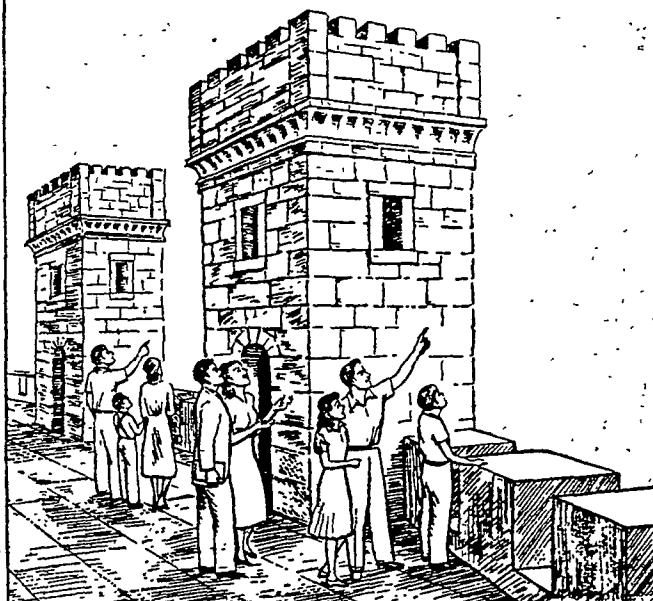




The WATCHTOWER

Announcing
Jehovah's Kingdom



They shall know that I am Jehovah.

— Isaiah 43:10

VOL. LXX

SEMIMONTHLY

No. 15

AUGUST 1, 1949

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CH. 18-19-20

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

N. H. KNOBE, *President*

GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

"PATIENCE MEANT FOR SALVATION" TESTIMONY PERIOD

HERE is a special opportunity for all our *Watchtower* readers, a time to join with hundreds of thousands of others throughout all nations in telling to others the good news of God's kingdom that you have learned through the Scripture publications of the WATCHTOWER SOCIETY. This opportunity is the "Patience Meant for Salvation" Testimony Period during the entire month of August. Think how much patience God had to exercise until his gospel of salvation was accepted by you, and then know that your taking part in the telling of it out to others means not only making your salvation sure but also salvation to others who hear you and accept. This Testimony Period schedules as an offer to the people any bound book and any four booklets, on their contribution of 50c. That is a very inviting offer. Will you be presenting it? Many *Watchtower* readers will be taking up this salvation publicity work for the first time during August. Our services are available to help all such. Apply to us for what help you need, be it territory, references, supplies, or instructions. As this month closes the 1949 service year, we want a report from all taking part in this special Testimony, either directly or indirectly. We count on you.

"WATCHTOWER" STUDIES

Week of September 11: "The Manifestation of Messiah's Presence,"

¶ 1-25 inclusive, *The Watchtower* August 1, 1949.

Week of September 18: "The Manifestation of Messiah's Presence,"

¶ 26-32 inclusive, also "His Appearing and Revelation,"

¶ 1-12 inclusive, *The Watchtower* August 1, 1949.

ITS MISSION

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

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

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

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"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth. It is conceded this rank by all that have been faithful readers thereof during its more than seventy years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. Subscription rates are shown above.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX

AUGUST 1, 1949

No. 15

THE MANIFESTATION OF MESSIAH'S PRESENCE

"And then shall be revealed the Lawless One, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the manifestation of his presence."—2 Thess. 2:8, Young.

JEHOVAH God has a time for the revelation of his anger against the gross injustices of this world. That time is during the presence of his Messiah, the great King anointed with God's spirit and whom the Greek-speaking Jews of ancient time called "Christ". One of such Greek-speaking Jews warned of the coming of that time of settling accounts. He remarked that God's merciful patience with mankind till now has been in their interest, affording them an opportunity to repent and turn from their unjust course in this world and engage in well-doing, in works that God pronounces good. During these past nineteen centuries such well-doers have had the opportunity to win heavenly glory, honor and incorruptibleness, with eternal life in God's righteous new world. To those who do not repent, but continue on in the lawlessness of this world, God's righteous judgment expresses itself in wrath. Today we begin to see world conditions hastening toward the revelation of his displeasure. Why? Because the presence of his Messiah is a fact in our day. We do well, then, to heed what the aforesaid Jewish writer said:

² "Do you not know that God's kindness is meant to lead you to repentance? But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. For he will render to every man according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality."—Rom. 2:4-11, *Revised Standard Version*.

³ In the last two preceding issues of *The Watchtower* we have supplied abundant proof from the prophecies of Scripture and from their fulfillment that the Messiah, Christ in his royal office, is present.

His presence, or *parousia*, is in heavenly glory and must be unseen to the naked human eye, because, even aided with the most penetrating X-ray machines of this twentieth century, mankind cannot peer into the invisible spirit realm. We have knowledge of the invisible things only by God's Word, and these things appear to our eyes of understanding only as He makes his Word plain to us. So now our eyes perceive that Christ's second presence began A.D. 1914 when God ushered him into Kingdom power to rule in the midst of his enemies, including Christendom and all the nations of this world. As it is over this earth that Christ is anointed to rule, he has, since coming into royal power, directed his attention to our earth and has thus been present. The nations have refused to recognize his presence and to drop their claims to world domination and to yield their sovereignty over to him. In all these years since he began reigning in the midst of his political, commercial and religious enemies he has been manifesting his presence or *parousia* in a way that has led many people to repentance and drawn them to the side and support of God's kingdom by Christ Jesus.

⁴ But now his presence with mercy and patience is reaching its climax. Shortly, at the universal war of Armageddon, he will reveal his presence in a way that all those hostile nations will understand and feel. That will be by their utter destruction in a time of trouble such as this world has not yet known, and which we can use only the global flood of Noah's day to illustrate. When giving his prophecy on the sign of this world's end and of his own *parousia* Jesus used the flood to illustrate the suddenness with which the climax of his presence would come at the battle of Armageddon. We repeat his words, at Matthew 24:36-39:

⁵ "And concerning that day and the hour no one hath known—not even the messengers of the heavens—except my Father only; and as the days of Noah—so shall be also the presence of the Son of man; for as they were, in the days before the flood, eating, and drinking, marrying, and giving in marriage, till

1. 2. Why do we do well to heed what Paul says at Romans 2:4-11?
3. Why do we not see and yet do perceive his presence? The result?

4-6. What does the near revelation of his presence stir us to do?

the day Noah entered into the ark, and they did not know till the flood came and took all away; so shall be also the presence of the Son of Man.”—*Young; Rotherham; The Emphatic Diaglott; Am. Stan. Ver., margin.*

^a It behooves us, therefore, to study the evidences of his presence and then to take advantage of the merciful patience of the reigning King by seeking the refuge of safety on his side, in the same way as Noah’s family sought refuge in the ark.

THE ONE TAKEN, THE OTHER LEFT

^r Many will be left to their self-chosen destiny of destruction at the battle of Armageddon. Jesus showed this in his prophecy. Besides comparing the days of his second presence with those of Noah’s presence, he gave another illustration of the suddenness and destructiveness with which his presence will be revealed and how some will be preserved through it into the righteous new world while others will be destroyed. We quote his words as recorded by Luke: “And, as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man; they were eating, they were drinking, they were marrying, they were given in marriage, till the day that Noah entered into the ark, and the deluge came, and destroyed all; in like manner also, as it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; and on the day Lot went forth from Sodom, He rained fire and brimstone from heaven, and destroyed all. According to these things it shall be, in the day the Son of Man is revealed; in that day, he who shall be on the house top, and his vessels in the house, let him not come down to take them away; and he in the field, in like manner, let him not turn backward; remember the wife of Lot. Whoever may seek to save his life, shall lose it; and whoever may lose it, shall preserve it.”—Luke 17: 26-33, *Young.*

^a After Lot separated from his uncle Abraham for economic reasons, he took up residence with his family in the city of Sodom, near Gomorrah. There proved to be not even ten righteously disposed men in Sodom alone, not to speak of Gomorrah and neighboring cities of the plain. Therefore God destroyed all those corrupt cities. Warned in advance, Lot and his two daughters escaped by fleeing to the mountain beyond the little town of Zoar.

^b By the presence of Lot in Sodom those cities came into a time of judgment. That man had the respect of Jehovah God, and the apostle Peter says Lot was a “righteous man” and that he was sore distressed by the conduct of those cities and “vexed his righteous soul from day to day with their lawless

deeds”. (2 Pet. 2: 6-8, *Am. Stan. Ver.*) Lot was a witness of Jehovah, and before His angels led Lot and his family out of the doomed place Lot gave Jehovah’s warning. As the people of Noah’s day laughed at his warning of a global flood by rain from heaven, so the inhabitants of Sodom scoffed at destruction by a rain of fire from heaven. When the day of destruction dawned, Lot and his family were taken out of the danger zone shortly before the hour the fiery rain began; but the lawless and lustful scoffers were left to their doom. The rescuing angels said to Lot: “Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed.” While in flight, Lot’s wife, showing a disposition to save the old Sodomite way of life by looking back, was stopped in her tracks by destruction, but Lot, after a short stay in Zoar, went to where the angels directed. “And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him.” (Gen. 19: 1-30, *Am. Stan. Ver.*) There is safety in obedience to the Lord God. “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” That is Peter’s comment upon this merciful deliverance of Lot. The experience of Lot furnishes an example for all people of good-will of today to follow at once.—2 Pet. 2: 9.

¹⁰ Noah’s presence in the “world that then was” culminated in the flood. His family were received into the ark of preservation: “and Jehovah shut him in.” But the “world of the ungodly” that had ridiculed Noah’s witness to Jehovah’s execution of judgment were left outside to destruction. (Gen. 7: 16, *Am. Stan. Ver.*) Now when Jesus commented on the days of Noah he called attention to the two opposite destinies at the time he comes for this world’s destruction. He said: “So shall be also the presence of the Son of Man. Then two men shall be in the field, the one is received, and the one is left; two women shall be grinding in the mill, one is received, and one is left. Watch ye therefore, because ye have not known in what hour your Lord doth come.”—Matt. 24: 39-42, *Young.*

¹¹ After illustrating the developments at the end of this world by Lot’s experience, Jesus made this similar comment to his disciples: “I say to you, In that night, there shall be two men on one couch, the one shall be taken, and the other shall be left; two women shall be grinding at the same place together, the one shall be taken, and the other shall be left; two men shall be in the field, the one shall be taken, and the other left.” “And they answering say to him, ‘Where, sir?’ and he said to them, ‘Where the body is, there will the eagles be gathered together.’”—Luke 17: 34-37, *Young.*

7. Besides the flood, what other illustration did Jesus use?

8, 9. Of what does Lot’s experience as to Sodom give us an example?

10, 11. How did Jesus illustrate two opposite destinies at the end?

¹² This still leaves the questions to be answered, Who specifically is taken, and where? And what is the basis upon which such one is taken? According to the usage of the same Greek word in other connections the word for "received" or "taken" has the thought of being taken along with one, just the opposite of when Jesus said the flood took all the worldly people *away*. It is as when Joseph was said to take the virgin Mary to be his wife, and as when Jesus is said to have taken Peter, James and John along with him into the mount of transfiguration. It is the word used by Jesus when he said to his disciples in his farewell meeting with them: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and *RECEIVE* you unto myself; that where I am, there ye may be also."—Matt. 1:20, 24; 17:1; John 14:2, 3.

¹³ Being taken along or received corresponds, therefore, with Noah's entering with his family into the ark and the angels' taking Lot and his family out of Sodom to go to the mountain. It means salvation from the world and its fate and being received into the favor of Christ Jesus, for whose coming his followers are warned to be on watch. On learning of his second coming and of its purpose, they cultivate a love for it and watch for it with longing. Today they rejoice to know his second presence, his *parousia* as King, is in progress and that shortly he will come to the universal war of Armageddon and fight for the vindication of Jehovah's universal sovereignty and holy name. He will win the fight, making a carcass out of the beastly organization of Satan's world.

¹⁴ Because these exercise faith in his presence and in his coming to victory and therefore forsake this doomed world, Christ takes them into the safe place under his protection, pictured by the ark Noah built or the mountain to which the angels directed Lot. Only those whom he thus takes into his favor have any hope of being rescued from this world's destruction and being preserved through it into the new world. Because of faith and heavenly wisdom they are sharp-sighted, swift-moving ones, like the eagles. Instead of executing them at the battle of Armageddon, he destroys their enemy, this world, and reduces it to a dead body, a carcass. So they feast upon this carcass by rejoicing in his victory over it at Armageddon, because it means his vindication of Jehovah God. Even now he takes them into his work of vindicating Jehovah. He associates them with him in proclaiming the Kingdom and the coming destruction of all of Satan's organization, visible and invisible. By keeping their integrity through a faithful part in this witness work, they are given the satisfying privilege of seeing Christ the King gain victory at Arma-

geddon and render the mighty enemy organization like a carcass unburied and left to be devoured by carrion birds. This is the victory feast symbolically referred to at Revelation 19:16-18 in the following words:

¹⁵ "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." The next verses describe the destruction of all these visible forces on the Devil's side.—Revelation 19:16-21; Ezek. 39:17-20.

¹⁶ However, as to those who Jesus foretold would be "left". This word regularly has the thought of being left behind, abandoned, forsaken, rejected, yielded up, or laid aside, and is so translated in other verses in the English Bible. Just prior to his prophecy on the world's end Jesus said to the Jewish nation: "Your house is left unto you desolate." He seems to have meant here their temple at Jerusalem; and concerning this he said to his disciples: "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 23:37 to 24:2) It was because Jerusalem and her religious rulers refused to receive him. He indeed came to his own, but his own did not receive him as Messiah. Nowadays Christendom is the most prominent and powerful part of this wicked world. Absolutely belying her professions of Christianity, she has refused to accept the evidence, the sign of Christ's presence, and to rejoice that Jehovah's King is here. To her own rejection, she has led this world in rejecting earth's rightful King during all these years of his royal presence. She rages against his taking over the domination of this earth. For this, her religious organization which she claims to be God's house has been left to her desolate of God's presence and favor and at Armageddon it will be made a desolate ruin. All those who stick to Christendom and her ally, this world, will be rejected by Christ the reigning King and be left abandoned to destruction with her at Armageddon.

¹⁷ Now is therefore the time of division over the issue of Jehovah's universal sovereignty by His kingdom. You may be members of the same family or human relationship, sleeping together in the same bed or grinding together at the household mill, but a division can take place over this most important issue, whether among men or among women. You

12, 13. To what does being taken correspond, and what does it mean?
14, 15. Why are they taken, and whither?

16. Why are the others left, and to what?
17. What is illustrated by separation of those in such closeness?

may be fellow workmen, toiling in the same field as family members or as employer and employee, able to get along peaceably otherwise, but when it comes to this paramount issue there is a division and each one may choose a different destiny. In this time when the King's presence or *parousia* is being manifested like the brilliance of a lightning flash which shines upon all from east to west, some rejoice in this light and are gathered to the King's side, to preservation through Armageddon and to a feast of joy over his victory there. Others ignore and reject the light showing that Messiah is here. They carry on in willful ignorance and are abandoned to their doom with the world. When the day and hour comes for Armageddon to burst forth in fury their carcasses will fall along with that of their friend and ally, Christendom. —Matt. 24: 27, 28; Luke 12: 51-53.

RESURRECTION OF THOSE BELONGING TO HIM

¹⁸ Of course, those first to be gathered during his *parousia* or royal presence would be his faithful followers, who are anointed with the spirit of God and who are "waiting for the revelation of our Lord Jesus Christ". (1 Cor. 1: 7, *Young*) They belong to Jesus Christ, because they have been bought by his precious blood and are members of his body, the anointed congregation. He prayed to God that these might be with him where he is, that they might behold his heavenly glory, and he told them that if he went away to his Father's house he would come again and receive them to himself. But before he would thus return to receive them into heavenly realms the majority of his anointed body members would fall asleep in death, as Stephen did, and would make their bed in the grave. Even at the time that the apostle Paul wrote he said that some of those who saw the resurrected Jesus "have fallen asleep". Since these are sown a "natural body" in death but are raised from the dead a "spiritual body", and since a spiritual body is impossible for human eyes to see, Jesus' reception of these to himself would be invisible to all alive on earth during his *parousia*.

¹⁹ Since we now discern the King's presence, we may also believe the closely related event has taken place, the resurrection of those sleeping members of Christ's body to immortal life in the spirit realm to be where he is and to behold his glory. This is not religious imagination. In his marvelous discussion of the resurrection of the Christian congregation the apostle Paul assures us of this hope with these words: "But now hath Christ been raised from among the dead, a firstfruit of them who have fallen asleep; for since indeed through a man came death, through a man also cometh the raising of the dead; for just as in the Adam all die, so also in the Christ

shall all be made alive. But each in his own rank: —a firstfruit Christ, after that they who are the Christ's [when?] in his presence."—1 Cor. 15: 6, 20-23, *Rotherham; Young*.

²⁰ Did this reception of his sleeping body members take place immediately after he came into the Kingdom A.D. 1914 and his *parousia* began at that date? The Scriptures would indicate otherwise. Revelation 12: 1-13 reveals that right after the Kingdom's birth in 1914 the King made war against the Devil's invisible organization in the heavens and abased it in defeat down to our earth. While engaged in this war the new King would hardly engage in marriage, for God's regulation was that, after an Israelite of military age married, he could not at once be called up for war duty: "he shall be free at home one year, and shall cheer up his wife which he hath taken." —Deut. 20: 7; 24: 5.

²¹ Consistently, then, the King would not begin receiving his congregation, his bride, to him in heaven until after that "war in heaven" was finished and he had halted further operations until Armageddon, in this way cutting short the days of tribulation upon the Devil's organization. (Matt. 24: 21, 22) The facts, Scripturally examined, indicate this occurred in the spring of 1918, or three and a half years after he assumed Kingdom power and his royal presence began. We have a parallel to this in the case of Jesus nineteen centuries ago.

²² In the fall of 29 Jesus the perfect man fulfilled the prophecy, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." (Ps. 40: 7, 8; Heb. 10: 5-9) In symbol of this Jesus submitted to baptism in water. Immediately afterward he was anointed with God's spirit to be the King. This authorized him to preach, "The kingdom of heaven is at hand." The question now before the nation of Israel was, Did they want that kingdom? Jesus as the anointed Heir of the Kingdom was before them, like a stone, the stone necessary for the builders to complete the royal edifice. For three and a half years Jesus was present as the anointed royal Stone. When he rode into Jerusalem in the style of ancient Israel's kings on the way to their crowning, the religious rulers induced the people to reject him. He went to the temple, but the Jewish authorities did not crown him as Israel's Messiah. Expressing his authority as a priest-king like Melchizedek, he cleansed the temple of those who polluted it with commercial trafficking. Later at the temple he told a parable to notify the religious leaders that they would continue rejecting him as the Kingdom Heir, even to killing him. Then Jesus said to them: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the

¹⁸ Who are first to be gathered during his *parousia*? Visibly?

¹⁹ So what event may we Scripturally believe to have taken place?

²⁰ 21. Why did he not begin taking his bride right at 1914?

²² How were Jewish kingdom builders forced to a decision?

corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:1-43; Ps. 118:22, 23.

²³ So in the spring of 33 Jesus was killed. But God raised him from the dead and elevated him to his own right hand in heaven as the Kingdom Heir. Thus the Messianic Stone, rejected by the Israelite builders, was made the headstone of the corner by Jehovah's doing. That was three and a half years after his anointing to be King. Correspondingly, at the birth of God's kingdom in the fall of 1914, Christ Jesus was appointed King, and his *parousia* began. For three and a half years Jehovah's witnesses on earth were proclaiming his kingdom and the end of the Gentile times. Then, in the spring of 1918, the warring nations of Christendom showed their rejection of Christ Jesus as newly installed King. How? By using their greatest efforts to suppress Jehovah's witnesses and by proposing a League of Nations for world rule. Then was the due time for Jehovah to reverse the action of the earthly builders for world domination and make his rejected Stone the Chief Cornerstone in Zion, his capital organization. He did so, giving Christ victory over Satan's organization in the "war in heaven". (Rev. 12:1-13) To parallel Jesus' own resurrection and exaltation to God's right hand, then would be the due time for Christ's joint-heirs who were sleeping in death to be raised and exalted to heaven with him. Hence the spring of 1918 would be the time for this.

²⁴ In further harmony with the exaltation of the rejected Christ Jesus to be the Chief Cornerstone in Zion, Jehovah God revived the work of his witnesses on earth in 1919. That year began the greatest campaign of publicity to Jehovah's kingdom ever in human history, announcing Christ Jesus as His reigning King. This revival of the work of Jehovah's witnesses which had been practically killed by the political and religious enemies in 1918 was likened to a resurrection in the prophecy of Revelation, chapter eleven. After describing the killing of the witnesses as far as their witnessing publicly is concerned, Revelation 11:11, 12 (*Am. Stan. Ver.*) says: "And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them." So the enemies now do!

²⁵ After that the climax of messages, the seventh, is heard: "And the seventh angel sounded; and there

followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord [Jehovah], and of his Christ: and he shall reign for ever and ever." Then, to show that the resurrection of the sleeping joint-heirs of Christ was due, the Revelation says: "And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints." (Rev. 11:3-18, *Am. Stan. Ver.*) From then on, whenever any of the remnant of Christ's joint-heirs on earth die faithful, it is not necessary for them to sleep on in death. No, but they are changed from mortal human to immortal spirit, as the apostle Paul says, "in a moment, in the twinkling of an eye, at the last trump." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:51-53; Rev. 14:13.

THOSE ALIVE AND REMAINING

²⁶ During Christ's first *parousia* he raised dead people. He can do the same during his second *parousia*. There is a remnant of Christ's joint-heirs yet alive on the earth. Jesus declared that for the sake of these elect ones the days of tribulation upon Satan's organization would be shortened, in order that they might deliver the Kingdom witness to all nations before the full end of the tribulation comes at Armageddon. Because this remnant remain on earth, does that deny that the invisible, spiritual resurrection of Christ's joint-heirs that were sleeping has taken place? No. The apostle Paul plainly states that the resurrection of those sleeping joint-heirs must *precede* the death and resurrection of the remnant that lives up to and into the royal presence or *parousia* of Christ Jesus. To show the time-order of events he speaks as if he himself were one of the remnant and says: "For if we believe that Jesus died and rose again, so also will God bring forth with him them who have fallen asleep through Jesus; for this unto you do we say by a word of the Lord,—that we the living who are left unto the presence of the Lord shall in nowise get before them who have fallen asleep; because the Lord himself with a word of command, with a chief-messenger's voice, and with a trumpet of God shall descend from heaven,—and the dead in Christ shall rise first." Then what? "After that we, the living who are left, together with them shall be caught away in clouds to meet the Lord in the air; and thus evermore with the Lord shall we be!"—1 Thess. 4:14-17, *Rotherham*.

²⁷ To accomplish these marvels it is not necessary for the Lord Jesus Christ to descend literally in

23. How do parallel experiences show resurrection began in 1918?

24. To correspond, how did the remnant have a symbolic resurrection?

25. What trumpet then sounded? With what should it be accompanied?

26. Does a remnant's survival deny sleeping saints were raised? Why?

27. Does the Lord literally have to descend in person? Illustrate.

person from heaven to earth. Not when he has all the necessary power in heaven and in earth which he can send forth for the carrying out of the divine purpose. By merely directing his attention downward to this earth and sending forth his power, or also sending down the angels that attend him, he can be present at the earth. Let us here remember that in the Hebrew part of the Bible the expression "at the presence of the Lord" literally means "before the face of the Lord". For example, Zephaniah 1:7 says: "Hold thy peace at the presence of the Lord Jehovah; for the day of Jehovah is at hand." (*Am. Stan. Ver.*) (Also Jeremiah 4:26; etc.) The apostle Peter literally used the expression when he said to the Jews at the temple: "Repent ye therefore, and turn,—unto the blotting out of your sins; to the end that in that case there may come seasons of refreshing from the face of the Lord, and he may send forth him who had been fore-appointed for you—Christ Jesus." (Acts 3:19, 20, *Rotherham*) When Peter, at God's command, called at the home of the Italian centurion Cornelius and preached the gospel to the non-Jews or Gentiles in that home and God's holy spirit descended upon them, then, so James said, "God visited the Gentiles, to take out of them a people for his name." (Acts 15:13, 14, *Am. Stan. Ver.*) But God personally did not visit the Gentiles; his apostolic representative did so and God beamed down his active force or spirit upon such Gentiles for believing. So with Christ's descent from heaven.

²⁸ As newly installed King in 1914, Christ Jesus on the heavenly throne asks his Father for the nations as his inheritance and the uttermost parts of the earth as his possession. Hence he turns his attention down to them and in this sense he descends. He issues a "word of command" for all nations on earth to yield their sovereignty over to him and for all peoples to swear allegiance to him as earth's rightful King. As he is Jehovah's royal Messenger and has angels under his charge, he speaks with the voice of the Chief Messenger or "archangel". At the crowning of a new king the trumpet was sounded; as it is said of Solomon's coronation: "And they blew the trumpet; and all the people said, Long live king Solomon." (1 Ki. 1:39, *Am. Stan. Ver.*) The trumpet therefore symbolizes a loud public proclamation concerning the Kingdom. The royal proclamation is called the "trump of God" because He orders and causes it to be sounded and he also uses his witnesses on earth to sound the proclamation boldly to all nations. It is the "last trump", because it is the proclamation respecting the Kingdom which puts an end to Satan's world organization and vindicates Jehovah's sovereignty universally.—Rev. 11:15; 12:10.

²⁹ It is under such circumstances that the "dead in Christ shall rise first". Their resurrection to heavenly union with him does not wait until the living remnant on earth finish their Kingdom proclamation to all the nations for a witness before the end of Satan's world comes. However, "together with them," or during the same period of Christ's *parousia*, this living remnant are "caught away in clouds to meet the Lord in the air". Daniel's prophecy and Jesus' own words declared he as the "Son of man" would come with clouds. (Dan. 7:13, 14; Matt. 24:30; 26:64; Rev. 1:7) The clouds denote his presence, invisibly, with a storm of trouble and destruction for the nations and with showers of blessing for his devoted remnant and all their companions of good-will.

³⁰ It is from this doomed world that they are "caught away" by being completely separated from it. While they are still in this world, they are no part of it. Their destiny is heavenly glory; that of the world is destruction at Armageddon. Because the days of tribulation on Satan's organization were shortened for the sake of this remnant of the elect, they are snatched from destruction with it. For this reason they were suddenly snatched from the enemy's power and delivered from a deathlike captive condition in Babylon, Satan's organization, in the spring of 1919. They were set free for the great Kingdom proclamation, the greatest of all time. Quite fittingly Jehovah speaks of this delivered remnant as a "brand plucked out of the fire". (Zech. 3:2) Thus, as Jesus predicted, these are the ones who are taken into his favor and under his protection, in close unity with him, whereas the opposers of the Kingdom are left abandoned to their doom. The revival of their witness work in 1919 was likened to their resurrection from the dead, after which they were invited higher to the lofty privilege of proclaiming God's established kingdom. So they were pictured as ascending to heaven in a cloud, showing they rise up to that exalted privilege. Thus they now enjoy active unity with their King.

³¹ Christ Jesus does not personally come into immediate contact with our earth as he did at his first advent in human form. Descending by merely turning his attention downward to the earth, he can still be "in the air". In his day Paul called Satan the Devil the "prince of the power of the air, the spirit that now worketh in the children of disobedience". (Eph. 2:2) But since the "war in heaven" has forced the Devil and his demon hosts down from up there to this earth, Christ Jesus is now "in the air" and has its power as an immortal spirit. It is into a unity with him in that exalted position that the remnant are caught away or taken along now. By being faithful

29. In what way is it "together with them" and in "clouds" that the remnant have their experience now?

30. In what way, then, have the remnant been "caught away"?

31. How is it "in the air" that they meet the Lord to be ever with him?

23. So how and with what accompaniments does the Lord descend?

until death, they will have a spiritual resurrection instantaneously at death in the flesh and they will be personally united with him "in the air". There they will reign with him for a thousand years, and not literally upon the earth in human form. Thus by a course of integrity and faithfulness to the end of their earthly work they are to be "evermore with the Lord".

³² They are the blessed ones who do not need to sleep in death awaiting the *parousia* of the King, but

32. To whom, therefore, does Revelation 14:13 apply, and why?

to them the words written apply: "Blessed are the dead who die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; for their works follow with them." (Rev. 14:13, *Am. Stan. Ver.*) Thus we discern how everything agrees with the indication that Christ's sleeping joint-heirs were raised in the spring of 1918 after he was confirmed in Zion as the Chief Cornerstone, and that the living remnant do not precede the faithful sleeping ones in the matter of resurrection.

HIS APPEARING AND REVELATION

THIS period of Messiah's presence or *parousia* is what Paul spoke of as "that day". It is the time of the appearing or manifestation of the present King, particularly so from A.D. 1918 onward when Christ Jesus, though rejected by Christendom, was shown to be the Chief Cornerstone chosen by the great Builder of the Kingdom, Jehovah God. Ever since then his witnesses have testified to that glorious fact seen in the light of Scripture and of fulfilled prophecy. In view of the coming Kingdom and manifestation of the King's presence, Paul was spurred on to preach and do the work of an evangelist, and he used those same two things as a reason to urge Timothy to follow his example. He says to him: "I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign—preach the word; . . . for I am already being poured out, and the time of my release hath arrived; the good strife I have striven, the course I have finished, the faith I have kept, henceforth there is laid up for me the crown of the righteousness that the Lord—the Righteous Judge—shall give to me in that day, and not only to me, but also to all those loving his manifestation." —2 Tim. 4:1, 2, 6-8, *Young*.

² True Christians do not consider the manifestation of the Lord Jesus Christ with dread, putting it afar off from their day. No, but they love it. They do not fear the judgment which the Lord begins at this time of his manifestation, from 1918 onward. They know it is a time of reward for them because they have tried to be faithful to the interests of his kingdom. They expect to receive the crown of righteousness from the righteous Judge, and that crown means the prize of being vindicated in the spirit as Christ Jesus was vindicated at his resurrection. It means they have been judged worthy of immortal life in the spirit, to live and reign with Christ for the thousand years of his rule over mankind in the new world. The apostle Paul expected to be one of the dead toward whom the Lord Jesus Christ would

render a favorable judgment, raising him from the grave to heavenly life. By what Paul says he shows that, prior to the Lord's manifestation in 1918, faithful Christians were not rewarded as soon as they died by being taken to heaven, the Lord Jesus personally descending from heaven at the death of each such Christian to receive him to himself. On the contrary, all those dying before the manifestation of the Lord have had to wait in death with the apostle Paul until "that day". They looked forward to that day lovingly, hopeful of reward.

³ At his kingdom and manifestation the righteous Judge judges not only the dead but also the living. Even a remnant of his anointed joint-heirs are left alive on earth until his *parousia* and its manifestation. So these come under judgment from and after 1918, because, says Peter, "the time has come for judgment to begin with the household of God." (1 Pet. 4:17, *Rev. Stan. Ver.*) Those judged with approval are taken or received into his favor and into his Theocratic organization; but the disapproved are left abandoned to coming destruction. In the final parable given in his prophecy on the sign of the world's end and of his *parousia* Jesus showed that others besides the living remnant were to be judged at the time of his kingdom and manifestation. These would be the people of the earthly nations. The Judge on his royal throne would separate them to opposite destinies, just as a shepherd separates his sheep from the goats with which they have been mingled. They would be judged by the way they treated the remnant, the King's spiritual brothers. The "sheep", separated to his right hand of approval, would enter into eternal life on earth in the new world. The "goats", separated to the King's left hand of condemnation, would be sent into the fiery destruction at the battle of Armageddon. The separation of the sheep and the goats is now under way among the peoples of all nations by reason of the Kingdom proclamation made by the King's remnant of brothers. Hence in this we have another indis-

1. What two things spurred Paul on and moved him to urge Timothy?
2. How have true Christians considered Christ's manifestation? Why?

3. Who are the living that are judged at his manifestation?

putable sign of the invisible presence of the Messiah. A full discussion of this sign of his *parousia* was published in *The Watchtower* in its issue of May 15, 1949; which, please, see.

* Another class that comes in prominently for judgment at his manifestation or appearing is that religious organization whom the apostle Paul calls "the lawless one", "the son of destruction." Our consideration of the judgment of this organization of religious sin and lawlessness calls for a separate article at some later date. Here suffice it to say that such organization had not shown up in Paul's day. For that reason he assured the Christians at Thessalonica that Christ's *parousia* had not yet arrived nor the time for faithful Christians to be gathered to him in the Kingdom.

* Paul said: "And we ask you, brethren, in regard to the presence of our Lord Jesus Christ, and of our gathering together unto him, that ye be not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the day of the Christ hath arrived; let not any one deceive you in any manner, because—if the falling away may not come first, and the man of the sin be revealed—the son of the destruction, who is opposing and is raising himself up above all called God or worshipped, so that he in the sanctuary of God as God hath sat down, shewing himself off that he is God—the day doth not come."—2 Thess. 2:1-4, *Young; Rotherham*.

WHEN CHRIST IS REVEALED

* In these columns* it has previously been proved that this so-called "man of sin" and "son of destruction" has been revealed. This only adds to the evidence that the royal *parousia* of our Lord is upon us and that the "day of the Christ hath arrived". The fact that we are in the time of the manifestation of his *parousia* betokens an early destruction for that abominable system of religious iniquity. We may be confident of this, for Paul says: "Then shall be revealed the Lawless One, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the manifestation of his presence." (2 Thess. 2:8, *Young; Rotherham; Diaglott*) The religious system of lawlessness was not destroyed at the beginning of Christ's manifestation in 1918 but has been permitted to stay until the battle of Armageddon. This is in order to test the integrity and faithfulness of the remnant and his "other sheep". At the beginning of Armageddon his manifestation will turn into a revelation of violent power against the

"man of sin" system and it will be destroyed together with all others who refuse to line up with the glorious gospel of God's established kingdom.

* So, for the consolation and strengthening of faithful Christians who endure trouble due to persecutions by the "man of sin" and his political and other worldly allies, Paul writes: "It is a righteous thing with God to give back to those troubling you—trouble, and to you who are troubled—rest with us [when?] in the revelation of the Lord Jesus from heaven, with messengers of his power, in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ; who shall suffer justice—destruction age-during—from the face of the Lord, and from the glory of his strength, when He may come to be glorified in his saints, and to be wondered at in all those believing." (2 Thess. 1:6-10, *Young*) In the battle of Armageddon, when the presence of the Son of man is revealed in that way, it will be as when fire and sulphur rained down from heaven upon Sodom and Gomorrah after Lot had gotten out.—Luke 17:28-30.

* The Lord's "other sheep" will rejoice at this revelation of Christ's *parousia* against the wicked and will afterward enter into the real rest from trouble that the righteous new world brings. As for the remnant of Christ's anointed joint-heirs, his revelation means their entry into heavenly glory is near. Now their faith is being proved, but Peter reminds us of the purpose of it, saying: "That the proof of your faith—much more precious than of gold that is perishing, and through fire being approved—may be found to praise, and honour, and glory, in the revelation of Jesus Christ."—1 Pet. 1:7, *Young*.

MANIFESTATION OF BLESSED AND ONLY POTENTATE

* Since we are living in the time of the manifestation of the presence of Jesus Christ as reigning King, what a spur we ought to get from this! It ought to spur us to flee from the love of money and the desire to be materially rich, and, instead, to pursue enduring righteousness, and to fight the good fight of faith and lay hold on the eternal life in the new world which is so near. Paul gave command to Timothy to follow that course, and said: "I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession, that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus Christ, which in His own times He shall shew—the blessed and only potentate, the King of the kings and Lord of the lords, who only is having immortality, dwelling in light unapproachable, whom

* See the articles "The Man of Sin" and "Stand Firm" in *The Watchtower* as of the dates September 15 and October 1, 1930, respectively.

4. 5. How did Paul assure Thessalonians Christ was not then present?
6. Why is destruction of the "man of sin" due soon? How?

7. What does Paul say to console us who suffer trouble by foes?
8. What will this revelation mean to the remnant and "other sheep"?
9. In what time do we live, and to what should this spur us?

no one of men did see, nor is able to see, to whom is honour and might age-during! Amen."—1 Tim. 6:13-16, *Young; Rotherham*.*

¹⁰ When testifying as Jehovah's witness before Pontius Pilate, Jesus confessed that his kingdom is no part of this world and does not originate with it. He did not then manifest himself as a potentate or mighty one with great authority, because the time for his kingdom had not yet come. So he bowed to God's will and let himself be impaled on a torture stake to die as in a powerless, helpless condition. The only thing testifying to his kingship was the charge posted over his head: "Jesus of Nazareth The King of the Jews." (John 18:36, 37; 19:11, 19) But Jehovah God raised him from the dead as an immortal spirit, "the brightness of his glory, and the express image of his person." From Paul's day till the time of Christ's manifestation in 1918 and the resurrection of his sleeping joint-heirs he was the only creature having the gift of immortality from Jehovah God. Because he dwells in unapproachable light for man, no man has seen him in his heavenly glory and

* The Syriac is closely related to the language Jesus spoke on earth. In the Syriac Peshitto Version of the Scriptures, made in the first half of the fifth century, the word *Aloha* meaning God was added to the text at 1 Timothy 6:14-16, but to whom *Aloha* is to be applied, whether to Jehovah God or to Jesus Christ, is disputed by translators.

The translation by J. W. Etheridge, M.A., of 1849, reads: "That thou keep (this) commandment without spot and without blemish, until the manifestation of our Lord Jeshu Meshiha, whom in his time will show Aloha the blessed and only Strong One, the King of kings, and Lord of lords; he who only is incorruptible, and (who) dwelleth in light which no man can approach; whom no man of men hath seen, nor is able to see: to him be honour and power for ever and ever. Amen."—*The Apostolical Acts and Epistles, from the Peschito, or Ancient Syriac*, by Etheridge, London, Eng., 1849.

The translation by James Murdock, D.D., of 1846, reads: "That thou keep the injunction, without stain, and without blemish, until the manifestation of our Lord Jesus the Messiah; which [or, whom, *margin*] God will, in due time make visible; [God] the blessed and only Potentate, the King of kings, and the Lord of lords; who only is incorruptible, and dwelleth in light to which no one can approach; and whom no man hath seen, or even can see: to him be glory and dominion for ever and ever. Amen."—*The Syriac New Testament—Murdock's Translation*, Boston, Mass., 1893.

However, the translation by George M. Lamsa, of 1940, reads: "... until the appearing of Our Lord Jesus Christ: who is to be revealed in his due time, blessed and all mighty God, the King of kings, and Lord of lords, who alone has immortality, dwelling in the light which no man can approach, and whom no man has seen, nor can see: to whom be honor and dominion for ever. . . ."—*The New Testament According to the Eastern Text Translated from Original Aramaic Sources*, by Lamsa, Philadelphia, Pa., 1940.

10. Whose manifestation is to be shown, and in what capacity?

no man can see him now in his royal presence or *parousia*. Happily for mankind it is invisible. But now, in his own due time, he manifests it.

¹¹ Down till A.D. 1914 men on earth have been potentates, or mighty ones of great authority, in this world. (Luke 1:52; Acts 8:27) But at the close of the Gentile times that year, the Almighty God Jehovah made Christ Jesus the only rightful potentate for rulership of our earth. He enthroned him as King on the heavenly Mount Zion, giving him glory and dominion that will not pass away and a kingdom that will not be destroyed. (Dan. 7:13, 14; Ps. 45:3) How happy is his position now in royal power! He is the best king and the best lord the earth will ever have in its existence, or, as the ancient way of saying it goes, "the King of the kings and Lord of the lords." As he now rides to the revelation of his presence in this capacity at the battle of Armageddon, he is pictured as having "upon the garment and upon his thigh the name written, 'King of kings, and Lord of lords'". In this capacity he is bound to win the battle, vindicate Jehovah's sovereignty and destroy all his enemies among whom he has been ruling during his *parousia*. As Revelation 17:14 says: "These with the Lamb shall make war, and the Lamb shall overcome them, because Lord of lords he is, and King of kings, and those with him are called, and choice, and steadfast." (Rev. 19:16 and 17:14, *Young*) Then it will be manifest beyond dispute by any persons left surviving on earth that He is the "happy and only Potentate". All Armageddon survivors will hail him as such! His *parousia* will continue toward mankind during the thousand years of his reign over them. But that *parousia* will be in the new world, for at Armageddon this old world with all his enemies will have been wiped out for all time.

¹² Seeing that, by privilege, we are living in the time of his presence and that the full manifestation of it will take place shortly at Armageddon to the eternal glory of Jehovah God, let us watch that we conduct ourselves in this present evil world as those who have this blessed hope before us. May we faithfully keep what He has taught us about holding fast our integrity to Him. May we always remember that we are helped to do so by "awaiting the blessed hope of the appearance of the Glory of the great God and of our Saviour Christ Jesus".—Titus 2:13, *Moffatt; Rotherham*.

11. How will he prove himself in that capacity?

12. How should we now conduct ourselves here, and helped by what?

FROM THE GUIANAS TO PUERTO RICO

LATE on the night of April 21 our Brothers Knorr and Henschel made the trip out to the Zandery airport in company with the Watchtower Society's Branch servant at Paramaribo, Surinam. The plane was about a half

hour late in arriving from the south, but the time passed quickly. It is a short flight to Georgetown's airport, Atkinson Field, currently a United States Army base. So we reached British Guiana before midnight. Special permission

had to be obtained for entry into the airbase, but three of the brethren got such permission and they were on hand to greet us as we entered the airport buildings. We were delayed momentarily at the airport on account of inspections. The field is 26 miles from the city, and that meant we would have a long ride. We could see as we motored into the city that we had come to a sugar-producing country. We passed several sugar factory locations and many cane fields. At 1:30 a.m. we arrived at the missionary home and Branch office of the Society at Georgetown. This aroused the brethren, and all got up to greet us.

The convention began that morning with field service. Because of the changing tides it was necessary to have the discourse on baptism given at 12:30 p.m. and then at 1:00 p.m. the brethren left for the Sea Wall. There were 29 immersed in the Atlantic that day; another sign of progress.

All were looking forward to the public lecture on "It Is Later than You Think!" and they had gone forward with great advertising campaigns to let the people of Georgetown and other parts of the colony know that the Society's president, N. H. Knorr, would speak. In the railway stations through the country signs had been posted. Handbills, placards, signs and the radio were used to inform the people. Three different newspapers sent reporters to interview Brother Knorr, and consequently write-ups appeared thereafter. Saturday night Radio Station ZFY gave fifteen minutes for an interview. Brother Phillips propounded the questions and Brother Knorr answered. The questions dealt with points of special interest in British Guiana, such as the purpose of the assembly, the organization of the Society, the size of the organization, whether it had any political aspects, etc. One point was whether the work was favored by Communism. To this latter question the reply was given to show the unfavorable treatment accorded to Jehovah's witnesses in the Communistic countries and how no office of the Society could be opened in Russia. Offices in Yugoslavia, Rumania and Czechoslovakia had been closed. Many of Jehovah's witnesses have been sent to Siberia. Communism does not agree that God's kingdom is the only hope of the world. Many questions were asked relative to the expansion of the organization and there was good mention made of the public meeting, to which all were invited. It was later learned that this program had been heard by many people in Barbados and Trinidad, as well as British Guiana.

The Town Hall of Georgetown was engaged for the principal meetings of the assembly, and the largest audience there was 287 brethren. Knowing the Town Hall would be much too small to handle the public meeting, arrangements were made to get a theater; and the owner of the Astor Cinema gave that theater free of charge to the Society so that the public meeting might be held there in the afternoon of Sunday. At the public meeting there were 1,277 persons in attendance. They showed unusual interest in the discussion of the subject, "It Is Later than You Think!" In fact, that night 500 persons came to Town Hall to hear Brother Knorr again.

Of course, the local Catholic organization was not at all pleased with all the publicity and the fact that Jehovah's witnesses were having assemblies in Georgetown over the week-end, and much less did they like the announcement

that there would be a public meeting. So Sunday morning the bishop of the Catholic Church told the congregation they must not attend this meeting at the Astor Cinema. But it appears that he merely helped to swell the attendance. On Monday following the meeting one of the brethren in business in the city was visited by a Catholic and he was told by this man that the public meeting was enjoyed very much. The brother asked if the bishop had not told him not to come to the public meeting, and the answer was that there was an announcement but it did not 'mean me, it only meant those who were not intelligent enough to determine between right and wrong'. It seems that today a lot of the Catholic people are doing their own thinking and are coming to the conclusion that the priests do not mean them. Many are starting to read the Bible, and when they do they will learn the truth.

While we were in Georgetown we were told that the Pan American Airways had changed their schedules. Brother Henschel and Brother Knorr were to be in Barbados on Tuesday, but now there would be no flights by Pan American until Wednesday. What to do? It was thought well for Brother Henschel to leave on Sunday morning by British West Indies Airways for Trinidad so he would be able to make sure of his being in Barbados to take care of the assembly and give the public talk, for it seemed certain that Brother Knorr would not be able to reach there on time. Brother Knorr had to remain for the Georgetown public meeting. And so Brother Henschel took leave of the brethren in British Guiana and traveled on to Trinidad, where he remained until Tuesday morning's flight on to Barbados with Peter Brown, one of the Gilead graduates stationed at Port of Spain. The two of them were prepared to take care of the entire assembly program allotted to Brother Knorr.

Brother Knorr remained in Georgetown, finishing the convention and taking care of one of Brother Henschel's talks, as well as his own. Monday and Tuesday were devoted to Branch work and missionary home problems in Georgetown. On Monday Brother Knorr received a cablegram from Brother Henschel telling him that reservations had been made for him on the flight from Trinidad to Barbados for Wednesday at 3 p.m. and if the Pan American plane would be on time it would be possible for Brother Knorr to get to Barbados after all.

Early Wednesday morning, April 27, he rose and prepared to leave Georgetown, hoping that the Pan American Airways plane would be on time. A taxi was provided by the airline for the long 26-mile ride to Atkinson Field. On the way over the bumpy road one of the tires went flat. The only thing to do was to transfer to another car. Fortunately there was another taxi following behind and the transfer was made. The question was, Would the plane be on time? When he reached the airport Brother Knorr inquired of the agent on duty and was glad to learn that the flight was according to schedule, so he would surely be able to arrive at Trinidad in time to make connections. Everything was going to work out fine. The longer stay in British Guiana had been profitable for the work there. Things were improving nicely in the colony, because when he had been there previously, three years before, there was a peak of 91 Kingdom publishers and now the numbers had grown to 188. New companies had been organized; the truth was spreading out into

the interior. Much remains to be done there, and the brethren are getting after it quickly.

Piarco Airport is situated 16 miles southeast of Port of Spain, Trinidad's principal city. There are a number of graduates of Gilead stationed at Port of Spain and San Juan and they had organized a group to fill a chartered bus. They were determined to spend the three hours between landing and departure with Brother Knorr. When Brother Knorr alighted from the plane he was greeted with songs. The time was spent quickly, talking to the missionaries and listening to their experiences, as well as eating an unusual picnic lunch that had been prepared and brought along.

BARBADOS

Then at 3:45 p.m. Brother Knorr boarded the BWIA plane and was soon on the way to Barbados. At that time he was supposed to be speaking to the convention assembled in the Steel Shed in Queen's Park, Bridgetown, but Brother Henschel was filling in. The plane landed at Seawell Airfield at five o'clock. The airfield is 11 miles from Bridgetown; so only two of the brethren met Brother Knorr. They had a car waiting, and so it was possible for him to reach Bridgetown by 6, in plenty of time for the public lecture scheduled for 8 p.m. That was good, for the brethren had been disappointed when they did not see Brother Knorr in their midst the first day of the assembly. They had long anticipated a visit from the Society's president and they were doing such a fine work of advertising for the public meeting. The public lecture was advertised throughout the island, for it is an area of only 166 square miles. The population is about 200,000, and there are nine companies of Jehovah's witnesses active among the people, some 300 publishers now. Handbills had been put out all over the island. Large banners were hung across the streets. Everyone knew about the visit of the president of the Society and his lecture.

By 7:30 p.m. on the 27th of April all of the seats in the Steel Shed were occupied. Already almost a thousand people were there. Fortunately, the sides of the Steel Shed are made of steel mesh or grillwork, and so it was just as easy for people outside of the Shed to see and hear as for those inside. The crowd continued to swell in numbers and while the lecture was given the ushers took the count. The people paid such close attention to the speaker that it was possible to get an accurate attendance figure. There were 3,000 present. This was the largest meeting of the entire trip. The brethren rejoiced in the good success as a result of their diligent efforts in advertising.

The assembly continued the next day. There was first a baptism talk and then 17 were immersed at the beach. There were 314 of the brethren who attended the final talk by Brother Knorr that morning; the largest attendance for any meeting, however, had been the afternoon before, when 375 attended. So it is certain that a great witness was given to the people of Barbados during the assembly. The work had been going well during recent years, the publishers doubling in number in three years. Four years before three graduates of Gilead had gone to Barbados to work with the few publishers who were then living there, and now a fine organization has grown up. The publishers are very enthusiastic and they have a good knowledge of the truth. The visit to Barbados was very enjoyable.

That afternoon we took leave of our kind host and headed

toward Seawell Airfield. The island seemed so peaceful. We drove along the narrow, walled streets of the city toward the outskirts and the road widened as we went along. The huge trees shaded the road for several miles and then we came out into the open highway which traversed the fields of sugar cane. The island is heavily populated and we could always see houses. Occasionally our eyes fell upon the ruins of an old windmill. The water all around the island surged upon the beaches to make a remarkable fringe of pure white and sapphire. We passed many cyclists en route to the airfield, some of whom were brethren returning home or heading to the airfield to tell us good-bye. When we arrived at the airport we found a number of brethren waiting, but their numbers increased until there were more than thirty at the time of our departure. Among them were Brothers Chant and Evans, Gilead graduates who had come from Dominica to attend the assembly. We were flying southward to Trinidad at 5 o'clock. Before an hour passed we had seen the green island of Tobago and the mountainous north coast of Trinidad. It was growing dark as we landed at Piarco Airport. Some of our good friends were on hand there to drive us to the city.

TRINIDAD

On April 29 the district assembly for Jehovah's witnesses at Trinidad and Tobago opened at the Drill Hall in Port of Spain. That building is a place used by the military for the training of men. It is made of corrugated steel, principally, and the area is surrounded by a steel fence. Just outside of the Hall stands a huge mango tree that dropped fruit on the ground every day. There were 132 brethren who gathered that Friday morning to consider the field-service activities. The majority of the brethren went out into the field service, but there was a special meeting for a few in connection with difficulties of one of the companies. This meeting took up a lot of time, and it is hoped that the conditions will remain corrected. There were 343 who attended the Friday sessions, but by Saturday evening 600 brethren had gathered.

Sunday morning opened with a discussion of "Baptism" by Brother Talma, after which 19 men and 27 women were immersed in a little creek that the brethren had dammed up a few days before at a beautiful location out in the countryside.

On Sunday afternoon the convention generally was brought to a close with a discourse by Brother Knorr. The attendance during the final meeting was 1,050. Just before the end of that session the rain began to fall, and that rain had a discouraging effect upon the people of Port of Spain with regard to the public meeting. The public lecture had been widely advertised in the city and many had said they would be at Woodford Square that Sunday at 8 p.m. There were May Day celebrations and religious festivities at San Fernando to draw the people away and the possibilities of rain did not encourage people to attend.

The bandstand at Woodford Square was used by the speaker, but the audience had to sit or stand in the park during the discourse. By eight o'clock in the evening the skies were clear and the stars were shining brightly over Woodford Square, but it was reported it was raining in another part of the city. Nevertheless there were 2,800 persons who stood around the bandstand for more than an

hour listening attentively to the lecture. That was a good number, considering the circumstances. And the lecture had results too, for during the days following when waiting for a bus or standing on a corner one would often overhear people discussing the speech at Woodford Square.

It was interesting to note in the Port-of-Spain *Gazette* of May 12 that a "motion urging re-imposition of the ban against the Watch Tower publications on the grounds that they offended the religious beliefs of 'the great majority of the people' and that their contents were 'extremely apt to stir up bitter controversy and even lead to a breach of the peace', is to be moved . . . at the next Statutory Meeting of the Port-of-Spain City Council".

The account quotes from the motion: "This Council of the City of Port-of-Spain view this matter as one of serious import, and urge Government for a re-imposition of the ban on these publications." It remains to be seen whether the motion will be adopted by the city council.

Surely the politicians could not have fostered this scheme to reimpose the ban, because nothing has been said in Trinidad by Jehovah's witnesses about politics. They do not take part in politics, but they preach God's kingdom as the hope for the world. Evidently due to the splendid progress of the work in Trinidad the religious leaders are finding out that the people are reading their Bibles and the people have discovered that everything the clergy have been teaching is not in accord with the teachings of the Bible. Undoubtedly the religionists are putting the pressure on the politicians so as to keep the Bible truth from the people. They were successful during the war years in putting a ban on the importation of the Society's literature, but with the end of the war this ban was lifted. Now they are trying to think up other ideas, such as, that the contents of the Bible-study publications of the Watch Tower Society are "extremely apt to stir up bitter controversy and even lead to a breach of the peace". If it happens that there is a breach of the peace it won't be Jehovah's witnesses that will cause the difficulty, it will have to be the religionists or their agents. Jehovah's witnesses are peace-loving people and they have never started any mob action. But the history of the Roman Catholic Hierarchy's organization and some of the so-called "Protestant" organizations can produce ample evidence to show that religionists have instigated breaches of the peace and mob actions against minority groups because these have used the privileges of freedom of speech, freedom of worship and freedom of the press.

It will be interesting to see what the politicians will do under the influence of the clergy, and if they will be successful in having a fence put around the people the way Hitler did for his Nazi nation, as Mussolini did for his Fascist country, and as Communism has hung up an 'iron curtain' to keep out free thinking from the territory it dominates. But one thing is sure, and that is that there are thousands of people in Trinidad who love the truth and the Bible and who will continue to worship God in spirit and in truth as the Bible teaches, regardless of opposition, as long as they have life.

All Monday, May 2, was devoted to the problems of the missionary homes and the Branch office. The work in the British West Indies is moving along very nicely. The Branch office located at Port of Spain directs the work

throughout all of the British islands in the West Indies, and graduates from Gilead have been sent to more than eight different islands to help with the work. Their progress is seen in the fact that the peak of publishers when Brother Knorr visited the Branch three years previous was 527 and now there are more than 1,100 publishers according to the latest report. The Lord is blessing the good work of the brethren in the West Indies. Although we did not have time to see the sights or points of interest in this land of the calypso and the hummingbird, with its mixture of races, nationalities and religions, we concluded our visit with a feeling of great satisfaction—the work of the Kingdom is going well and the brethren are of good spirit as they push the expansion campaign. Brother R. Newton, recently graduated from Gilead, was appointed as the new Branch servant for the British West Indies.

At 5 a.m. on Tuesday we got up. The brethren at the home gave us a fine send-off when we drove away to the airport in company with three brothers who kindly took us to Piarco. We were on our way to Puerto Rico. The big four-engine plane of Pan American Airways was delayed somewhere along the line and it arrived a half hour late; so we had a few extra minutes with the Trinidad brethren before departure. After take-off toward the west the captain swerved to the north, passing right over the city of Port of Spain and the home where we had enjoyed a few days. Then out over the Caribbean sea, with clouds and water as scenery, we flew.

PUERTO RICO

The next land we sighted was Puerto Rico, green and hilly. The ride was then bumpy, but it was over quickly. We arrived at the airport in San Juan, there to be greeted by a very happy delegation. There is a missionary home in Santurce, just outside of San Juan, and there were some of the missionaries and local publishers on hand. Although Brother Knorr had visited Puerto Rico before, he had not seen the new home in Santurce. It is a fine building and the location is quite convenient to the city.

Actually there are four missionary homes in Puerto Rico in four different cities, and these were scheduled for visits. The trip was started on Wednesday morning by automobile. As we left the coast we were pleasantly surprised by the great beauty of the island. The roadway wound its way through the hills to Cayey and then up and up to Aibonito, which is a summer mountain resort area. By the time we reached Aibonito we were convinced that the island of Puerto Rico is a very beautiful one. Sugar cane and other crops grow abundantly, whether the land be flat or mountainous. It looked very good. And we had not seen much of the island yet. We spent the afternoon and night with the two Gilead graduates stationed in Aibonito. They had arranged to have a meeting for the night, and it was good to see 30 publishers and people of good-will there. A few months ago there was no company, but now a company of zealous publishers was functioning.

The next morning we retraced our way to Cayey. The route from Cayey took us to the south coast and Guayama, the sugar country. The highway through the mountains was never straight. As we followed the twisting, sinuous route we saw some of the best scenery Puerto Rico has to offer, and it was truly wonderful. Many beautiful homes had been

built near the highway that clung to the sides of the mountains, but there were also many small homes scattered through the valleys we could see from our high drive. It would be quite a task to carry the Kingdom message to those places, we thought. But there were many towns and cities to be served, too. Guayama, with its thousands, had no publishers. The only way would be to establish a missionary home there.

We drove along the southern coastal highway to Ponce. It was irrigated land and the cane flourished there. Every few miles we passed a *central* (sugar mill) and occasionally a town. But Ponce is the second city of Puerto Rico and it has the second-largest company in the island. A few years ago some of the missionaries went there, and now they have 75 publishers in the company. We were glad to see the Gilead graduates stationed at Ponce and to hear of their experiences. They were now beginning to see the fruits of their labors of love. That night 85 persons gathered together at the Kingdom Hall. They were excited over the coming district assembly at San Juan, and they told us about the special bus they would ride to attend. The two graduates of Gilead who were accompanying us on the trip were quite surprised to see so many publishers and brethren in Ponce. It is necessary now to find a new Kingdom Hall, and a place was inspected that is right in the center of the city, which place will be suitable for the missionary home also.

We left Ponce at 7 in the morning of Friday, May 6, and traveled along the coast for a time, then through San German and over to Mayagüez, where we visited four missionaries who had recently arrived. They had been there for only six weeks, but they had some interesting experiences to tell. Already they were conducting some Bible studies with the people they had met. We had lunch at Mayagüez and then had to leave for Arecibo, where a meeting had been scheduled for the early afternoon. There was room in the car for two more, so two of the Gilead graduates accompanied us.

The meeting at Arecibo lasted for about an hour. It was held in their little Kingdom Hall. The 20 who were there just about filled all the seats. Most of them expected to attend the assembly in San Juan. At 4:30 we were on the way to San Juan to attend the opening sessions of the assembly that night. We arrived at the home in Santurce in good time.

The service meeting and ministry school programs put on that night in the Kingdom Hall of the San Juan company of Jehovah's witnesses were very good. During the discussion a chart was displayed to show how much expansion had occurred in Puerto Rico during the past eight years. The brethren were very happy over their increases and were delighted with the recent good increases, their new peaks. They felt sure it was only the start of real expansion in Puerto Rico. Brother Knorr recalled how they had had 53 publishers three years before, and now 227 were reporting.

There are some radio station operators in Puerto Rico who are very friendly toward the work and these provide free radio time each week for the programs the brethren prepare. One of these stations (WIAO) has a fine radio theater, and the manager offered the use of it free of charge for the Saturday and Sunday programs. It is a very modern hall, with air-conditioning, comfortable seats, and the best of sound equipment. By Saturday evening the attendance

had grown to 260, and that just about filled the theater. It was then that the big surprise came. Brother Knorr released for the first time the Spanish edition of "*Let God Be True*". Just what was needed, they said, for the home Bible studies was this new book. Great was the joy among the publishers in Puerto Rico that night.

Sunday morning the baptismal service was first. After a talk by A. Van Daalen explaining the matter of consecration and baptism, 39 persons were immersed in the sea. The morning program of talks took place at the radio theater.

In the afternoon there was a half-hour's discourse scheduled to precede the public lecture. It happened that May 8 was "Mother's Day", and that is one of the big days for the Puerto Ricans. Everyone tries to be with his mother that day. But that was the only Sunday that Brother Knorr would be in Puerto Rico and that was when the lecture must be held. So it had been widely advertised, and now all that could be done was to wait to see who would come. The popular Escambron Beach Club had been engaged for the public talk, "It Is Later than You Think!" Over 400 chairs had been arranged on the dance floor and the brethren were very happy to observe that 375 of these were occupied during the meeting. It was the largest attendance ever had at any public meetings they sponsored. The people listened very carefully as the facts about the last days of this old world were set out, and Brother R. V. Franz, the Branch servant, did a fine job of interpreting. After the meeting many copies of "*Let God Be True*" were placed with the people of good-will.

This brought the assembly to a conclusion. It had been greatly enjoyed by all who came. Then outside of the Escambron Beach Club we saw the brethren from Ponce preparing to return home. They were a happy lot and they waved good-bye to many of the brethren who were staying in the city, looking forward to the privilege of distributing the new book in Spanish to the people of Ponce.

That night in the missionary home 28 graduates of Gilead had assembled. The visiting brethren from the Virgin Islands and the Dominican Republic had enjoyed the meetings very much and they had many good experiences to relate. It was just like a continuation of the convention into the night.

Monday was set aside for work in the Branch office and talking to the missionaries. A few of the missionaries took leave on Monday and others went away Tuesday. Tuesday, May 10, came along quickly; it was time for us to go back to New York. We were told by Pan American Airways to be at the airport at 12:15 p.m., and those who wanted to see us off were thus informed. But when we arrived at the airport at noon we were informed that the plane from the south that we were to go on was going to be at least seven hours late. But there was a plane from Venezuela that might have room. It was due to depart at 4:15. There were more than twenty of us at the airport, and since the weather was warm it was decided to be best to return to the home until the company could ascertain if space would be available on the next flight. At 2:30 we were informed by telephone that there would be room for us on the next flight, and so we once more departed for the airport. Tickets were altered and everything was in order for the flight. The minutes remaining were passing quickly as we visited with

the group of brethren who had come to the airport. They had many greetings for friends and relatives in New York and we accepted the responsibility of delivering them. It was 4:30 when we left them and headed northward in the Constellation plane. The flight was a fast one, and so we reached LaGuardia Field, New York, at a few minutes past 11 p.m. Much to our surprise there were 50 brethren gathered at the airport to welcome us back home. This made our hearts glad. It had been a very busy ten weeks plus a few days.

On the way we had visited brethren in 14 different lands. We had seen 13 branches of the Society. Two new ones had

been formed. We stopped at 21 missionary homes, as well as seeing brethren from 9 others. We talked with 204 of the Gilead graduates in their foreign assignments. They are really doing an excellent work. These lands under the jurisdiction of the 13 branches had a peak of 1,798 publishers in 1945, but in 1949 the peak is 5,772, or a 221 percent increase. This is because the Lord's rich blessing has been upon the efforts of the missionaries and the local brethren who are working together in unity for the honor of Jehovah's name. We give thanks that Jehovah so prospers His people in these days of gospel-preaching at the time of the end.

LETTER

"ON POLYGAMY"

May 2, 1949

Dear Brother:

Your letter of March 26 has had our thoughtful attention.

Our Circular of instructions advised Brother ——— that no polygamist could be rejected from meetings. That is, they could not be prevented from coming inside the Kingdom Hall and being personally present at meetings. They have as much right to do this as any stranger, whose social or marital position we do not know. But as for taking part in the meetings, that is a different matter. If Brother ——— or his fellow servants have prevented you from entering the Hall and being present at meetings in an orderly way, then they have exceeded the intent of the statement in our Circular. But if they refuse to recognize dissidents with any active part in the meetings and joint participation in the company field activities, then they are holding true to the sense of the Circular instructions.

You reason that if monogamy was the known and recognized standard among the apostolic Christians, then there would be no point in Paul's instructing that the overseer and the ministerial assistant in a company must be, if married, the husband of only one wife. By some, however, this is understood to mean that such company servants must have married only once, not being remarried after divorce or after being a widower by loss of a former wife. This thought is drawn from Paul's instruction that those 60-year-old widows should be put upon the list of those getting company support who have "been the wife of one man". (1 Tim. 5:9) Certainly polygamy on the part of women was not a permitted custom among those primitive Christians. Yet, to follow your reasoning, if monogamy was the accepted standard among them, there would be no point in Paul's making that requirement concerning widows. Since the company servants were commanded to be examples to the flock, then their standard of monogamy would be the standard of all the flock over whom they were the Lord's undershepherds.—1 Pet. 5:3.

What Jesus said at Matthew 5:31, 32 and 19:1-12 was not only against divorcing a woman for causes other than marital unfaithfulness. It was also against polygamy. When he said he was against divorce except for the one cause, because "from the beginning it was not so", then he was likewise against polygamy. Why? For "from the beginning it was not so", but God provided Adam with only one wife.

The Society did indeed say that it was not a command on our part for the polygamists to put away their excess wives. We do not attempt to dictate in the lives of any who profess to be Christians, but we must allow them the privileges of doing what they want to do. We will not force them. If they want to please the Lord God, we will not have to command them. They will be pleased to obey God of their own accord. But we do have the right to demand that those whom the Society recognizes as its representatives shall meet the qualifications set by the Lord God. Faithfulness to Him obliges us to do this.

In this matter we cannot be biased or influenced or guided by social standards in Africa or in America or anywhere else. We could not have a standard for Africa and another for America and still another for some other country. If we yield to polygamy in Africa and wink at it, then brethren over here in America could say, "Well, you allow polygamy over in Africa, and to be consistent you should allow it over here in America. The only thing not allowing for it here in America is that States laws are against polygamy; but why should the Society object if we do it secretly without the knowledge of the law?" No, but we must have one standard for all the earth and for all countries on the earth. And that is the Lord's set of requirements which apply equally and alike to all Christians of every race, color, or language. Only in this way do we keep from being double-minded and thus unstable in all our ways. (Jas. 1:8) Only by following the straight and narrow path can we be true to our God.

We appreciate all the work that you have put in in the field in years gone by. Certainly it would be a shame for you to lose all the spiritual treasure that this course has piled up for you. For this reason we think John's admonition most appropriate: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 8, 9) So, when you see other brethren lining up with the doctrine of Christ, why can't you do so also in the interest of peace? Instead of resisting, why not rest in the Lord God and show his spirit? It will make the right course ever so much easier for you, and will lead to your receiving a "full reward".

Faithfully yours in 'praising him yet more and more',

WATCH TOWER BIBLE AND TRACT SOCIETY