



made immediately, and it must be well informed, based upon an accurate understanding of where we are in God's purposes and the amount of time that remains for us. Just as in Jerusalem A.D. 66, Jehovah has commanded a specific course for his servants to take, the sign that he indicated has become evident, and the only question that remains is, Will you do what he instructs?

#### YOUR INDIVIDUAL RESPONSIBILITY

Why does this crisis concern you as an individual? Because the world has already passed its point of crisis. It has made its decision, and its decision was the wrong one! It is because the world has taken the wrong course that Christians, even back in Jesus' day, were separate from it. Jesus said to his followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19, NW) This old world's crisis has passed. Its doom was long ago stated in the Bible and foretold in the divine prophecies. But the end of the world will not mean the end of earth and all mankind. It will mean only the end of this wicked worldly system. Thus survival is possible: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, AS) So while the world's doom is set, you as an individual can take the right course and receive God's protection.

Whether or not you will survive depends upon your attitude and your course of action now. Are you satisfied or dissatisfied with this corrupt world? Are you a part of it, or have you kept yourself free from its corruption? Are you willing to get out of Satan's system and be marked as one

who loves righteousness and hates the world's abominations? Then heed the warning regarding the wicked system that God will destroy: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4, NW) Take the right course now and receive Jehovah's protection through the time of trouble that earth faces.

There is nothing impossible about God's abolishing the wicked conditions earth now faces. He has done it before. During the flood of Noah's day the global, total flood piled up for forty days and did not sink into basins until an entire year had passed. Truly a catastrophe worse than countless H-bombs, this was a destruction that wiped out both the population and civilization then in existence! Destruction came upon those who refused to change their wrong attitude toward God or who had paid no attention to the warning God had given. Noah, a preacher of righteousness, had faithfully proclaimed the warning, but the people did not listen. They did not think God would destroy their system. And Jesus said of our day: "Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man: they were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all." (Luke 17:26, 27, NW) However, eight human souls who served Jehovah were spared. Thus God can and will destroy a condemned world, though individuals who take the right course can survive.

#### WHAT CAUSED THE PRESENT CRISIS?

In order to understand the present crisis, you must understand the reason for it. And by understanding it you will be able to make the right decision. The reason that

the greatest crisis has come now is because now is the time for settling the greatest of all issues. This is an issue that was raised by Satan's rebellion nearly 6,000 years ago. Today many people scoff at the idea that Satan even exists, let alone that his rebellion caused earth's troubles.

But their scoffing is proved ridiculous by the Bible's clear statements on the matter. It shows that the one who became the Devil was originally an exalted spirit creature, but that nearly 6,000 years ago he challenged the sovereignty of the great Creator, Jehovah. He charged that under stress no men would keep integrity to their Creator. Later, regarding the faithful man Job he said: "Put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face."—Job 1:11, AS.

Yes, Satan thinks he can turn all men from God. A great portion of the earth has followed him—so much, in fact, that 1 John 5:19 (NW) says: "The whole world is lying in the power of the wicked one."

Satan's doom, and that of his wicked organization, is sealed. But, as an individual, yours is not. You can decide whether you will, as Satan said you would, reject keeping integrity to Jehovah God; or whether you will, as many faithful men all down through the centuries have done, meet your crisis successfully, proving Satan's challenge false and showing that even under opposition you will serve Jehovah. —Rev. 20:1-3.

#### WHY SO VITAL NOW?

The reason that your decision is so vital today, however, is because the time has come for the final settling of this issue. In fact, the first steps in its settling have already occurred. As Revelation 12:7-12 (NW) foretold, Satan has been hurled down to earth, and there is "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." It is during the lifetime of our present generation that this has happened! It is since the year 1914 that unusual and unexplained difficulties, such as Jesus described in Matthew 24, have come upon the earth as a direct result of Satan's anger.

Thus, Satan's time is short. The destruction of his entire wicked system at Armageddon is near. The fulfillment of Bible prophecy shows it, the count of time shows it, and true Christians are definite about it! The facts concerning this are being preached world-wide to all nations, so that none can say he did not hear it. Will you investigate this message? Will you be wiser than those who lived in Noah's day and made the wrong decision in their time of crisis, and than those who lived in Jesus' day, who paid no attention to the warning that he gave? Will you see why so many people have intelligently made the wise decision today, having put aside the corrupt ways of Satan's old world, and are holding firmly to the righteous ways of Jehovah's new world?

Jehovah has made a loving provision that enables you to do this. He provided his own Son as a ransom to pay back what Adam, through his disobedience, lost for the human race. Paul explained: "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, NW) Yes, Jesus provided the perfect life such as Adam lost when he rebelled against God. Thus, "just as through the disobedience of the one man [Adam] many were constituted sinners, likewise also through the obedience of the one person [Christ] many will be constituted righteous."—Rom. 5:19, NW.

But remember that this ransom is not forced upon you. It makes it possible for you to receive God's protection at the battle of Armageddon, but as Adam had to show obedience if he would receive God's

blessing, so you must be obedient to the one who makes the ransom possible, Jehovah God, and to the ransomer, Christ Jesus.

#### YOUR COURSE DETERMINES YOUR DESTINY

You must decide whether you will take advantage of the ransom that has been provided or whether you will ignore it. Jesus likened those who would benefit from it to sheep, and those who would not benefit from it to goats. You can be like a goat, being stubborn, refusing to be led by the great Shepherd, wanting your own way instead of God's. Or like sheep you can be meek and teachable, receiving the benefit of Christ's ransom and everlasting life.—Matt. 25:31-34, NW.

How can you qualify as a sheeplike one? First, you must gain knowledge of Jehovah and Christ Jesus, becoming familiar with God's Word, learning what he promises for his servants and what he expects of them. It is easy to see why this knowledge is so vital. How could you have confidence in God's promises without even knowing what they are? How could you take the course he commands without knowing what it is? How could you have confidence in his kingdom without knowing what it will do? And how could you know Him if you do not even know what he has said? Thus, in prayer to his Father, Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3, NW.

After gaining that knowledge, you must put it into practice both by right conduct, which is vital for Christians, and through telling it to others, which is equally important in showing your appreciation for this vital message. Paul told Timothy that a slave of the Lord must be "qualified to teach." A slave of God must love God enough that he will obey the instructions

to tell others the good things he has learned, and he must love his fellow man enough to let him know what God has said about the crisis men now face. Really zealous activity in this service is the course of more than a half-million gospel preachers who have met their crisis successfully today. Will it be your course?—2 Tim. 2:24, NW.

To help you decide, let us summarize what has been considered here. First, we have seen that each individual faces a crisis today, a crisis that involves vital factors of health, freedom and life. When this time of crisis ends the present system of things will be destroyed, but some men will survive. The crisis was brought on long ago by Satan's original rebellion, and its special severity now is due to the fact that the final settling of the issue that that rebellion raised is at hand. The right course is to accept Christ's ransom, to take in knowledge of Jehovah God and Christ Jesus, to practice right conduct and to participate in the preaching.

Why should you take this course? Because now is the time when all mankind must go one way or the other. And by making the right decision you can have the unspeakable privileges of sharing in the vindication of Jehovah's name, of aiding others to get life and of attaining real happiness now and forever in Jehovah's new world. But now is the time! The decision must be made now!

When it is firmly made, your crisis will be passed, you will have chosen the right course. Then you will begin to understand the full meaning of Psalm 145:16 that says in praise to God: "Thou openest thine hand, and satisfiest the desire of every living thing." By examining God's Word, trusting in his promises and obeying his instructions you can then hold firmly to that wise and blessed decision. Will you, with His help, do so?

## MODERN HISTORY of

# Jehovah's Witnesses

Part 27

THE INTERNATIONAL ASSEMBLY OF 1946



JEHOVAH'S witnesses are not only preachers of Jehovah's new world of righteousness but also practicers of New World principles. Already they have begun to conform themselves to New World standards of living, rejecting many old-world ways, customs and prejudices. They realize they are passing through a transition period when the old world system of things is to pass completely off the global scene and when the New World system of things has commenced to appear for the permanent control of this beautiful earth. As we noticed before in this historical study, since 1919 a theocratically organized New World society has come to the fore with Jehovah's blessing. Its foundation and structure are Biblical, being ordained and directed by the true God, Jehovah. His Right Shepherd, Christ Jesus, keeps expanding the enclosure-like organization as a gigantic fold of sheeplike humans, to embrace crowds more of these "other sheep" from every part of the earth. Preaching and Bible education are necessary to identify one as a rescued "sheep," who then gives evidence of his dedication by water baptism. This means that such a new foundling must thereafter grow up spiritually to become a worshiper of Jehovah and His minister to preach, because that is the chief work at present of all those in the theocratic New World society. Following such right steps there must be a maintaining of clean and regular association

with the local congregational unit of the society. Such a rescued sheep no longer conducts himself independently as a wandering lost sheep but, rather, he responds to direction from the shepherding authority. As a properly guided sheep he rejoices in righteous association in the fold.

Wholesome association and fellowship for His sheeplike worshipers is what the Universal Shepherd, Jehovah, has provided through his organization. When God brought the millions of Israelites out of Egypt he guided them lovingly through his undershepherd Moses to whom he spoke: "The seasonal festivals of Jehovah that you should proclaim are holy conventions." (Lev. 23:2, NW) During their wilderness travels and years later at Jerusalem millions of the Israelites assembled three times a year for as many as eight days of festival at a time. These were happy occasions of mass association and fellowship. These holy conventions were times of united worship of Jehovah their God. Music and singing likewise marked these as occasions of rejoicing. They were times for the hearing of the law and the word of God read and discussed. Many were the arrangements necessary to lodge and feed such a host of conventioners. Young and old met new friends, renewed old acquaintances, and heard exciting reports during these exhilarating days of happy association and celebration. At the close of these vast assemblies the Israelites returned to

their local units or communities feeling spiritually refreshed to continue in their faithful course before Jehovah. Truly the living God, Jehovah, is a "happy God" who delights in the happiness of his people.—1 Tim. 1:11; Deut. 14:24-27, NW.

Assemblies of Jehovah's witnesses in these modern times have been an outstanding feature in their growth and development even as in the ancient days of Israel and also those of the apostles of Christ Jesus and other early Christians. These have supplied that need for wider fellowship, for broadening of one's vision and for spiritual stimulation to greater works of faith and true worship. Prior to 1918 the yearly conventions were rather localized or sectional, none involving attendances over 4,000.<sup>a</sup> From 1919 to 1937 the largest assembly held at any one point rose to 25,000 in the United States.<sup>b</sup> In this latter period few of the brothers from outside the United States were able to attend to lend much of an international fellowship to gatherings there. From 1938 to 1944 there were several multicity conventions meeting simultaneously in several English-speaking countries tied together by radiotelephone facilities. This arrangement of assembly began to bring the witnesses together internationally as far as the spoken word for "one-way" hearing was concerned. There was, under this arrangement, no interchange of communication among the respective multicity segments of the far-flung gathering. The largest of these was the fifty-city convention of 1938 with London, England, as the key city, where the combined attendance at the climactic public meeting was 150,000.<sup>c</sup> All these multicity gatherings gave the administration of the Society much experience in planning for conventions. With this background in mind something new was planned for the period fol-

lowing World War II, a truly international assembly with a massive gathering at one central point where all assembled together in one physically present multitude.<sup>d</sup>

That first of the series of great international assemblies was held at Cleveland, Ohio, from August 4 to 11, 1946. It was called the "Glad Nations Theocratic Assembly." The city's Municipal Stadium, its surrounding grounds and the adjoining city Auditorium were all engaged as premises for this vast assembly. Delegates came from thirty-two countries outside the United States as well as from every state inside the country. Sessions were held in twenty different languages. For the opening day there was a total attendance of 50,000. At the public lecture on the final Sunday 80,000 packed out the stadium to hear the talk "The Prince of Peace" delivered there by N. H. Knorr, the Society's president. Some of the high lights of the assembly were the release of the Bible textbook "*Equipped for Every Good Work*", the new magazine *Awake!* (successor to *Consolation*) and the new preaching instrument "*Let God Be True*". In Lake Erie not far from the convention grounds 2,602 were immersed. Another matter to be long remembered was the president's revealing of a proposed vast expansion program in connection with rebuilding the Bethel headquarters and also greatly enlarging the printing factory at 117 Adams Street, Brooklyn, New York. Branch offices in six countries were also to be enlarged. This four-million-dollar expansion program in four years was enthusiastically accepted by the 58,000 in attendance at that session.<sup>d</sup>

Bringing such a mass of people together for eight days of Christian worship at one point poses many problems. An outstanding problem is that of accommodation. A well-designed system was worked out for this Cleveland assembly which has become

<sup>a</sup> Watch Tower 1911, p. 371.

<sup>b</sup> 1938 Yearbook, p. 47.

<sup>c</sup> Consolation, Oct. 5, 1938, p. 18.

<sup>d</sup> The Messenger, Aug. 12, 1946, p. 27.

the pattern for all future national and international assemblies of the witnesses. For weeks before the convention scores of full-time pioneer workers were asked to volunteer and, if accepted, brought to Cleveland for preconvention services. Most of this staff were assigned to the rooming accommodation department. Along with congregation publishers these special workers made house-to-house calls and visited hotels to list accommodations for conventioners at various prices after inspecting the rooms offered. The convention office staff registered these rooms and sent out assignments to the witnesses as fast as the brothers wrote to the Convention Committee specifying their requirements. In this manner almost all conventioners were notified ahead of time as to their accommodations. The practice of arranging for the witnesses to stay in the homes of the local townspeople has proved to be a powerful witness, because it brings the public in close touch with the thinking and clean living of God's transformed people. The kindness, loving consideration and deportment displayed by these visiting witnesses made a deep impression on the minds of many householders, who themselves have now become witnesses as a result.

At previous conventions held in 1937 at Columbus and in 1941 at St. Louis many American and Canadian witnesses had preferred to camp in tents or bring their trailers (caravans) for convention-time accommodation. So at the Cleveland assembly a large "Trailer Camp of Jehovah's witnesses" was operated on the outskirts of Cleveland. Large fields were rented for the convention period, on which an orderly designed little city was laid out with streets and small allotments of sufficient size for the erection of tents or the parking of trailers. Sanitation, water, ten miles of electric cable and utility buildings were provided for this nomadic overnight community of

20,000 witnesses. Traffic control and administration of the "city" were in the hands of a staff of 550 volunteer witnesses who operated the entire project within the governmental health regulations of that county. A public-address system was installed to relay the convention sessions at the stadium to those of the "Trailer Camp" who could not get down to the stadium itself.

The feeding of scores of thousands at mealtimes three times a day has become a major undertaking. The cafeteria system of serving meals was found to be the most practical, and this experience had been gained at the many previous national assemblies held in the United States. For the Cleveland assembly a special plastic, sectional feeding tray had been designed, which facilitated the catering immensely. Five mechanical tray-washing machines were uniquely designed, built and operated for this convention. This tray system for cafeteria serving has become the practice at all conventions large and small of the witnesses in many parts of the earth since. Fast-moving lines of thousands of conventioners were directed to pass to one of the several serving lines where, after receiving a tray and cutlery, volunteer workers made servings of prepared dishes into the tray sections according to the choice of the customer. From the serving line the crowds in motion with their trays of food were directed to other halls or tents where waist-high tables were provided upon which the trays were placed for the food to be eaten while standing. Whites and colored, young and old people from many countries mixed together during these pleasant mealtimes to exchange stories and reports of their field-preaching activities back home or discuss matters pertaining to the current convention sessions and happenings. All were in smiles as the vast family of thousands

was being fed in a flowing system of orderly helpfulness on the part of everyone. The food was wholesome, clean, well cooked by an amazing kitchen organization of volun-

teers and offered at a set price per meal to all except the pioneers, who were granted free meal tickets by the Society.

(To be continued)

## SHOWING A WEALTH OF GOOD WORKS

**M**ORE than ever before do men of the world make material wealth their goal. However, the Bible shows that all such striving is a twofold folly: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin." Yes, such striving brings neither peace and happiness now nor life in the future.—1 Tim. 6:9, NW.\*

The wise course is to do just the opposite, strive to be rich or wealthy in giving, to be "rich in right works," for by these we can "safely treasure up for ourselves a right foundation for the future so that we can get a firm hold on the real life." And not only does wealth of good works give us a firm hold on the real life but it also gives us many blessings now, for "the generous man will be enriched; and he who waters will himself be watered."—1 Tim. 6:18, NW; Prov. 11:25, AT.

What kind of works are here referred to? Not just any good words, for Jesus said that in the judgment day certain ones would claim to 'have done great works in his name but he would not recognize them.' The kind of works that count with God are those that Jesus primarily did, namely, bringing honor to his Father by making known his name and bringing comfort to men of good will by preaching the good news of the Kingdom. Jesus himself showed that his miracles were incidental to his preaching the truth.—Matt. 7:23; 24:14; John 6:26, 27, NW.

Of course, before we can be showing wealth in this kind of right works we must take in knowledge of Jehovah and his Son, knowledge of his purposes and his kingdom. And then we must avail ourselves of the training program so that we can become skilled preachers, for only those who are skillful in their work will be permitted to stand before the Kings Jehovah and Christ. Our goal must be the winning of God's approval because of our handling his Word aright, because of being fully competent, completely equipped for every good work.—John 17:3; 2 Tim. 2:15; 3:16, 17, NW.

We should strive not only for quality in our work but also for quantity, because there is much work to be done, few to do it and little time in which to do it. So "preach the word, be at it urgently in favorable season, in troublesome season." Once we obtain the right perspective of this work we shall find it very refreshing, so much so that we simply shall not be able to refrain from speaking out, even as Jeremiah and Elihu, Job's real friend, both discovered.—2 Tim. 4:2, NW; Jer. 20:9; Job 32:20.

Since minding the flesh means death, whereas the minding of the things of the spirit means peace and life, how foolish to be ensnared by materialism! So let us keep on showing a wealth of good works and have peace and joy now and enjoy endless life in God's new world.—Matt. 6:24; Rom. 8:6, NW.

\* For details see *The Watchtower*, August 1, 1955.

# Cautious as Serpents Among Wolves



*"Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against men." —Matt. 10:16, 17, NW; Luke 10:3.*

**A**SHEEP among wolves has little power of its own to protect itself against being devoured. A sheep, therefore, must rely upon its shepherd to protect it against wolves. It wants to serve the good purposes of its shepherd and not be devoured by ravenous wolves. So it obeys its shepherd's voice.

<sup>2</sup> Wolfishness is displayed by many leading men who ought to be sheeplike because they claim to be Christians. If a man claims to be a Christian he is a hypocrite if he is really a wolf in sheep's covering, disguised to take advantage of sheeplike persons. Jesus Christ likened his true followers to sheep and himself to a shepherd that protects them against voracious wolves. He preserves them to serve his good purposes, and they must obey his voice in order to enjoy his protection, provision and service. To his twelve special representatives, his twelve apostles, he said: "Look! I am sending you forth as sheep amidst wolves." And to seventy others besides those apostles he said similarly: "Look! I am sending you forth as lambs in among wolves." —Matt. 10:16 and Luke 10:3, NW.

1. Upon whom must a sheep endangered by wolves rely, and why?

2. To what animal did Jesus liken his true followers, and against whom did he warn them?



<sup>3</sup> Jesus was sending them forth to preach good news, which should have been grabbed at by people that had become disgusted with human governments: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" "Also, wherever you enter into a city and they receive you, eat the things set before you, and cure the sick ones in it, and go on telling them: 'The kingdom of God has come near to you.'" (Matt. 10:7 and Luke 10:8, 9, NW) And yet sending them out to preach such a winsome message would be putting them seemingly at the cruel mercy of wolves. Who, then, were the wolves?

<sup>4</sup> A wolf or wolfish person is an enemy not only of the sheep but also of their Right Shepherd. The wolf does not gather the sheep with the shepherd but scatters them; he is not for the Right Shepherd Jesus but against him. (Luke 11:23) The wolf does not believe in the unity of the Christian flock but scatters them to pick them off one by one and devour them to satisfy his greed. Inasmuch as Jesus was then sending forth the Kingdom preachers among the Jewish people exclusively, these wolves were to be found among the Jews who claimed to be God's people, the most re-

3. What message were they sent forth to preach, and yet at whose cruel mercy would it seemingly put them?

4. Who were the "wolves" then referred to?

ligious people then on earth. They were religious wolves, who preyed upon the "lost sheep of the house of Israel."—Matt. 10:6.

<sup>5</sup> That the wolves in his day included religious persons opposed to the preaching of the good news of God's kingdom and persecuting his sheeplike followers for preaching it, Jesus showed in his further words to those whom he sent forth: "Be on your guard against men; for they will deliver you up to local courts and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake for the purpose of a witness to them and the nations. When they persecute you in one city, flee to another; . . . And do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:17, 18, 23, 28, NW) When told that King Herod Antipas wanted to kill him, Jesus called him a "fox." (Luke 13:31, 32) Before Jerusalem was destroyed in 70 (A.D.) the wolves attacked Jesus' sheep, killed many of them and scattered them with great persecution. But wherever the sheep were scattered they preached God's message. Thus the persecution helped to spread the good news instead of stamping it out. The sheep knew how to meet the attacks of the wolf packs.—Acts 8:1-5.

<sup>6</sup> Today Jesus' words, "Look! I am sending you forth as sheep amidst wolves," take in also all the earth outside of the land of Israel. Since A.D. 1914, when World War I broke out, Jesus' command to his sheeplike followers applies: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) The

5. With what warnings did Jesus show the wolves included religious persons, and what did these do before A.D. 70 to the sheep?

6. Why do Jesus' words at Matthew 10:16 take in all the earth today?

kingdom of God, the kingdom of the heavens, has drawn near more fully now than when Jesus sent out the twelve apostles to preach, for in 1914 Jehovah God took to himself his great power and seated his Son Jesus Christ upon the throne to rule as king in the midst of his enemies and thus the kingdom of God came into power in the heavens. On earth war raged among the nations over the issue of world domination and in the invisible heavens also war raged but the newborn kingdom triumphed and Satan the Devil and his demons were hurled down to the earth, to await the full end of their world at the battle of Armageddon. Particularly after the close of World War I in 1918 it became the due time for this good news of the newborn kingdom to be preached wherever the earth is inhabited. It became necessary for Jesus Christ, now enthroned in power, to act upon his very own prophecy and send out preachers of this good news of the Kingdom. Once again he has to send out his faithful followers as sheep amidst wolves. The worst wolves and the most wolves have proved to be in the religious land of Christendom. It has proved to be a den of wolves to the sheeplike preachers of God's kingdom. Ask the only ones that are preaching this good news of the newborn kingdom, Jehovah's witnesses. They know. You, too, know about their experiences with the wolves.

#### HOW LIKE SERPENTS

<sup>7</sup> How are the Kingdom preachers to survive amidst wolves and still stay sheeplike, harmless, obedient to their Shepherd's voice? Our Shepherd has told us how. After forewarning his disciples of the wolves all around he said: "Therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against

7. How are the Kingdom preachers to survive amidst wolves and still stay sheeplike?

men." (Matt. 10:16, 17, NW) "You must be wary, then, as serpents." (R. Knox) "Show yourselves therefore as sly [sharp] as serpents."—*L'École Biblique de Jérusalem*, French.

<sup>8</sup> Six thousand years ago the serpent mentioned as being in Eden did not have to fight against a ravenous wolf. It found itself watched by an innocent, unsuspecting woman. The account reads: "Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: 'Is it really so that God said you must not eat from every tree of the garden?'" (Gen. 3:1, NW) The serpent did not have to protect itself against a wolf. Hence it did not withdraw cautiously but thrust its attentions upon the woman Eve. Why? To deceive. The apostle Paul says: "The serpent seduced Eve by its craftiness." "The woman was thoroughly deceived and came to be in transgression." (2 Cor. 11:3 and 1 Tim. 2:14, NW) Behind the scenes the Devil maneuvered the serpent into its deceptive actions and words, making it act craftily, with the intent of injuring. Its lie induced human disobedience. Death followed to mankind. In being cautious as serpents may we use such craftiness against wolves?

#### DOES CAUTION ALLOW FOR DISGUISE?

<sup>9</sup> In the ancient Hebrew Scriptures we find many examples of where Jehovah's servants used caution—among them Abraham, Sarah, Isaac, David and Jonathan. Did they disgrace themselves as liars in doing so? Let us examine the background of their actions.

<sup>10</sup> To escape a severe famine in Palestine

8. (a) How did the serpent act in Eden, and why?  
(b) What question, therefore, raises itself?
9. In the Hebrew Scriptures among whom do we find examples of caution, and what question do we ask concerning them?
10. What experience did Abraham have with Pharaoh of Egypt on account of Sarah?

Abraham did not return to Ur of the Chaldeans—he had left Ur forever at God's command—but went down to Egypt. Abraham may have heard of the incident, now found recorded on a papyrus, of where an Egyptian Pharaoh, influenced by his princes, sent armed troops and took another man's beautiful wife away for his own harem. Near Egypt Abraham told Sarai to hide the fact that she was his wife: "They will certainly kill me, but you they will preserve alive. Please say you are my sister, in order that it may go well with me on your account, and my soul will be certain to live due to you." Pharaoh took Sarai to make her his wife, but Jehovah plagued Pharaoh and his house, calling to his notice that Sarai was Abraham's wife. So Pharaoh returned her, but complained to Abraham for not having been told the full facts that might have prevented this.—Gen. 12:10-20, NW.

<sup>11</sup> Years later Abraham was in Philistine country at Gerar. "And Abraham repeated concerning Sarah his wife: 'She is my sister.'" Why? As Abraham later explained to Abimelech king of Gerar who had taken Sarah: "It was because I said to myself, 'Doubtless there is no fear of God in this place and they will certainly kill me because of my wife.' And, besides, she is truly my sister, the daughter of my father, only not the daughter of my mother, and she became my wife. And it came about that, when God caused me to wander from the house of my father, then I said to her: 'This is your loving-kindness which you may exercise toward me: At every place where we shall come say of me, "He is my brother."'" Very likely Sarah was pregnant with her only son Isaac at this time. Almighty God acted to prevent Abimelech from defiling Sarah by warning him in a dream, saying: "But now return the man's

- 11, 12. What experience did Abraham have with Abimelech king of Gerar on account of Sarah?

wife, for he is a prophet, and he will make supplication for you. So keep living." When returning Sarah King Abimelech gave Abraham a thousand silver shekels and said to Sarah: "Here it is for you a covering of the eyes to all who are with you, and before everybody, and you are cleared of reproach." At Abraham's supplication God healed Abimelech and his wife and slave girls so that their wombs were opened again to bear children.—Gen. 20:1-18, NW.

<sup>12</sup> If we call Abraham on the above two occasions a liar and prevaricator, we are obliged to ask, Did Jehovah God use a liar and a faithless coward to supplicate him to heal Abimelech who had acted in his innocence? To understand God's action toward his prophet Abraham we should think not merely of God's faithfulness to his covenant with Abraham but of the circumstances back there.

<sup>13</sup> Whether in Egypt or in Palestine, Abraham was in enemy territory and needed to exercise caution. He wanted to live to carry out God's purpose toward him. He saw good to use strategy toward those who might be provoked to injure or kill him in Jehovah's service. He could have gone to war with them; with 318 of his household slaves he had once put to rout the armies of four kings from Mesopotamia who invaded Palestine and carried off his nephew Lot and his household. But Abraham chose to maintain peaceful relations with the inhabitants of lands where he sojourned. He was not disposed to go to war with them over his wife.

<sup>14</sup> In those days before Jehovah made his law covenant with Abraham's descendants through the mediator Moses, women were expendable. Remember how Lot offered to let the howling mob of Sodomites

have his two marriageable or espoused daughters for their lust in order to protect the lives of the two men whom he had as guests in his house. (Gen. 19:1-8) Remember how the old man of Gibeah offered his virgin daughter and his guest's concubine to a like mob of Benjaminites in order to protect the religious Levite whom he was entertaining. Finally the Levite himself took his concubine wife, whom he was taking back home, and put her outside the house at the mercy of the mob, to her death. (Judg. 19:1-3, 10-28) So Abraham represented Sarah as his sister to prevent violent controversy over his wife. Sarah recognized Abraham as her lord and agreed to the arrangement, willing to take the consequences of the arrangement. She was willing to do her part to preserve the life of Jehovah's prophet, with whom He had made his covenant. Abraham looked upon this as an expression of her loving-kindness to him, and Sarah viewed it in the same way.—1 Pet. 3:5, 6.

<sup>15</sup> But critics do not view it that way. They view Abraham wholly as a lying, prevaricating, weakling coward, and not a cautious strategist in an enemy land filled with wolves. Since God saw good to keep Abraham in his covenant and to protect Sarah undefiled for her husband, may we see in this line of strategy a picture? Abraham is elsewhere used to picture Jehovah God and Sarah is used to picture Jehovah's heavenly womanly organization that produces the promised Seed the Christ. So we may see in Abraham's conduct how, over the centuries, Jehovah has seemed to repudiate his organizational wife or hide her wifely relationship to him. He withheld from her the promised Seed so long and he also lets those on earth who are her spiritual children suffer at the hands of men and devils, seemingly without divine protection. All this has given the enemy the

13. In what territory did Abraham find himself, and what relations was he minded to maintain with the inhabitants thereof?

14. What two instances show that women were expendable in those ancient days, and so what was Sarah willing to do toward preserving the life of Abraham?

15. What picture may we see in Abraham's line of strategy, and why?

wrong impression and they have felt free to try to defile the representatives of Jehovah's wifely organization. But in fulfillment of his covenant respecting Christ Jehovah has protected them amid their trying situation and has delivered them in their integrity.—Gal. 4:21-31; Isa. 54:5-8.

<sup>16</sup> Following his father Abraham's example, Isaac likewise spoke of his wife Rebekah as his sister to the men of the same city of Gerar. Her true connection with Isaac was discovered by King Abimelech, who then said to Isaac: "A little more and certainly one of the people would have cohabited with your wife and you would have brought guilt upon us!" King Abimelech should have added: "If Jehovah had permitted it!" Peaceable Isaac explained his strategy, saying: "I said it [that she is my sister] for fear I should die on her account." After that brush with King Abimelech over Rebekah Jehovah continued to bless Isaac to the extent that the Philistines became envious of him.—Gen. 26:1-11, NW.

<sup>17</sup> We may view Isaac's handling of matters with his wife Rebekah from the same standpoint as that of Abraham with Sarah. Abraham and Isaac may have had a fear, but they did not in fear make an ungodly alliance with pagan kings for self-protection. Hence we may not apply to them the stinging rebuke of Isaiah 57:11-13 (RS): "Whom did you dread and fear, so that you lied [played the traitor, AT], and did not remember me, did not give me a thought? Have I not held my peace, even for a long time, and so you do not fear me? I will tell of your [self-] righteousness and your doings, but they will not help you.

16. How did Isaac copy his father in this, and what expression did Jehovah God make after this?

17. Though having a fear, what did Abraham and Isaac not do, and so how did Jehovah act toward them?

When you cry out, let your collection of idols deliver you!" Jehovah always delivered Abraham and Isaac because they shunned the world.



<sup>18</sup> Rahab the harlot innkeeper of Jericho generally comes in for condemnation as a deceiver. She took the two spies from the nearby camp of Israel into her house, because she feared their God Jehovah.

When the king of Jericho sent men and demanded that she bring out the two spies, should she have led the king's officers up to the rooftop and brushed away the stalks of flax laid in rows over the men, thus exposing their concealment and thus handing them over to suffer the fate of spies? Would that have been trusting in their God to protect them? Would that have pleased Jehovah and shown she had faith in him and had adopted his cause? Did it not require strength of faith in Jehovah to refuse the king's demand and to turn his officers away with a misdirection? She said: "Yes, the men did come to me and I did not know from where they were. And it came about at the closing of the gate by dark that the men went out. I just do not know where the men have gone. Chase after them quickly, for you will overtake them." Was she immorally lying there?

<sup>19</sup> Remember that there was war then. The enemies did not deserve to learn the truth to the hurt or endangerment of Jehovah's servants. In wartime it is proper to misdirect the wolfish enemy. While the king's misdirected men were gone in a vain

18. Why does Rahab generally come in for condemnation as a deceiver?

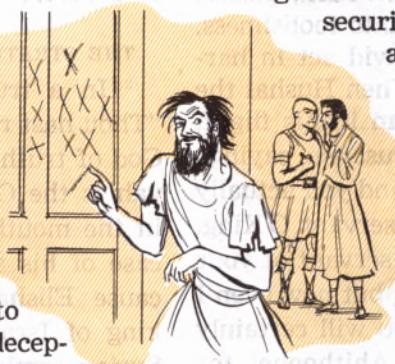
19. How do we know whether Rahab was immorally lying there?

pursuit, Rahab helped the two spies to escape over the city wall. God's Word commends her action as the practical proof of her faith: "In the same manner was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way?" So the lives of Rahab and her relatives were spared when Jericho's walls were tumbled down and all the other cityfolk were wiped out.—Josh. 2:1-24; 6:17-23 and Jas. 2:25, NW.

<sup>20</sup> David, the killer of the Philistine giant Goliath, was cautious as a serpent toward the wolfish King Saul and others. David withdrew from the jealous, murder-minded King Saul in time of danger, never once trying to strike back to Saul's injury. Seeing that Saul had declared war on innocent David, David's friends used war strategy to protect him. Saul's daughter Michal helped her husband David escape through a window. She held back Saul's officers with the announcement, "He is sick." She substituted an image for David in his bed and, when the bed with the image was carried to King Saul and Michal's work for David's escape was exposed, she said to her indignant father: "He himself said to me, 'Send me away! Why should I put you to death?'" King Saul called it deceptive trickery. It was in effect war strategy for protecting the innocent. Michal's brother Jonathan, who loved David, also used strategy to throw his insanely jealous father off David's track.—1 Sam. 19:9-17; 20:17-42, NW.

<sup>21</sup> David, in flight, came to the high

20. How did David and his wife Michal and his brother-in-law Jonathan use caution toward King Saul, and why? 21. How did David protect high priest Ahimelech from feeling under obligation toward King Saul, and how was Doeg rewarded for acting as informer against David?



priest Ahimelech at Nob. When asked why he came alone, David concealed his movements, saying: "The king himself commanded me as to a matter, and he went on to say to me, 'Let no one know anything at all of the matter concerning which I am sending you and concerning which I have commanded you.'" (1 Sam. 21:1, 2, NW) This protected the high priest from feeling under any pressure to betray David's whereabouts to King Saul. Doeg the Edomite, Saul's chief shepherd, was there at the time. When he reported it to Saul, Doeg was rewarded by Saul with the order to kill the high priest and eighty-four of his underpriests. God rewarded Doeg differently. He inspired David to compose Psalm 52 against the malicious Edomite informer, as the psalm's superscription shows.—1 Sam. 21:1-7; 22:6-19, NW.

<sup>22</sup> David took refuge in the land of Philistia with Achish the king of Gath. When the Philistines discovered who he was and suggested to the king that David was a security risk, David became afraid of wolves. "So he disguised his sanity under their eyes and began acting insane in their hand and kept making cross marks on the doors of the gate and let his saliva run down upon his beard." King Achish refused to have him around and let him go with his

life like a harmless idiot. Thus David was able to get out alive and to the cave of Adullam. However much his pretended insanity before King Achish worked toward his escape, yet David was inspired to write Psalm 34 and thank Jehovah for blessing his strategy and giving him deliverance from King Achish. In verses 12, 13

22. How did David use caution toward King Achish of Gath, and was it with any sense of self-condemnation?

David says: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Thus Psalm 34 expresses no sense of sin and wrongdoing by David for having given King Achish the wrong impression in order to effect his escape. (1 Sam. 21:8 to 22:1, NW) Later David returned under different conditions and was assigned by King Achish to live at Ziklag. Again David used war strategy toward this enemy of David's people Israel and concealed his true movements from him. So Achish did not molest David and his men.—1 Sam. 27:2 to 28:2; 29:3-11.

<sup>23</sup> In time David became king over Israel at Jerusalem. When his son Absalom conspired against him to seize the throne, David's most trusted counselor Ahithophel turned traitor against him and joined the conspiracy. While in flight from Jerusalem David learned of Ahithophel's traitorousness. "At this David said: 'Turn, please, the counsel of Ahithophel into foolishness, O Jehovah!'" How did David act in harmony with this prayer? When Hushai the Archite wanted to join him in his flight, David sent him back to Jerusalem, saying: "If you return to the city and you actually say to Absalom, 'I am your servant, O King. I used to prove myself the servant of your father, even I at that time, but now even I am your servant,' then you will certainly frustrate the counsel of Ahithophel for me." Was David teaching Hushai to lie? Hushai returned and professed to become the servant of Absalom. In a choice between Ahithophel's counsel and Hushai's Absalom and his men preferred Hushai's. Frustrated, Ahithophel went home and strangled himself, Judaslike. Hushai's coun-

sel allowed for David to escape to safety and to prepare for the battle to regain his throne. Jehovah blessed Hushai's strategy according to David's own instructions and frustrated Ahithophel's counsel in answer to David's prayer.

<sup>24</sup> When two men were detected bearing word from Hushai to David in the wilderness, a woman like Rahab proved at hand. The two men hid in the courtyard well of her husband. The woman spread a covering over the well top and heaped up cracked grain upon it. When Absalom's servants came and asked about the two message bearers, "the woman said to them: 'They passed on from here to the waters.'" After Absalom's servants were off on a vain hunt, the two men came out of the well and made their way to David. All this war strategy baffled the enemy, but it worked toward David's success in battle against Absalom and for his restoration to Israel's throne.—2 Sam. 15:31-34; 16:16-19; 17:18-23, NW.

#### THE STRATEGY OF JEHOVAH'S PROPHETS

<sup>25</sup> In a true confession David prayed: "Thou hast redeemed me, O Jehovah, thou God of truth." (Ps. 31:5, AS) Since Jehovah is the God of truth, can we find lies in the mouths of his prophets? Take the case of his approved prophet Elisha. Because Elisha repeatedly exposed to the king of Israel the lyings in wait of the Syrian armies, the enraged king of Syria sent a big military force and surrounded the city of Dothan to capture Elisha. When it began its assault on the city, Elisha prayed to Jehovah: "Please, strike this nation with blindness." Jehovah answered. "So he struck them with blindness according to the word of Elisha."

23, 24. (a) When in flight from Absalom how did David instruct Hushai, and how did Jehovah react toward this? (b) How did a woman prove herself like Rahab toward David's two informants?

25, 26. (a) What question arises concerning the prophets of the "God of truth"? (b) How did Jehovah vindicate Elisha from the charge of being a liar and a cursed misleader of the blind?

<sup>26</sup> Did Elisha now turn liar to these blind Syrians and bring himself under the curse: "Cursed is the one who causes the blind to go astray in the way"? (Deut. 27:18, NW) For we read: "Elisha now said to them: 'This is not the way and this is not the city. Follow me and let me conduct you to the man you look for.' However, he conducted them to Samaria." Instead of surrendering himself to them as the man they were looking for at Dothan, he led them away from Dothan to Samaria to the king of Israel. But he did not do this for their injury; he did it to magnify Jehovah's power, superiority and mercy before all the Syrians. We read: "And it came about that as soon as they arrived at Samaria Elisha then said: 'O Jehovah, open the eyes of these that they may see.' Immediately Jehovah opened their eyes and they got to see, and here they were in the middle of Samaria." They saw that they had been misled with their eyes wide open and by the very man they had looked for. They must have been very frightened as well as amazed. But Elisha showed he intended them no harm. He prevented the king of Israel from striking them and had him spread a feast for them, thus heaping coals of fire upon their heads. Then he sent them back unharmed to Syria. In place of making himself a moral liar here, Elisha used war strategy to divert the Syrians from their wrong purpose and Jehovah God cooperated with Elisha in this maneuver. Thus Jehovah vindicates Elisha against the cry of "Liar!"—2 Ki. 6:8-23, NW.

<sup>27</sup> The case of an earlier prophet also presents itself. For his own name's sake Jehovah had enabled King Ahab of Israel to gain a second victory over the Syrians, yes, and to capture King Benhadad himself. Displeasingly to Jehovah, who had de-

27. How did an earlier prophet put himself under an appearance of deceiving and lying to King Ahab after he let Benhadad go?

livered the enemy Benhadad into his hand for death, King Ahab let him go, with a covenant or treaty between them at that. So Jehovah's prophet had a man strike him and wound him. Now how did this prophet notify Ahab of his sin and its consequences? We read: "Then the prophet went and stood still for the king by the road and he kept himself disguised with a bandage over his eyes." Was this disguise a misleading imposition upon an innocent, unsuspecting man? But this disguise was not all. For as the king was passing by the prophet cried out and said to the king: "Your servant himself went out into the thick of the battle and, look! a man was leaving the line and he came bringing a man to me and then said, 'Guard this man. If he should in any way be missing, then your soul will have to take the place of his soul or else a talent of silver you will weigh out.' And it came about that as your servant was active here and there, why, he himself was gone."

<sup>28</sup> Was there any truth in that? You will call it a lie. Why, then, did Jehovah's prophet tell it? It was really an illustration of what King Ahab had done, or took in the same principle; only the prophet did not make Ahab the offender in the illustration, but made himself the offender. Thus Ahab could feel free to pronounce an impartial judgment according to the principle of this type of conduct, because his judgment was against another man not recognized as a prophet. That was why the prophet told what the critics would call a lie. But it drew wicked King Ahab to an impartial expression of judgment: "At this the king of Israel said to him: 'Thus your own judgment is. You yourself have decided.'" But the king of Israel had in fact uttered judgment upon his own self; he had decided against himself, for the prophet now undisguised himself and said to Ahab:

28. Why does this son of the prophets go down in Bible history as a strategist and not as a liar?

"This is what Jehovah has said, 'For the reason that you have let go out of your hand the man devoted to me for destruction, your soul must take the place of his soul and your people the place of his people.' " (1 Ki. 20:35-42, NW) This son of the prophets goes down in Bible history, not as a liar, but as a strategist, and to his vindication his prophecy against Ahab came true.

<sup>29</sup> King Ahab went home judged worthy of death according to his own judgment. Later he seized Naboth's vineyard after the murder of this man by false witnesses under Queen Jezebel's orders. This brought Jehovah's further pronouncement of death sentence upon Ahab. Moreover, the despised dogs were to lick up his royal blood, his queen was to be eaten up by dogs and all his household were to fall to be eaten up by dogs and birds like so much carrion. (1 Ki. 21:20-24, NW) Time came for Ahab to go to his execution, and lies played an important part in the death march and even implicated God. How? Ahab got King Jehoshaphat of Judah to ally himself with him in war against Ramoth-gilead then held by the Syrians. To pry into the future King Ahab religiously consulted his false prophets, about four hundred of them. They prophesied favorably, saying: "Go up, and Jehovah will give it into the king's hand." Thus they tied in Jehovah with their lying. At King Jehoshaphat's request for a recognized prophet of Jehovah King Ahab had the hated Micaiah brought before them. When Micaiah sarcastically mimicked Ahab's lying prophets, Ahab put Micaiah under oath to tell the truth. Micaiah did so, foreseeing that Ahab's armies would be scattered like shepherdless sheep.

29, 30. (a) How did King Ahab bring upon himself further pronouncement of death, with added features, and how did lies lead to his death march and implicate Jehovah? (b) By what vision did Micaiah show up Ahab's prophets as liars?

Then, to show up the liars, Micaiah added: <sup>30</sup> "Hear the word of Jehovah: I certainly see Jehovah sitting upon his throne and all the army of the heavens standing by him, to his right and to his left. And Jehovah proceeded to say: 'Who will fool Ahab, that he may go up and fall at Ramoth-gilead?' And this one began to say something like this, while that one was saying something like that. Finally a spirit came out and stood before Jehovah and said: 'I myself shall fool him.' At that Jehovah said to him: 'By what means?' To this he said: 'I shall go forth and I shall certainly become a deceptive spirit in the mouth of all his prophets.' So [Jehovah] said: 'You will fool him and, what is more, you will come off the winner. Go out and do that way.' And now here Jehovah has put a deceptive spirit into the mouth of all these prophets of yours, but Jehovah himself has spoken calamity concerning you."

<sup>31</sup> For this the false prophet Zedekiah struck Micaiah on the cheek with a remark meaning that he, and not Micaiah, had Jehovah's spirit or that Jehovah's spirit had spoken true by him but the lying spirit had passed to Micaiah. To keep the court record straight, Micaiah said that Zedekiah would one day see whether that was true. When King Ahab sent Micaiah off to prison to a bread-and-water diet till his return in victory, Micaiah said: "If you return at all in peace, Jehovah has not spoken with me." (1 Ki. 22:1-28, NW) Ahab's death in battle despite his disguise at Ramoth-gilead, followed by the dogs' licking his blood off his chariot, proves that Jehovah, not a deceptive spirit, had spoken by Micaiah.

<sup>32</sup> But how had one of Jehovah's spirit creatures become a lying or deceptive spir-

31. How was it shown that Zedekiah was false and that Jehovah had spoken by Micaiah?  
32. Why did one of Jehovah's spirit creatures volunteer to fool King Ahab, and did he become responsible for the lying by Ahab's prophets?

it and how could the God of truth authorize him to become a "deceptive spirit in the mouth of all of [Ahab's] prophets"? In this way: Ahab wanted to be encouraged in a suicidal plan of action by lying prophets. He showed this when he imprisoned Micaiah for telling the unpleasant truth. Lies were what Ahab wanted to hear to his own death; so Jehovah was agreeable to Ahab's hearing lies then because Ahab was sentenced to death and the time for his execution was at hand. Jehovah did not interfere by exercising his spirit upon Ahab's prophets to make them tell the truth, as when one of his angels turned the prophet Balaam's curse into a blessing upon Israel. One of Jehovah's spirit creatures saw the need of the lie to prevail to induce Ahab on to his own execution, by having the liars outnumber the truthtelling Micaiah.<sup>33</sup> A spirit creature from Jehovah God has power to make a creature talk, even a dumb brute like Balaam's ass. So he offered to exercise his power upon Ahab's prophets to speak, just to speak, letting them speak out of their own hearts what they wanted to speak to please the one supporting them, their king. Thus the spirit creature or angel was responsible, not for their lies, but merely for their speaking.

<sup>33</sup> Jehovah was agreeable to the angel's doing this, because He wanted to show that it is disastrous to rely on lying prophets and also because it was time for his sentence of death to be executed upon Ahab. He knew that Ahab desired to be fooled by the lie, especially when the liars were so many. Hence Jehovah told the spirit creature that the operation of his power upon Ahab's prophets would open the way for them to utter the death-dealing lie, and it would win out over the faithful warning of Jehovah's prophet Micaiah. It did and Ahab shed his blood like an ex-

33. Why did Jehovah authorize the spirit creature to fool Ahab, and how did he exonerate himself of lies?

cuted criminal for canines to lick, and Jehovah the God of truth stood exonerated of lies.—1 Ki. 22:29-38; 2 Chron. 18:1-34.

<sup>34</sup> Do we have to turn to the ancient past to see this manner of divine operation at work? No! We see Jehovah acting according to this same rule of action today in this twentieth century, to fulfill his own warning prophecy. His prophecy written by means of the apostle Paul reads: "The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness." (2 Thess. 2:9-12, RS) The peoples of this world now face Armageddon and are about to perish there in horrifying numbers. Why? Because the truth is not available for them? No; for Jehovah's witnesses are preaching the good news of his triumphant kingdom in all the inhabited earth for a witness to all nations. It is really because the people, as the years of this Kingdom proclamation by Jehovah's witnesses in more and more countries have proved, refuse to love the truth and so be saved from destruction at Armageddon. They prefer the wicked deception that accompanies the activity of Satan since he was ousted from heaven, and they prefer the deception because they have "pleasure in unrighteousness."

<sup>35</sup> The Bible translation we quoted says, "God sends upon them a strong delusion, to make them believe what is false." Are we to understand, then, that God originates the strong delusion to make them believe

34. Why do we not have to look to the ancient past to see this manner of divine operation at work, and why are the peoples about to perish in horrifying numbers?

35. Why is Jehovah not the source of the "strong delusion" or "operation of error"?

falsehood? No; he is not the source of any lie. Referring to his prophecy and his covenant, his Word says: "God is not a man that he should tell lies, neither a son of mankind that he should feel sorry. Has he himself said it and will he not do it, and has he spoken and will he not carry it out?" "The Eminence of Israel will not deceive." (Num. 23:19 and 1 Sam. 15:29, NW) So Jehovah is not the source of the "strong delusion" or "operation of error."

<sup>36</sup> How, then, does he "send" it upon them? In that he does not prevent it but permits it to go to them, just as he did in the case of King Ahab. In the Scriptures the Hebrew verb meaning "send" is many times translated "let go," as when Jehovah said to Pharaoh: "Send my people away" (NW; Yg); or, "Let my people go." (AV; AS; RS; at Ex. 5:1; 7:16; 8:1, 20; 9:1, 13; 10:3) Therefore the *New World Translation* vindicates Jehovah God in rendering 2 Thessalonians 2:11: "So that is why God lets an operation of error go to them that they may get to believing the lie." God does not make them believe the lie any more than he originates the lie, but he lets it go to them because they prefer the error in operation. So he lets them use their own free will and become responsible for their own destruction at Armageddon. But first in mercy he gives them full warning by his witnesses. The warning is heeded by those who "accept the love of the truth that they might be saved."—NW.

#### NOT "LYING AGAINST THE TRUTH"

<sup>37</sup> In view of the above-given Scriptural examples Jesus was in harmony with the spirit of Jehovah God in instructing his apostles when he sent them out as sheep among wolves: "Prove yourselves cautious

as serpents and yet innocent as doves." Since the unchristian wolves declare war upon the sheep and choose to make themselves "fighters actually against God," it is proper for the inoffensive "sheep" to use war strategy toward the wolves in the interests of God's work. No one against whom this strategy is used is unrighteously hurt because of it, whereas the "sheep" or those interests that deserve to be protected are safeguarded. God does not oblige us to show the stupidity of sheep and play into the hands of our fighting enemy. We should meet the seed of the Serpent, the "offspring of vipers," with the cautiousness of serpents. Foreseeing danger, we should cover ourselves against the wolves that prey upon Jehovah's flock. "Oppressive wolves will enter in among you and will not treat the flock with tenderness, . . . Therefore keep awake," says Paul. (Acts 20:28-31, NW) "A prudent man seeth the evil, and hideth himself."—Prov. 22:3, AS.

<sup>38</sup> It is proper to cover over our arrangements for the work that God commands us to do. If the wolfish foes draw wrong conclusions from our maneuvers to outwit them, no harm has been done to them by the harmless sheep, innocent in their motives as doves. The action is not out of a liar's hatred. "He that hideth hatred is of lying lips; and he that uttereth a slander is a fool. A lying tongue hateth those whom it hath wounded."—Prov. 10:18; 26:28, AS.

<sup>39</sup> We cannot condemn as a liar and deceiver the witness of Jehovah that was about to cross the border line back into Nazi Germany and who took Bible literature with her at the risk of her freedom. She put the literature in the baby carriage at the feet of her baby and covered it over

36. How, then, does Jehovah send it upon them without becoming responsible for their perishing?

37. Why was Jesus in harmony with Jehovah's spirit in instructing his disciples to be cautious as serpents among the wolves?

38. If the wolfish foes draw wrong conclusions from our maneuvers, why are the sheep still innocent and harmless?

39. What cases are briefly described that may not be called those of a liar and deceiver?

with unwashed baby diapers. When the Nazi officer inspected her carriage, dug down into it and got his hand in touch with the wet, dirty diapers, he quickly withdrew his hand in disgust. He let her cross the border, and with her the literature went in to feed many of the oppressed, brutally treated sheep under Hitler's regime. Then there is the witness who was working from house to house with a basket of literature. Enemies reported her to the police as a woman with a shirtwaist of a certain color. So around the corner she took out a shirtwaist of another color and made a change, then walked back down the same street and past the officer on her trail, and escaped being identified. There is the brother, too, who was sentenced to the quarries from which no one was known to come out alive. As a musician he was spared the killing quarry work, but he was not mindful of only his own life. At risk of his own privilege as the musical entertainer of the camp officer, he smuggled portions of food to his underfed brothers sentenced to backbreaking quarry work and was able to keep them alive. When at last deliverance came, not only he but those whom he had fed contrary to Nazi regulations emerged with him from the place of doom.

<sup>40</sup> To this day the history of Jehovah's witnesses is ever-new with like cases of their outwitting the wolves by exercising due caution in the face of danger while they are engaged in a good, loving work according to God's will and command. Such outwitting of oppressors of the sheep is not a failure to "render therefore unto Cæsar the things that are Cæsar's"; it is a courageous, sensible way of rendering first "unto God the things that are God's." (Matt. 22:21, AS) If the wolfish enemy drives Jehovah's people underground like

David who was driven by Saul into the cave of Adullam and other caves, then their underground worship is not a work of deceit and lies because it is not done above ground under greedy eyes of the wolves. (2 Sam. 23:13; 1 Sam. 22:1; 24:3-10; 1 Ki. 18:4, 13) The hypocrisy and deceit lie with the wolves who openly make of God's house a "cave of robbers."—Mark 11:15-17, NW.

<sup>41</sup> Serpentlike caution is to be exercised only while the sheep are among wolves or in contact with them. Jesus did not advise this among the congregation of Jehovah's people, for all of these are sheep. So it is as much a rule for spiritual Israel of today as it was for natural Israel of old: "You people must not steal and you must not deceive and you must not lie any one to his associate. And you must not swear in my name to a lie, so that you do profane the name of your God. I am Jehovah." (Lev. 19:11, 12, NW) In these days since A.D. 1919 when Jehovah has restored the remnant of spiritual Israel and their dedicated companions to his pure worship, his prophetic instructions are: "These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah." (Zech. 8:3, 16, 17, AS) The apostle Paul himself applies these words to sanctified Christians, the "Israel of God."—Eph. 4:25; Gal. 6:16.

<sup>42</sup> Being under no necessity to outwit or use strategy toward our sheeplike brothers to lead them off the track, we need not put on a pretense to cover over proper conduct. Peter (Cephas) once put on a pretense before the brothers at Antioch, Syria. Pri-

41. Among whom is such serpentlike caution not to be exercised, and how does Paul show this?

42. Do we need to put on a pretense before our brothers to cover over proper conduct, and how did Paul show whether?

vately he lived the same as any non-Jewish Christian but publicly he acted like a Christian "according to Jewish practice" for fear of being criticized by Christian visitors from Jerusalem. The apostle Paul rebuked him for not acting truthfully but acting outwardly in support of wrong doctrine and practice.—Gal. 2:11-14, NW.

<sup>43</sup> We do not have anything wrong to cover over from wolfish enemies, but if there is anything wrong we cannot cover it over from Jehovah. We dare not lie against him. Ananias and his wife Sapphira tried to lie to God for the sake of putting on an all-out generous appearance before the apostles and the rest of the Jerusalem congregation. Peter asked Ananias: "To what end has Satan emboldened you to play false to the holy spirit . . . ? . . . You have played false, not to men, but to God." The holy spirit in Peter sharpened his perceptions to see that Ananias was trying to lie to God, and the spirit immediately killed Ananias. After he dropped dead and was carried away, his wife came in and put the spirit in Peter to the test, by trying to keep up the pretense. Peter asked: "Why was it agreed upon between you two to make a test of the spirit of Jehovah?" Instantly she dropped dead.—Acts 5:1-10, NW.

<sup>44</sup> Similarly, at Jericho's fall Achan tried to act out a lie before his brother Israelites and test the detective power of God's spirit. Contrary to strict orders from God he seized some of the tabooed spoil of the cursed city of Jericho and hid it under the ground of his tent. The deceptive work did not escape Jehovah's notice, and his spirit caused the exposure of Achan as the greedy troublemaker for Israel. He and his household were stoned to death in due punishment. (Josh. 7:1, 10-26) Later King Saul tried to lie to God and to his spirit in the

prophet Samuel. Before ever Saul made report to Samuel, Jehovah informed him of Saul's disobedience in not devoting everything of the Amalekites to destruction. Saul tried to give a religious flavor to his keeping the best of the plunder and King Agag himself alive, but Samuel exposed the rebellious, presumptuous hypocrisy, saying: "To obey is better than a sacrifice, to pay attention than the fat of rams." (1 Sam. 15:22, NW) Lying to God never succeeds.

<sup>45</sup> We dare not lie against God's Word, adding to it or taking away from it, reading into it what it does not say and denying, passing over or explaining away what it does truthfully say. "Every word of God is tried: . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:5, 6, AS) We may not tell untruths in his name, for that puts God in the light of a liar. "Let God be found true, though every man be found a liar." (Rom. 3:4, NW) In Jeremiah's day the false prophets prophesied lies in Jehovah's name and lied against his purpose, foretelling in his name what he had not foretold. Therefore Jehovah was against them. He executed judgment against them at Jerusalem's destruction in 607 B.C. (Jer. 23:25; 27:15) Religious liars like them today cannot escape a like judgment but will meet a like end at Armageddon.

<sup>46</sup> Never swear falsely in Jehovah's name. Jehovah declares that at his temple he will be a "swift witness against . . . the false swearers." (Mal. 3:5, AS) Never take an oath in his name and then tell lies as a sworn witness. Rahab of Jericho was under no oath in Jehovah's name to tell the facts to the king's officers and hence was not a false swearer or a false witness. "A faithful witness will not lie; but a false

43. Against whom do we not dare to lie, and how did this show itself in the case of Ananias and Sapphira? 44. How did Achan try to act out a lie? and how was King Saul's attempt to lie to God exposed?

45. How may we lie against God's Word and put him in the light of a liar, and with what end to ourselves? 46. Why must we not swear falsely in Jehovah's name, and how do we show we do not love a false oath?

witness uttereth lies." (Prov. 14:5, AS) A faithful witness does not love a false oath. So he tells the truth as he swore to do. What he does speak will be the truth. If he speaks at all he will tell the truth. To the extent that he chooses to talk he will state the truth. If for conscientious reasons he refuses to tell everything he will be willing to suffer the consequences if he be judged deserving of a penalty. He refuses to tell everything, not to escape punishment, but facing punishment for conscientious reasons. Even Jesus kept silent before Pilate, refusing to answer though knowing Pilate's power.—John 19:8-11.

<sup>47</sup> Never take an oath to do a thing and then prove false to it by failing to do what you swore to do. That means to prove false to the "oath of Jehovah." It means "swearing falsely in making covenants." (Hos. 10:4, AS; RS) Shimei, who cursed the fleeing King David, swore in Jehovah's name to Solomon not to budge outside Jerusalem the rest of his days. When he proved false to his oath by leaving Jerusalem to recover two escaped slaves, King Solomon said to him on his return: "Why, then, did you not keep the oath of Jehovah and the commandment that I solemnly laid upon you?" For proving false to Jehovah's oath Shimei died with his blood upon his own head. (1 Ki. 2:36-46, NW) Likewise Zedekiah, Jerusalem's last king of David's line, acted a lie against the oath of Jehovah.

<sup>48</sup> This oath in Jehovah's name King Zedekiah made before King Nebuchadnezzar of Babylon to guarantee that he would be obediently subject to his Babylonian overlord. After eight years of keeping this covenant he looked to Egypt for help and rebelled against Nebuchadnezzar, thus de-

47. What does taking an oath to do something and then not doing it mean, and how did Shimei who once cursed David illustrate the consequences of this?  
48. How did King Zedekiah act a lie against the oath of Jehovah, and how did he feel Jehovah's hatred of false oaths and swearers?

spising the "oath of Jehovah" and suggesting that nothing could be guaranteed by Jehovah's name. "Therefore thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head." (Ezek. 17:13, 16-21, AS; 2 Chron. 36:13) Zedekiah felt how Jehovah hated false oaths and false swearers, when his city fell, his sons were killed before his eyes, his own eyes were then blinded and he was carried off captive to die in Babylon.

<sup>49</sup> The nation of Israel (excepting a faithful remnant) was a large-scale example of proving false to the "oath of Jehovah," entering into a covenant with him by an oath and rebelliously failing to carry out that covenant. (Dan. 9:11; Ezek. 16:59; Deut. 29:12-14, NW) The nation of Israel and Shimei and Zedekiah are examples of warning to us not to treat lightly our own "oath of Jehovah" in dedicating ourselves to him through Christ and then not carrying out that dedication faithfully in full obedience to his will. His command to us is: "Ye are my witnesses, saith Jehovah." (Isa. 43:10, 12, AS) His King Jesus Christ reigns since A.D. 1914 and the King's command to us is: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14, NW) In Jehovah's name we are sworn to obey these commands. The word of the inspired wise man to us is: "Keep the king's commandment, and [that] on account of the oath of God." (Eccl. 8:2, Da) This we will determinedly do.

<sup>50</sup> In carrying out our King's instructions for preaching in the field we will follow his

49. How is the nation of Israel as well as Shimei and Zedekiah a warning example to us, and what two commands from God and King are we sworn to obey?  
50. So what will we do as respects the wolves and as respects God and his sheep?

counsel to be "cautious as serpents and innocent as doves" among the wolves. We will be true to God's purpose, proclaiming it and working in harmony with it. We will be true to his Word, publishing it in its purity and preaching no falsehoods in his name. We will be true to his spirit, never putting it to the test with false, hypocritical conduct within his organization but letting his



spirit move us to a truthful course of conduct before all his sheep. To them we will speak the truth for their edification and protection, never betraying them to the fangs of the wolves. As sheep among wolves we will keep preaching under our Shepherd's care until all wolves are destroyed and all his sheep are safe upon the green pastures and beside the still waters of his new world.

## From Gilead's Twenty-sixth Class to THE PRESIDENT

November 8, 1955

Dear Brother Knorr:

Sufficient time has now elapsed since receiving the abundance of fresh spiritual provisions at the "Triumphant Kingdom" assemblies to evaluate to some degree at least their immense worth to us. We have had the great joy of studying some of these new publications since coming to Gilead, and the unanimous reaction of the Twenty-sixth Class of the Watchtower Bible School of Gilead is that hearty thanks be expressed to Jehovah for these expressions of His great love.

Adequate words fail us to express the real depth of our appreciation for the increased light and understanding we have received from these instruments. The booklet *What Do the Scriptures Say About "Survival After Death"?* is a most dynamic exposé of the demon-supported fallacy of life after death. With its references to incidents from all parts of the earth, this booklet will have world-wide appeal. It honestly constructs the arguments of the spiritualists and then batters them to rubble with logic, science and, most power-

fully, the Word of the Living God, Jehovah. It will be a masterful weapon in the hands of Jehovah's servants in identifying and exposing the source and channels of these devilish utterances.

In the field of practical ministerial instruction we now have *Qualified to Be Ministers*. This compact and diversified handbook covers all phases of the ministry of Jehovah's witnesses. The information on the history of worship, both clean and unclean, dramatically contrasts the integrity and devotion of Jehovah's organization in ancient and modern times with the corrupt and anti-God thinking of the pagans and the more reprehensible apostates. All who will diligently apply this wealth of God-given instruction will be 'adequately qualified to be ministers.'

*You May Survive Armageddon into God's New World:* certainly this inviting prospect will have a most urgent appeal to all hungering and thirsting for righteousness now. As they watch the unfolding of the "42 Types and Prophecies of the Earthly Heirs of the New World" they cannot but see how they can be included

in the complete fulfillment of the prophecies at the present time. In this day when the explosion of the "human bomb" seems imminent they will be able to identify the only "death-proof shelter" within Jehovah's new system of things, their presence in that "ark" assuring their preservation even through the universal conflict of Armageddon. What an optimistic outlook!

Recognizing that *Adonay'* is at his temple and is now directing his attention to this earth through the remaining ones of his temple stones on earth, we are most happy to ally ourselves with these courageous fighters for pure worship. Since our class is a cross section of a typical congregation today, being made up of a few of the Lord's anointed and a majority of the "other sheep," we have been delighted to see Jehovah's loving-kindness and purposes for these last days as respects both groups. Those of us of the "great crowd"

are happy to publicly express our heart agreement with the anointed remnant and then joyfully join them to see and imitate their zeal for Jehovah just as Jehonadab joined himself with Jehu.

In answer to the book's dedication letter, the Twenty-sixth Class of Gilead *has* enjoyed the book and now *does* want to proclaim its good news of Jehovah's established kingdom more than ever before.

Be assured that our hearts and prayers are always with those at the headquarters and with you, Brother Knorr. As we pursue our studies here at Gilead we look forward to the time when we shall be resuming our full-time service in the field, then to spread abroad all the wealth of information made available to us now. We do most warmly thank you for all the loving-kindness of Jehovah's organization.

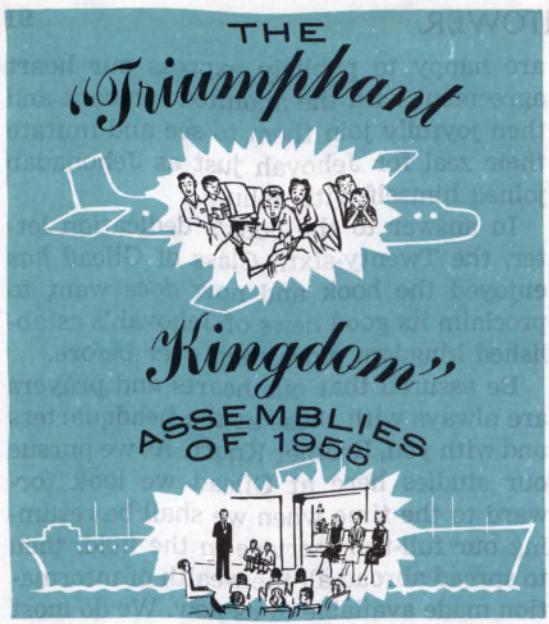
Your brothers working for survival,

TWENTY-SIXTH CLASS OF GILEAD

### Cleric Comments on Christmas Customs

**E**A Christmas speech in 1954 by preacher Robert T. Schleiter of St. Theresa's church in Hutchinson, Kansas, was published in the Hutchinson *News-Herald* (December 22, 1954). Taking a dim view of the Christmas customs, cleric Schleiter said: "Running low on money, friend? Charge it, it's Christmas! Spend all you like, and forget it, until you receive our combined collection letter and New Year's card on January 2. . . . So far, in an instance of exceptional restraint, no one has used Holy Night as the theme song of a commercial. But there is music in the Christmas air, Heaven knows, twenty-seven times an hour, from loud-speakers in the street calling attention to Christmas Plumbing Specials, on the radio, on behalf of the Dry Cleaners with the Christmas Spirit, and in the stores, we hear White Christmas. Another 27 times we hear Jingle Bells. . . .

**E**"There was a day, in our innocence, when Christmas cards came from friends and carried no sales pitch. We have fixed that, too, in our zeal to devalue. Please accept this memo pad to remind a busy man of his appointments, reminding you, too, that whenever you need false teeth, Dr. Glazel, the production-line dentist, extends friendly credit. A Merry Christmas from a hotel where you stopped three years ago only long enough to discover it was a mistake. A Merry Christmas from a couple of insurance men, a dealer in kitchen-linoleum, and a roofer who wishes you joy and hopes your roof leaks. And a Merry, Merry Christmas from a small-loan company, which is thinking of you, as a hawk of a tired pigeon."



#### EN ROUTE TO EUROPEAN ASSEMBLIES

**P**HORTLY after midnight the chartered plane bearing the president and other servants of the Society took off from Idlewild airport with England as its destination. This was one of forty-two of such flights in planes especially scheduled and chartered by the Watch Tower Society to transport conventioners to England, there at London to begin the series of European assemblies. The flying together of conventioners was a pleasurable experience for them and apparently also for the plane crews. For instance, at the close of the flight that landed passengers at the airport outside London at 12:55 p.m., Tuesday, July 26, the Pan American World Airways plane's captain said over the loud-speaker: "This has been the happiest group of people we have had aboard in a long time." The seventy-two conventioners aboard applauded in appreciation.

The sea voyage by passengers on the chartered ships, T. S. Arosa Kulm and the Arosa Star, was specially enjoyable and profitable. The ships became in fact floating convention halls. Thursday afternoon, July 14, the passengers, from all parts of North America, boarded the ships at Quebec City, Canada, 795 the Kulm and 794 the Star. The Kulm got away first, about 5:15 p.m., and the Star about an hour later. Next morning the ships were still

proceeding down the mighty St. Lawrence River, the passengers enjoying the grand river scenery. Meals were served in three sittings. Right from the first morning arrangements were made to conduct a morning worship program for each of the three sittings, the same as at the Brooklyn Bethel home. Bethel brothers were scheduled to lead these programs, which consisted of reading the day's Bible text, followed by questions and answers in discussion of the text, after which the sum-up was made by reading the 1955 *Yearbook* comment. The Bethel brother then offered prayer for the entire assembled congregation. The ship's waiters did not serve the food until the ten-minute program was over. This began a daily program specially arranged by a committee appointed by the Watch Tower Society. For instance, aboard the Star the very first afternoon a series of lectures and other educational features began to be given in the ship's lounge and café parlors. During the nine days the lectures offered instruction on the Bible, on health, travel, money, convention photography, care of teeth, the Watch Tower Society's history, legal and field-activity reports, and there were half-hour studies on elementary conversation in Italian, German, French and Swedish, the foreign languages the conventioners would encounter on the Continent. On the third day of sailing the passengers were treated to the rare spectacle of fourteen icebergs. During the night the ships passed fourteen more, all detected by the radar system. The ships' crews were thoroughly witnessed to and became very friendly, finding out directly and personally that Jehovah's witnesses are not fearsome Communists as they had been misinformed. So the farewell party with the crew, carried on under theocratic supervision, was an altogether happy, upbuilding time for everybody.

Friday, July 22, at 6 p.m. the Star came to anchor in the harbor of Southampton, and the Kulm arrived later. Next morning not only the immigration officers came aboard but also a reception committee made up of Jehovah's witnesses. They made general announcements pending the conventioners' train journey to London. Ashore, the immigration authorities and the customs service gave rapid clearance to the arriving delegates, the luggage of these not even being looked through by the customs. Unusual courtesy was manifested. Even the sea had been kind, the Atlantic being as calm as a millpond during the entire trip across. Noah and his seven theocratic fellow passengers in

the ark would have enjoyed this trip with modern witnesses of Jehovah. On the Southampton docks boat trains awaited the disembarking witnesses, to convey them speedily to London.

—LONDON, ENGLAND, JULY 27-31, 1955

For the London international assembly delegates from fifty-six foreign lands converged on the world's largest city, even from Japan, South Africa and Argentina, South America. In one of the greatest mass movements of people in history chartered planes and ships brought 4,500 assembly delegates from North America alone. Rooming accommodation requests, 21,000 of them, far exceeded those for the international assembly at Wembley Stadium four years ago. The London Bethel home put up twenty-five of the Society's long-time servants from abroad. Delegates in general were put up in the many hotels and in the homes of brothers or of hospitable outsiders. "The rooming work was a delight," commented one worker who had gone from house to house in quest of rooms for conventioners.

The place of assembly for five days was the Rugby Union Ground at Twickenham, Middlesex county, which is adequately served by London's transport system. Devoted to amateur Rugby football games, the Twickenham Stadium is maintained by a group of wealthy men and is not rented out. But now it was. A clergyman complained: "You do not rent the stadium, and now, when you do, it is—of all persons—to Jehovah's witnesses." The secretary of the Rugby Football Union warned him not to attack the renting witnesses of Jehovah: "If you put out one pamphlet against them, they will put out twenty." One night in the month preceding the assembly, as reported in the British news, the Church of England, Roman Catholic and Free Church leaders in the Twickenham area issued a joint statement referring to the rally Jehovah's witnesses were to hold on the Rugby football ground at the end of July. The statement was sent to all ministers and priests in the area. One of the three signers, the leading Roman Catholic priest in the borough, said: "We felt that it was necessary to make it clear to people that 'Jehovah's witnesses' have no connection with any of the Christian churches and that they in fact reject our common belief." Most likely these three clergymen were specially sent a copy of the booklet *Christendom or Christianity—Which One Is "the Light of the World"?* after the London

assembly was over. Millions of copies of this booklet had been distributed in thirty languages in eighty-eight lands by a special campaign of Jehovah's witnesses during April and May, 1,173,106 copies being distributed then in the British Isles alone.

Volunteer preassembly workers to the number of 250 gave the stadium, with its three grandstands east, north and west, and its concrete steps at the south for standees, a face lift, scrubbing the place out. Tenting was erected outside to the west to house a cafeteria capable of supplying 125,000 hot meals during the five-day assembly. There were two kitchens and serving marquees with a boiler on wheels at the dishwashing tent; also there were four marquees, each 205 feet long and with a total of one mile of tables for the eaters. There were eighteen serving lines to fill their food trays, and a good dinner was served at 2/6, or 35c. During the convention, at recommendation of the American army, which had inspected the cafeteria at Yankee Stadium, Major Faulkner of the British War Department came accompanied by his wife and inspected the cafeteria service. He said he could see that love ran the cafeteria here. Here, as at Vancouver and at American assemblies, the military or civil defense authorities inspecting were impressed with the general organization and efficiency.

The Twickenham Stadium assembly set the pace for all the European assemblies as to the high pitch of enthusiasm and warm appreciation of Jehovah's provisions through his visible organization. This was true from their reception of the chairman's address of welcome and from the president's initial talk. How that crowd of 23,041 occupying the three stands of the stadium did applaud his talk and, thrilled, what a welcome they gave to his release of Volume II of the *New World Translation of the Hebrew Scriptures!* Four movie cameramen were out on the green field taking shots of the president for Movietone News. Twelve countries had requested pictures of the assembly here and so Movietone News was obliged to act. They covered Brother Knorr's entrance on the field and his release of the Bible Volume II.

Thursday afternoon Brother Knorr's talk received special applauses as he injected into his discussion of "Qualified to Be Ministers" references to the ministerial case that had lost out in the appeal court in Scotland just the preceding week and that was now being appealed to the British House of Lords. The 22,659 intent

listeners gratefully received the new book for ministers released at the close of this talk.

Not just the thousand estimated, but actually 1,183 were baptized Friday morning. The march of the candidates to the immersion at the Twickenham Municipal Baths, less than a mile away, amazed the observing police along the route, especially at their crossing of a main thoroughfare on the way there. At the afternoon session the attendance rose to 23,110. The book *Jehovah's Witnesses—the New World Society* was announced as obtainable at the close of the session for a guinea (or 21 shillings) a copy, and the 4,000 copies available "went out like a shot" before the evening session. Tonight the 22,398 hearing how to triumph over wicked spirit forces prolonged their applause at Brother Knorr's release of the new booklet against spiritism, which has such a following in Britain.

Saturday morning the last of the Flying Tigers from America got in with its load of eager conventioners. This afternoon, among those giving experiences from the platform was a man on a week's parole from Wakefield prison. While in prison on his fourth conviction as a housebreaker, he got the good news of the Kingdom from a fellow inmate. After three months he applied to the governor asking to change his religion, then he stated his reasons to the Church of England vicar, had the Watch Tower Society's prison minister visit him and was allowed to change his religion. As the assembly neared he applied to the governor to be let out on parole in order to take advantage of this assembly and be immersed. Contrary to his expectation, his request for a week's parole was granted and yesterday morning he was one of the 483 men immersed.

Attendance was up to 24,675 this afternoon. Brother Knorr's speech "Jehovah Is in His Holy Temple" evoked repeated, warm, sustained applauses more than anywhere else heretofore, and when he released and named the book *You May Survive Armageddon into God's New World* they applauded to the echo, for more than a quarter of a minute. Tonight a still bigger crowd came, 26,009. Although the British Broadcasting Corporation (BBC) newsreel men had run out of film in taking convention shots, still there was no showing of any of the scenes on the national television tonight.

Ideal convention weather continued over Sunday, the climactic day. The morning attendance was 25,154, which excited the question,

Will the public meeting this afternoon surpass in attendance the 36,315 at Wembley Stadium four years ago? Besides all the other publicity two million handbills had been provided for distribution in and around London for advertising the lecture "World Conquest Soon—by God's Kingdom." In preparation for a still larger crowd, thousands of cushions were provided for the free taking of those who might have to occupy the standees' section of unroofed concrete steps to the south of the green football grounds. Not in vain! These "bleachers" behind the speakers' stand were quite filled for the public talk. The biggest crowd yet warmed up to the talk with more than the usual applauses, and when the public attendance was announced as 41,970 there were waves of applause. The secretary of the Rugby Football Union, an army colonel, was pleased with our large attendance and orderly gathering. He spoke of our coming again. The crowd applauded for God's blessing upon Brother Knorr as he prepared to depart for the Continent on his public lecture tour. They did not seem to want to stop applauding. Hundreds were still occupying the "bleachers" when he gave his "closing remarks" to 31,535. They rejoiced to learn that plans were under way to build a new Bethel home and printing plant for Britain on the outskirts of London.

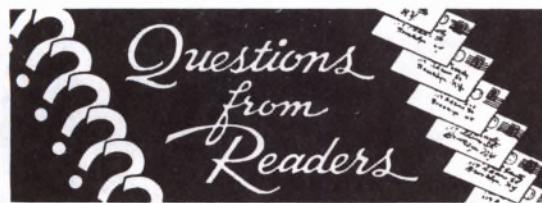
During the evening hour between 7 and 8 for the first time Jehovah's witnesses made news on British radio and television. The BBC broadcast an interview with a convention official and also excerpts of Brother Knorr's public talk, to be transmitted to America. Also for a minute and a half BBC newsreel televised shots of the baptismal procession and of the immersing of candidates. Both at 9 and 10 p.m. the BBC news gave short details of the Twickenham Stadium assembly. Hitherto the then non-commercial, monopolistic BBC has treated Jehovah's witnesses with silent contempt as being an insignificant group. Now all this vocal and visual publicity by the BBC is expected to heighten somewhat in the minds of the British public their estimate of Jehovah's witnesses. It was equivalent in value to millions of pounds spent in commercial advertising and was more potent than all newspaper reports (of which there were unusually many for this assembly) to change the public attitude favorably.

Tonight Brother Knorr had a mimeographed

letter, which he had composed, airmailed out from the stadium to all the branches and missionary homes throughout the earth. In it he gave a brief description of the six assemblies of the series thus far. This letter was highly appreciated in the several hundred places where it was received, and brought much joy.

The London assembly now over, a great tide of 7,500 conventioners began to sweep across the English Channel by plane, by special trains and boats to share in the remaining assemblies of the summer series, those at Paris and Rome being next.

(To be continued)



- To what extent is a householder obligated to see to it that the meat he purchases is drained of blood? Should a guest, knowing it is the custom of the country not to drain the blood from certain meats, such as fowl and rabbit, keep silent and eat, or should he mention that the practice is unscriptural and refrain from eating?—D. W., England.

In countries where it is the general practice to drain the blood from butchered animals it hardly seems necessary to make specific inquiry at the time of purchase, or when eating meat prepared in a home or restaurant of such lands. However, if it is the custom of a country not to drain the blood from certain meats, the purchaser would be aware of this and could hardly disclaim responsibility for eating the blood. A variety of excuses and flimsy reasonings may be offered in justification of eating things strangled or unbled, but none of them are valid in view of the explicit Bible ruling: "For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood [from things strangled, margin] and from

fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!"—Acts 15:28, 29, NW.

If you are a guest in a home where meat "from things strangled" is served, you should not eat it. If the host or hostess is not a witness of Jehovah you may not choose to state your reason, or you may, depending on circumstances known to you. However, if the one serving the meat is one of Jehovah's witnesses it is proper to call the wrong practice to his attention, for his own spiritual welfare as well as in explanation of why you are not partaking.

This case is not the same as that of meats sacrificed to idols. When such meat was part of a sacrificial meal at a pagan temple or elsewhere and constituted a partaking with the demon gods represented by the idols, it was forbidden to Christians. But sometimes not all the meat from the sacrificial animal was used in this way; it was turned over to the shambles or meat market for selling to others. Under these circumstances Christians could buy and use this meat, or eat such meat served to them in the homes of others. They need make no inquiry. Only if another Christian, less mature and perhaps with a weak conscience, thought the eating of this meat was wrong would the mature Christian refrain from eating, in order not to stumble his weaker brother. There was no real wrong in eating this meat that was no part of a sacrificial meal. This situation cannot be compared with the eating of things strangled, which eating of unbled meat is wrong at all times and in all places.—1 Cor. 8:1-13; 10:25-33.

### "Teddy Bear" Discipline

Modern parents, in this age of delinquent youngsters, can take a lesson from the mother "teddy bear," the koala. When baby koalas "are really naughty," writes Ivan T. Sanderson in his new book *Living Mammals of the World*, "the mother turns them over her knee and spanks them on their bottoms for minutes on end with the flat of her hand, during which time their screams are soul-rending."

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**WHATCOTOWER'S STUDIES FOR THE WEEKS**

## **"WATCHTOWER" STUDIES FOR THE WEEKS**

**March 18: Cautious as Serpents Among Wolves,  
¶1-24. Page 76.**

**March 25: Cautious as Serpents Among Wolves, 125-50. Page 82.**

✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ Why knowing about your spiritual need leads to happiness? P. 67, ¶4.
  - ✓ Why not the world's, but your individual crisis is the most important today? P. 69, ¶1.
  - ✓ How God has made it possible for you to receive what Adam lost? P. 70, ¶6.
  - ✓ How to survive the crisis you face today? P. 71, ¶1.
  - ✓ When the first of the international assemblies of Jehovah's witnesses was held, and what happened there? P. 73, ¶2.
  - ✓ Why it is a twofold folly to make material wealth your goal? P. 75, ¶1.
  - ✓ How first-century persecution actually helped spread the Christian message? P. 77, ¶5.
  - ✓ Whether Rahab was condemned for misdirecting those who would kill God's servants? P. 80, ¶19.
  - ✓ Whether Elisha's misleading of the Syrians was considered lying? P. 83, ¶26.
  - ✓ How Christians have outwitted those who tried to stop their work? P. 86, ¶39.
  - ✓ What examples show the foolishness of lying to Jehovah? P. 88, ¶43.
  - ✓ How important it is to conform to sworn oaths? P. 89, ¶47.
  - ✓ What good use was made of ship travel time by assembly-bound witnesses of Jehovah? P. 92, ¶2.
  - ✓ How far a householder should go to see that the meat he buys has been bled? P. 95, ¶3.