

August 1, 1983



The Watchtower

Announcing Jehovah's Kingdom





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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a Paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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obtaining a sufficient amount of money to buy a home and support a family. In addition, there is the added burden of supporting a wife and children. This can be a difficult task for many people.

Why So Many Suicides?



B RUCE'S father had been a successful businessman all his life. Earlier, his marriage to Bruce's mother had broken up and he had married a younger woman. But he still showed an interest in his children, at one time trying to start a business with them. Then, when he was in his 50's, his life changed dramatically. One of his businesses failed, and suddenly he was deeply in debt. He checked into a hospital for a few days but would never tell anyone why. Then his young wife left him. And he committed suicide.

Bruce comments: "I really wish I could have done more to help him. Picking up and starting again financially in his late middle age must have seemed just too much. And the thought of getting older, being alone and starting to live in pain—he could not see any point to it at all."

Unhappily, this tragedy is not unusual today. In the United States alone, statistics reveal that in just one year 27,294 men, women and children deliberately killed themselves. Besides this,

some say that for every successful attempt at suicide, at least ten people try to kill themselves and fail.

Yet around the world, under the most distressing conditions, people fight hard *against* death. Sufferers of painful sicknesses, prisoners with long sentences, those who live in deep poverty—for the most part they all struggle to stay alive. Why is it, then, that some who may not be in such a bad situation physically try to end it all?

The question becomes more difficult to answer in lands where people claim to be Christian. The Bible teaches that life is sacred, a precious gift from God. (Psalm 36:9) Death is an enemy, and Jehovah God, with great effort and sacrifice, has opened up the opportunity for us to gain life everlasting. (John 3:16) And yet even in so-called Christian countries increasing numbers of people kill themselves, or try to do so. Why? What kind of pressures can make a person's most precious

possession—his life—become a burden so that he wants to throw it away?

Deadly Emotions

"Desperation . . . hopelessness . . . hurt . . . I was overwhelmed by everything." Thus a woman who impulsively took an overdose of drugs describes what drove her to attempt suicide. A doctor who has dealt with suicidal patients adds: "They often feel worthless, helpless or hopeless. And they may have strong feelings of guilt."

Thus in many cases people are pushed toward suicide by negative, deadening emotions that get out of control. Often the key to the problem is hopelessness. The would-be suicide just cannot see anything ahead. There does not seem to be any point in going on.

What causes such hopelessness? Doubtless many people are overwhelmed by their circumstances, as Bruce's father was. One group in the population that appears particularly vulnerable to this is the elderly. Dr. Nathan S. Kline, a specialist in the study of depression, states: "Old age presents a special kind of loneliness, and the suicide rate climbs progressively with age." (*From Sad to Glad*, by Nathan S. Kline) But there can be other causes.

Hopelessness, Guilt and Depression

For example, guilt can be a very difficult emotion to live with. When someone has done something seriously wrong his conscience can torment him, particularly if his sin has harmed someone else. King David of the ancient nation of Israel described how guilt affected him: "There is no peace in my bones on account of my sin. For my own errors have passed over my head; like a heavy load they are too heavy for me."—Psalm 38:3, 4.

Guilt feelings because of a bad conscience have led some to feel that they

have no future, and, therefore, decide to take their own life. Thus one young man committed fornication and then shot himself. He explained in a suicide note that he did not want to bring any more reproach on others.

Some feel hopeless because they are emotionally scarred. They may be permanently affected by a bad experience that they can never put completely out of their mind. One such person was a young woman who had been incestuously abused by her father when she was a girl. Although she was now an adult her feelings of guilt and worthlessness brought on by this experience were so strong that she attempted to kill herself.

Others may feel hopeless because they suffer from major depression and cannot believe they are going to get better. It is difficult for those who have never experienced serious depression to realize just how devastating it is. It is not just a 'low period.' We all get those from time to time. Rather, it is a deep emotional distress that hangs over the sufferer constantly whatever he does and wherever he goes. There seems to be no escape.

It is not unusual for those suffering such depression to think of suicide. One woman who experienced devastating depression said that, at the time, she had to be very careful. While she was taking a bath, the thought would come to her: "It would be so quick to slip my head under the water and it would all be over." Or she would be walking along the road, see a car coming toward her and think: "Oh, it would be so easy!"

People who suffer depression also may have strong feelings of guilt. Why? One Christian woman who suffered major depression felt guilty because she could not care for her family as she once had and thought she was preventing them from doing the things they wanted to do. And she felt that God had taken his spirit

Has Someone Committed Suicide?

Then the survivors need a lot of support. They will probably feel confused, guilty, and they will be wondering what they should have done to prevent the tragedy. They need to be helped to realize that probably nothing could have been done if the victim was really determined to go ahead and end his life.

Similarly, it is fruitless to spec-

ulate on what future a person has who has committed suicide. Only Jehovah and his appointed Judge, Jesus Christ, can say what was in the heart of a person who ended his own life. The important thing is to put the tragedy behind one and commend the dead one to Jehovah, the "Father of tender mercies and the God of all comfort."—2 Corinthians 1:3.

away from her because she had no peace of mind or joy. (Philippians 4:7; Galatians 5:22) It was only with the greatest effort that she was able to speak about Jehovah God at all. Many have the same experience, some even thinking that they have committed the unforgivable sin.

Perhaps it is not difficult to understand why some with such negative feelings finally wonder whether it is worth carrying on. However, these are not the only things that drive people to attempt to kill themselves.

Other Reasons for Suicide

Certain psychologists believe that some suicide attempts are endeavors to get attention. The would-be suicide is crying for help, as it were. He may even be trying to punish someone else—the same kind of thinking that children show when they say: "You'll be sorry when I'm dead!"

Sometimes, too, it is felt that the suicidal person is trying to influence those around him. For example, a girl whose boyfriend leaves her may make a halfhearted suicide attempt, hoping to force him to come back to her. Or an

elderly parent may attempt suicide to try to force her grown-up children to stop ignoring her and spend more time with her.

Such examples give an idea of the kind of pressures that may be involved. The situation is made more difficult by the fact that the sufferer often keeps his problems to himself. He may present a calm appearance to the outside world, but inside he is seething with tensions. Under such pressure it only takes a little event, a trigger, to cause a suicide attempt.

Thus a man may attempt suicide after losing his job. Or a teenager may do so after seeing the disappointing results of an exam, the death of a pet, the loss of a boyfriend or a girl friend, or after learning that a favorite teacher is leaving. Such things are not really the cause of the suicide attempt. They are merely the "last straw," the final indignity in a long series of pressures.

A woman whose teenage daughter attempted to kill herself was absolutely shocked when it happened. But later she learned about the secret pressures that can affect teenagers. She says: "Now I

know how much turmoil a young girl can have. Things were too much for her to handle and I was too busy with other things to help. Now I am trying to get to know her better, talk with her more, be closer to her. And it is working. My daughter now laughs and jokes with me just as she used to before it all happened."

A Way Out

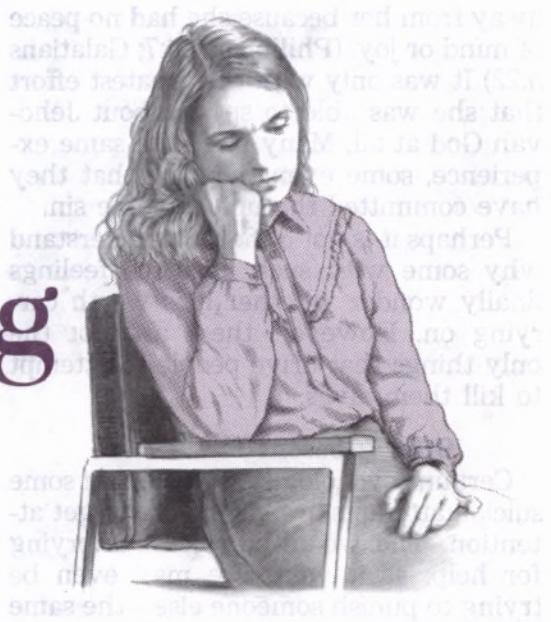
Suicide is never justified. But to those suffering emotionally, it may sometimes seem tempting, like a quick way of end-

ing the agony. However, Jehovah, whose Word tells us that life is sacred, offers help to those under such pressure. The Bible promises: "He will not let you be tempted beyond what you can bear." That scripture is speaking of the allurement of "injurious things," such as idolatry and immorality. (1 Corinthians 10: 6, 13) Nothing, however, is more injurious than suicide. Hence, there is also a way out for those tempted by this. Jehovah has provided help both through his Word, the Bible, and through the Christian congregation.

of church members was available of members on-duty and not to go to the court room before his and yours who impugn your wife per

Hope for Despairing Ones

"ALL the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Romans 15:4) These words of the apostle Paul come to mind when we learn that a major problem of suicidal people is despair, a lack of hope. Does not "the comfort



from the Scriptures" remove that despair? In countless cases, yes. For example, consider:

One young woman had actually turned on the gas in order to kill herself when one of Jehovah's Witnesses knocked at her door and gave her a new hope from the Bible.

Another girl, whose hopes for the fu-

Think of Others

A young girl who considered suicide explained what held her back from going through with it: "Pain, sorrow and guilt are what suicides leave behind—a lot more devastating and lasting than the problems that seemed unbearable to them." —Matthew 7:12.

ture were dashed when she was paralyzed in an automobile accident, made several suicide attempts. Then Jehovah's Witnesses helped her to find "comfort from the Scriptures," and she was able to hope once more.

Again, an elderly man's wife died just before their 50th wedding anniversary. The man was very depressed and was actually preparing the poison he was planning to take when Jehovah's Witnesses called at his door and showed him how the Bible message could give him a new purpose in life.

These people learned to "hope in Jehovah; [to] be courageous." (Psalm 27:14) They learned to lean on him for strength, to 'throw their burden upon Jehovah, who would sustain them.' (Psalm 55:22) They also learned of Jehovah's purposes for the future, and as that wonderful panorama unfolded before them, their present situation seemed less important, less overwhelming. Yes, for them, "the comfort from the Scriptures" was a real lifesaver.

What, though, if someone suffers strong feelings of guilt, or lacks joy, and concludes that "the God who gives hope" must have abandoned him? (Romans 15:13) Is there any "comfort from the Scriptures" for such a person? Yes. "Jehovah

is near to those that are broken at heart; and those who are crushed in spirit he saves." (Psalm 34:18) Truly, he does not abandon them.

Feelings of Guilt

For example, it is understandable if someone who has committed a serious sin should doubt for a while whether God will ever forgive him. When the shock of realizing what has been done sinks in, he may feel like the worst and most unworthy person in the world. But while Jehovah hates sin he has mercy on sinners who are *truly sorry* and cease their wrong course. Such persons he forgives "in a large way."—Isaiah 55:7.

Ancient King David knew this. He wrote: "For you, O Jehovah, are good and ready to forgive; and the loving-kindness to all those calling upon you is abundant." (Psalm 86:5) David lived a long life of faithfulness, but during it he committed some very serious sins indeed. Nevertheless, on each occasion, when he came to his senses and realized what he had done, he sincerely repented and approached God in prayer, confident that God would forgive him.—Psalm 51:9-12.

While we would not want to imitate the sins of King David, if we do commit a sin, we can imitate his deep, heartfelt repentance, freely admit that what we did was wrong, and have faith in Jehovah's willingness to forgive us.—1 John 2:1, 2.

Is it not, though, proof of the with-

Things Will Get Better

"Nothing in this world lasts forever. . . . We know that relief is near at hand." This thought led one individual to reject the idea of suicide.

drawal of God's spirit if a Christian feels no joy or peace of mind for some reason? Not necessarily. While Christians are a joyful people, they may still suffer anguish at times. Even Jesus did, such as in the garden of Gethsemane just before he died. The Bible record says: "But getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground." (Luke 22:44) Do you ever feel guilty because you sometimes experience agony of spirit due to the various trials that you have to face? If so, you should look for comfort from Jehovah, just as Jesus did.

But is it not wicked for a Christian to want to die? Well, do you remember how Job felt when he was depressed? He suffered an agonizing sickness, was tormented by false friends and believed that Jehovah had abandoned him. Hence, he groaned out loud: "My soul certainly feels a loathing toward my life." (Job 10:1; 14:13) To Job, death seemed to be a restful escape from his agony, rather than the enemy that it truly is.—1 Corinthians 15:26.

If Job had gone ahead and tried, in his torment, to end his life, that would have been a grave sin. But when a per-

son is desperately unhappy or emotionally disturbed, he cannot always control the thoughts that come into his mind. Nevertheless, if we find ourselves dwelling on thoughts of death or constantly wishing that we were dead, we should view this as a warning. It is time to do something quickly. What?

'Go for Help'

A young woman experienced severe financial and marital problems. In the midst of one crisis, she took an overdose of drugs, which she happily survived. Reflecting on why she did it, she now says: "I think the problem is that I did not let anybody know how I was feeling. I did not plan the attempt. Things just built up inside until I impulsively did this thing." Her advice? "Go to others for help before you reach that point."

That is sound advice. Sometimes when we are under emotional strain our burdens may seem too heavy to carry. Our guilt, grief or hopelessness may be just too weighty. But we are not expected to carry our burdens alone. Through the apostle Paul, Jehovah God commands: "Go on carrying the burdens of one another." (Galatians 6:2) Others want to help. They may have the obligation to help. But they often will not know how much you need help unless you tell them.

A young girl, three of whose friends committed suicide, asked in anguish: "How could we have known? . . . How could we have been there when they needed us if we never knew how they felt?" It may be agonizingly difficult to speak to others about your problems. But you may be surprised how easily the words flow after a start has been made. And be assured that others do want to help. Let us see who some of these others are.

A Change of Mind

Dr. Herbert Hendin states that over the years he got to know four people who had jumped off high buildings and had survived. Two of them said that the moment they jumped they wanted to change their mind.
—*Suicide in America*, by Herbert Hendin, M.D.



They Want to Help

“WE EXHORT you, brothers, . . . speak consolingly to the depressed souls.” (1 Thessalonians 5:14) With these words to the Thessalonian congregation, the apostle Paul showed that the Christian congregation is an important resource provided by God to support those who are depressed. Any Christian who feels overwhelmed by bad emotions can find comfort and help among his Christian brothers.

The disciple James recommended asking the appointed congregation elders for help. He said: “Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up.”—James 5:14, 15.

What if someone is reluctant to ask the elders for help? One woman who had a serious problem was, and she explains

why: “In the back of my mind, I felt that the elders would not understand. They would consider it my fault.” But after a severe domestic crisis she was moved to go to them. What did she find? “The elders are not perfect. But they did understand.”

Remember, though, the apostle Paul encouraged the whole congregation to ‘comfort the depressed souls.’ The elders want to help. But the depressed ones can go to any mature person they feel comfortable with. Youths will likely go to their parents. Women may prefer to discuss things with experienced Christian sisters who are “teachers of what is good.” (Titus 2:3) The important thing is: TALK TO SOMEONE.

But what if a downhearted person comes to you for help? Or what if you take the initiative in trying to help such an individual? There are things you should remember.

Consolation and Fellow Feeling

Remember not to make quick judgments about the spirituality of depressed persons. Paul said that they need comfort. Hence, we do well to express toward them the qualities he spoke about in writing to the Philippians: "If, then, there is any encouragement in Christ, if any consolation of love, if any sharing of spirit, if any tender affections and compassions, make my joy full in that you are of the same mind and have the same love." (Philippians 2:1, 2) Encouragement, love, consolation, sharing of spirit, tender affection and compassion can have a wonderfully healing effect on a depressed person.

The apostle Peter added another fine quality. He said: "All of you be like-minded, showing *fellow feeling*, having brotherly affection, tenderly compassionate." (1 Peter 3:8) Anyone who has "*fellow feeling*," who can put himself in the other person's place, win his trust and speak consolingly to him, has a fine gift for helping depressed souls.

Major Depression

But what if someone in the congregation suffers major depression? Suppose he suffers feelings of deep worthlessness, guilt, hopelessness or despair and nothing that anyone says seems to help? First, he should be advised to get medical advice, since major depression often has a physical cause.* But whatever professional help he seeks, there is still an important role for the congregation to play.

Members of the congregation should avoid criticizing the depressed one or telling him to 'pull himself together,' or 'snap out of it.' A man whose wife suffers depression said that she has been suicidal from time to time. Why? The husband admits that in part it was be-

* For a more complete discussion of the causes and treatment of depression, see the articles "How You Can Fight Depression" and "Attacking Major Depression—Professional Treatments," in our companion magazine, *Awake!*, (issues of September 8 and October 22, 1981). For further suggestions on how to help depressed ones, see the article "Speak Consolingly to the Depressed Souls" (*The Watchtower*, April 15, 1982) and "An Educated Tongue—To Encourage the Weary" (*The Watchtower*, June 1, 1982).

Is Someone You Know Thinking About Suicide?

He may be, if he is deeply depressed and also has symptoms such as the following:

- Talks or thinks about suicide.
- Loses interest in living, in family and friends.
- Is unable to sleep.
- Has no appetite.
- Has low sex desire.
- Is suddenly calm after a marked upset.

- Settles his affairs, changes his life-style or neglects himself personally.
- Becomes depressed when a relative or a friend dies or commits suicide.
- Has a serious physical illness.
- Loses his job or is separated from his family.

Based on a list that appeared in the magazine *Medical Tribune*.

cause of the lack of understanding that he and others expressed toward her.

Some have found it good to speak to the depressed ones about things they once knew but perhaps now find hard to believe because the depression has confused their mind. Speak of Jehovah, "the Father of tender mercies and the God of all comfort." (2 Corinthians 1:3) Remind the person that Jehovah is ready to forgive in "a large way." (Isaiah 55:7) Talk about the beauties of Jehovah's creation, and remind him of any pleasant experiences he might have had in this regard. Speak of the happy fellowship he has enjoyed in the congregation, of how much he loves his family and his family loves him. Stress that even though you cannot fully understand how bad he feels, the experience of others shows that it will get better. Be willing to listen with 'brotherly affection and tender compassion' to whatever he has to say, however illogical his emotional distress might make him.

If he should speak about suicide, take it seriously. And if he does not mention suicide, but you have reason to think it is on his mind, do not be afraid to bring the subject up. You may wish to say something like this: "I know you feel very bad right now, probably much worse than I will ever understand. You know, when people feel as bad as you do, sometimes they get the idea that the best thing would be just to end it all. Have you ever felt like that?" If he has, it will bring the whole subject out into the open and help relieve him of the guilt such thoughts bring.

'Machine Not Working Right'

A doctor who is also a Christian elder reports: "Sometimes I use the analogy of a calculator. If the batteries get run down, no matter what numbers you punch in you will not get a reliable an-

swer. So I tell someone suffering from major depression that his 'batteries' have run down temporarily. He is going to get some strange ideas and come to some weird conclusions. But that will only be while the disturbance is there. When the problem goes, things will be better."

This same doctor adds: "It is not always what we say that matters when people are in this state. We try, as best we can as fellow Christians, to sympathize with them. The elders may be able to find someone who has had a lot of experience in life and have them sit down and talk with them, or just listen. Many times I have found that a depressed person got the most help from an elderly Christian sister who has suffered major depression herself. She may just sit down, pat the sufferer on the shoulder and say: 'I know how you feel.'"

It Can Be Done

True, to the one suffering bad emotional feelings, it may seem like a huge effort to overcome them. And the last thing a depressed person may feel like doing is making any effort at all. But suicide is not the answer. One woman was depressed for a long period. She did not want to eat, could not sleep, had no energy, was nervous, tense and wanted to die. Now she writes: "Take courage. No matter how long you have been suffering and no matter what the problem is, Jehovah *can* and *will* help you. I'm proof of it."—Philippians 4:13.

There is another thing we can do to help the depressed souls. We can pray on their behalf, following the thoughts of the apostle Paul: "May our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good hope by means of undeserved kindness, comfort your hearts and make you firm in every good deed and word."—2 Thessalonians 2:16, 17.

Insight on the News

A Surprised Immigrant

After spending 12 years in Soviet penal institutions, dissident Vladimir Bukovsky emigrated to England in 1976 and settled at Cambridge University. An extract from his book *Cette Lancinante Douleur De La Liberté*, appearing in the Canadian edition of *Reader's Digest*, describes some surprises that greet a Soviet citizen in the Western world. He writes: "One evening in London, I happened to notice a plaque on a building that read: JEHOVAH'S WITNESSES . . . I couldn't read any further, I was stupefied, almost to the point of panic. How could that be? I said to myself." Why was he so shocked? He continues: "In the U.S.S.R., you meet flesh-and-blood 'Witnesses' only in prisons and concentration camps. And here I was in front of a building, a plaque . . . imagine for a moment that you come across a building bearing a plaque that says COSA NOSTRA LTD., MAFIA GENERAL STAFF. The 'Witnesses' are pursued in our country with as much fury as the Mafia in theirs."

"Could anyone actually go in and have a cup of tea with them?" asked Bukovsky. Well, he could have gone in, not for tea, but for Bible education because he was standing outside a Kingdom Hall, as meeting places of Jehovah's Witnesses are called. In more than 200 lands, they actively assist others to see that God's Kingdom is the only sure hope for mankind, despite the risk of im-

prisonment in places not known for religious freedom. (Matthew 24:14; 28:19, 20) Christ predicted such ill-treatment for his followers when he said: "People will lay their hands upon you and persecute you, delivering you up to . . . prisons." And then he added: "It will turn out to you for a witness." —Luke 21:12, 13.

Power of Pornography

Worldwide pornography is a multibillion-dollar business. It is part of what would happen in "the last days" when "men will become . . . greedy for money" and "loving what gives them pleasure instead of loving God." (2 Timothy 3:1, 2, 4, *Phillips, Revised Edition*) Its powerful influence can slyly touch even common things in life, such as beverages.

Now pornography's stain is seen in the merchandising of beer. *The Wall Street Journal* reports on a new product called Nude Beer. On each bottle label is a woman wearing a bikini. When scratched with a fingernail, off comes the bikini! Will it sell? "The first week in California, we sold half a million dollars worth," says the manufacturer. He now plans to produce beer labels with men wearing scratch-off bikinis. Why? "The women have been calling up," he says in the *Journal*. "They really want to see a man." For the future, he hopes to market Nude Wine. There is an expanding market for pornography because, as was the case in immoral Jerusalem of old, "people have loved it that way." —Jeremiah 5:7, 8, 31.

Church Criticism of State Growing

The year 1983 "could easily become a turning point in the church's debate about peace," writes the Swiss Protestant weekly *Schweizer Evangelischer Presse-dienst*. The report points to a growing trend among religious bodies publicly to find fault with national arms policies. In the past "it was chiefly individuals more or less on the edge or outside of the official churches who dared speak an open word."

The article cites the Church of England as an example. For centuries, whatever the State said the Church supported. But now, continues the article, "Anglican Church personages are criticizing the security policies of their nation." The Church "permits itself to express public and fierce disagreement with the strategy of nuclear defense."

By meddling in the political arena, the churches are sounding their own death knell, according to Bible prophecy. Revelation chapters 17 and 18 reveal that hypocritical religion, symbolized by the harlot Babylon the Great, prostitutes herself to the "kings of the earth." Finally tiring of her political meddling, a 'ten-horned wild beast' (the world government now in the form of the United Nations organization) devastates her. Certainly, then, true Christians are wise to imitate Jesus and remain politically neutral. Jesus said of his followers: "They are no part of the world, just as I am no part of the world." —John 17:16.

A Full Life in Jehovah's Service

IT WAS a warm, tropical night in February 1945. Everything was utter confusion on the grounds of the Santo Tomas University in Manila, the capital city of the Philippines, where we were prisoners of the Japanese. American troops had unexpectedly arrived to free us, and the Japanese retaliated by shelling the university compound, creating considerable havoc.

In the darkness, women prisoners kissed their crosses and prayed loudly. A shell dropped close by, killing the prisoner in front of me. Shaken but unhurt I dragged my hunger-weakened body to take shelter behind the building that had been my prison for three years. Finally, the shelling subsided, the Americans took complete control and not long afterward we were free. After three years of separation, I was able to rejoin my wife and children and continue with the work I had come halfway round the world to do.

The "Golden Age" Changed My Life

What was that work? How did I come to be in such a dangerous situation so



As told by Joseph Dos Santos

far from my home in Hawaii? Really, it all started years before and 9,000 miles (14,500 km) away in California, U.S.A., while I was studying to become a chiropractor. There, I had borrowed a magazine called *The Golden Age* (now known as *Awake!*) from my landlady, Mrs. Bright. What I read in that magazine started to

change my whole view of life.

I had been raised in Hawaii in a Roman Catholic home, but neither that religion nor all the others that I investigated seemed to be the truth. They all left an empty feeling inside me. But what I read in that issue of *The Golden Age* began to fill the emptiness.

The magazine was published by the Bible Students, as Jehovah's Witnesses were then called. A local Bible Student heard of my interest and supplied me with more literature. Soon I had no doubt that I had found the truth. In time I went back to Hawaii to practice my profession. However, as in the case of Jeremiah, Bible truth was like a fire burning in my bones, and I could not keep quiet. (Jeremiah 20:9) I shared with

my neighbors what I had learned, and soon we had a Bible class of 22 persons.

I Was Not Alone

I had assumed that I was the only Bible Student in Hawaii. But in time I found six others, including Brother Solomon, the depot manager. Hence, I was able to enjoy association with fellow worshipers.

I wanted to offer myself voluntarily for more work, so I told Brother Solomon I would like to preach around the islands. He told me that nobody had ever gone farther than Honolulu in preaching the good news, but, convinced of my determination, he fixed me up with a house truck (he had an auto repair shop) and told me I could preach throughout all the islands except in Honolulu. I should leave that for the other six Bible Students. So in 1929 my full-time preaching career began.

I enthusiastically preached throughout the Hawaiian Islands for three and a half years. I was young and strong, often walking for miles on trails impassable to the car and climbing mountains carrying two full suitcases of literature. Sometimes the roads were so difficult I had to crawl. I left literature in the leper settlement of Molokai. Throughout those three and a half years, I averaged 230 hours of

service each month and placed a total of 46,000 pieces of literature.

But still I felt I could do more. Therefore I offered to preach around the world. The Watch Tower Society's president, J. F. Rutherford, learned of my desire and assigned me to go to Brazil. Hence, I prepared an itinerary to take me from Hawaii, through the Orient, and on to Brazil. My first stop was to be the Philippines.

An Eventful Journey

Thus it was that in 1933, with a trunk full of literature from Brother Solomon and another on the way to the Philippines direct from the Watch Tower Society's Brooklyn headquarters, I boarded the steamboat *The Great Northern* and started on my world tour.

We were due to stop in Japan, but knowing that Jehovah's Witnesses were already experiencing problems in prewar Japan, I had not applied for a visa to go ashore. I did not want to risk adding to their problems. However, some clergymen on board found out who I was and sent a telegram ahead to inform the Japanese authorities that I had literature on board. When the ship docked at Yokohama, the Japanese police came aboard and confiscated all my literature right out of the luggage hold of the ship! There was nothing the ship's officers could do about it, so I had to proceed to the Philippines without it.

On arriving in Manila I was immediately summoned to the director of customs. He had heard that I was a communist so he took one of my books to read. A week later he told me he was amazed to find that the book was all about the Bible, and definitely not communistic.

"Temporary" Delay in the Philippines

I rented an apartment in Manila, intending to spend some time preaching

In Our Next Issue

■ Who Can Save the World?

■ Living In the Shadow of a Wheelchair

■ Our Fight to Counteract Permissiveness

there before moving on to Brazil. However, there were problems in the local organization of Jehovah's Witnesses, so Brother Rutherford sent me a letter asking me to take over until a replacement arrived. This I agreed to do, but my replacement did not come until 13 years later!

Our work in prewar Manila was interesting. We did not make return visits in those days, but traveled all over the city on foot, by bus, by street car or by *calesa* (similar to a horse-drawn buggy) distributing Bible literature. Gradually, the work spread around the Philippine Islands as we sent pioneers to develop different areas. In 1935 I married Rosario Lopez and in time we were blessed with two children, a boy and a girl.

The charge that we were communists never did go away completely. One day, a man came and told me he was one of the secret police and had been watching me for several months because I was a suspected communist. Now he was going to report that I was not. Another time an attorney agreed to study the Bible with me. Later I found that the only reason he wanted to study was to see if I was a communist or not. Finding that I was not, he became a good friend and handled a lot of legal work for me.

Meantime, the preaching work was expanding. Since the space I had rented was now too small, I purchased another piece of property, and we moved our office there. Our small headquarters staff increased as my wife and I were joined by Narciso Delavin and later by the young lady who was to become his wife.

False Accusations and War

But events were closing in around us. In 1941 war was declared. Within a week two policemen came to the office, and three other brothers and I were taken to the huge prison in Muntinlupa, several

miles from Manila. I was separated from the others and locked in a small isolated cell. It was completely empty, and I had to sleep on the concrete floor until a trusty (a prisoner given special privileges), out of the kindness of his heart, secretly gave me two blankets and a pillow each night.

The superintendent would not let me out of solitary confinement, and the other prisoners, believing that I was a fifth columnist and the head of the Communist Party, shouted insults through the walls at me. Finally, our protestations that we were not communists were believed, and after two weeks all four of us were released. I had to be escorted by police officers to the prison gate; otherwise I would have been mobbed by the other prisoners.

The night of our release, there was a riot in the prison, and I am sure we would have been in danger had we been there. I was thankful to Jehovah for our safety and had a joyful reunion with my family in Manila.

Imprisoned by the Japanese

However, our problems were only beginning. In a short time Manila was occupied by Japanese invasion forces and being an American I was imprisoned with other aliens in the Santo Tomas University, near the center of Manila. There I spent the next three years, from January of 1942 to March of 1945. I told the good news to as many as I could in the camp and I know that at least one of my coprisoners became a witness for Jehovah later.

As the war went on life became hard in the prison camp. Our rations diminished until we had just a cup of rice each day. We tried everything to satisfy the gnawing pains of hunger, even eating the weeds that grew on the large campus. Dogs, cats, even rats, were eat-

en by some. When I was imprisoned I weighed 135 pounds (61 kg). Upon release I weighed 80 pounds (36 kg).

Some prominent internees were beheaded. Eventually, not even doctors were allowed in the camp, and the fence around the university grounds was reinforced in such a way that no one outside could see in. Each day 30 or more died from starvation. Finally came that frightening night when the American troops broke in and liberated us in spite of Japanese shelling. How happy we were to rejoin the outside world!

Back to Work

The Americans gave us the first real food we had had for some time. I remember we ate canned meat, but were so hungry we did not know when we had enough. I felt uncomfortable for days after that first meal! Nevertheless, 18 days after the Americans took over we were released. The Americans offered to repatriate me to the United States, but I was still waiting for that replacement to take over the direction of the preaching work in the Philippines. Until he came, I was going to stay!

Once again I was happily reunited with my wife and family, and we got active again in the preaching work. I contacted the Watch Tower headquarters in Brooklyn, New York, for the first time since December 1941, and received all back issues of *The Watchtower*, as well as other information that we in the Philippines had missed during the war. We reopened the branch office and visited a number of congregations, as well as met with some presiding overseers to help bring them up to date.

In November of 1945, with official permission from the authorities, we used a high school auditorium in Pangasinan, some 125 miles (200 km) north of Manila, for our first postwar convention. I

have never heard songs of praise sung to Jehovah with such feeling as at that assembly. Most of the friends there had stories to tell of Jehovah's guiding them through the dangers of the war. I myself had felt his protecting hand many, many times. We were all very grateful.

We were grateful, too, as we saw how Jehovah had blessed his people with increase during the war years. The last prewar report of activity of Jehovah's Witnesses in the Philippines (in 1941) showed a total of 373 preachers actively proclaiming the good news of the Kingdom. While I was in prison that number jumped to 2,000, and 4,000 people came to the public talk at this first postwar convention.

In 1947 my long-awaited replacement, Earl Stewart, arrived, together with three other missionaries. I stayed in the branch office until 1949 when I and my family finally left the Philippines.

Still Offering Myself Willingly

Well, I never made it to Brazil. Circumstances made it wise for us to move back to Hawaii. But we did not lose our desire to serve Jehovah and tell others about him. From then until now my wife and I have been busy preaching full time to others in these beautiful islands where I first started pioneering back in 1929.

I am now 87 years old and can look back over 54 years of full-time service to Jehovah. While it is true that we have undergone many trialsome experiences, including years of isolation from Christian brothers, as well as separation from one another, yet the joys that Jehovah has given far outweigh the tribulations. If I were given the opportunity to live my life over again, I would still willingly live the rewarding life that I have, spending all my time praising the Great God, Jehovah.—Psalm 110:3.

Israel and the “Times of the Gentiles”

“Jerusalem will be trampled by the Gentiles [Goyim], until the times of the Gentiles are fulfilled.”—LUKE 21:24, *The New American Bible*.

THIRTY-SEVEN years after Jesus Christ spoke the above words, the city of Jerusalem was destroyed by the Roman legions under General Titus, in 70 C.E. But what about the rest of his prophecy, that regarding the period during which Jerusalem would be trampled by the Gentiles, the Goyim, as the Jews today call them?

Those words did not mean that Jerusalem would not be built again and re inhabited “until the times of the Gentiles [Goyim*] are fulfilled.” During the following century the city was rebuilt, and the so-called Crusaders fought for its possession during the Middle Ages. Those bloodstained Crusaders of Christendom proved themselves to be Gentiles, or Goyim, just as much as those who held the city previously and those who

violently took it away from the Crusaders afterward. Down to the first world war of 1914-1918 those Goyim (“infidels,” as Christendom used to call them) kept trampling upon the city that is so sacred to the Jews.

³ On December 9, 1917, the British troops under General Allenby took Jerusalem away from the Turks, who were allied with Kaiser Wilhelm of the German Empire. As that exploit drew near, British Foreign Secretary Arthur Balfour of Great Britain sent his communication of November 2, 1917, to Lord Rothschild of the noted Jewish family of Rothschild, stating that His Majesty’s government viewed with favor the establishment of a homeland for the Jews in Palestine. However, after World War I ended, the League of Nations (Goyim) that was set up in 1920 gave the mandate over Palestine (including Jerusalem) to Great Britain, to hold till the year 1948. It was not specified who was to take possession of Jerusalem after the expiration of the Mandate.

3. As capture of Jerusalem by the British troops in December of 1917 drew near, what was Lord Rothschild told by British Foreign Secretary Balfour, but what disposition of Palestine was made after the war?

1. How were Jesus’ words regarding Jerusalem fulfilled, but what question remains to be answered?
2. (a) Did Jesus’ words mean that the city would not be rebuilt and re inhabited? (b) Despite the temporary occupation of the sacred city by the Crusaders, how did Jerusalem continue to be trampled upon by the Gentiles till the “times” were up?

* Note, in Genesis 14:1, the title “Tidal king of Goiim.” (*The Holy Scriptures* [1952], *The Jewish Publication Society of America*) The *Authorized Version* renders it: “Tidal king of nations.” For the use of the term Goiim, see also Genesis 14:9; Joshua 12:23. Note also *The Jerusalem Bible*.

⁴ When the British Mandate expired in 1948, the interested parties at once acted. The Muhammadans took over control of much of the eastern part of the territory, including the walled city of Jerusalem and its shrine for Allah's worship. The Jews took over the western part of Palestine and brought into existence the modern nation of Israel. But it was not until the Six-Day War of 1967 that the walled city of Jerusalem was wrested from the Arabs, including the Wailing Wall, high above which the Jews' temple of worship had long ago stood. Victoriously the Jews went on to take control over the west bank of the Jordan River and its Muhammadan population.

⁵ So earthly Jerusalem continued to be trampled upon by the Gentiles until 1967. But since then, to all outward appearances, Jerusalem has ceased to be trampled by the Gentiles. However, we feel obliged to say, "So what?" Did Israel's putting a stop to Gentile trampling upon Jerusalem back in the year 1967 bring blessing to all mankind? Instead of accepting it as a blessing, many nations resent the existence of Israel. Certainly the creation of the modern nation of Israel has not led to the establishment of the Kingdom of the Jewish Messiah. Manifestly, Israel is not looking to the God of Abraham, Isaac and Jacob, namely, Jehovah, for help and salvation. Its government is no kingdom with a genuine descendant of the royal line of ancient King David seated on a throne at Jerusalem.

4. After the British Mandate over Palestine ended in 1948, what took place there on the part of the interested parties?

5. (a) As a result of the Six-Day War of 1967, how did the Jerusalem of today cease to be trampled upon by the Gentiles? (b) Despite the free status of Jerusalem since 1967, why do we find something missing?

⁶ So, in the case of earthly Jerusalem since 1967, we do not see fulfilled the prophecy of Isaiah 2:2-4:

"And it shall come to pass in the end of days, that the mountain of the LORD's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations [goyim] shall flow unto it. And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall judge between the nations [goyim], and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation [goy] shall not lift up sword against nation [goy], neither shall they learn war any more."—JP.

⁷ Rather than beating weapons of war into instruments of peace, the Gentile nations are more heavily armed for war than ever before, even as is the Republic of Israel itself. Furthermore, we do not see today the fulfillment of the prophecy of Zechariah 8:23 taking place, namely:

"Thus saith the LORD of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that God is with you."—JP.
Note also the *Douay Version* and *JB*.

⁸ All the foregoing casts doubt upon the correctness of the date 1967, the year of the Six-Day War, as marking the time when the prophecy was fulfilled: "Jerusalem will be trampled by the Gentiles,

6. What admission do we have to make regarding the role of earthly Jerusalem since 1967 and the prophecy of Isaiah 2:1-4?

7. In stark contrast with the prophecy of Isaiah 2:1-4, what do we view today, and what about the prophecy of Zechariah 8:23?

8. All the foregoing casts doubt upon what about the date 1967?

until the times of the Gentiles are fulfilled." (Luke 21:24, *The New American Bible; AV*) Actually "the times of the Gentiles" ended earlier. Let us examine the evidence that this is the case.

⁹ In referring to 'Jerusalem's' being trampled by the Gentiles, Jesus had in mind what the earthly Jerusalem was before the trampling upon it by the Gentiles began. He himself had said somewhat earlier: "Do not swear at all, neither by heaven, because it is God's throne . . . nor by Jerusalem, because it is the city of the great King." (Matthew 5:34, 35) So, when the Gentiles started trampling Jerusalem in the exercising of world domination, they were trampling upon God's Kingdom as represented by the royal city of Jerusalem. Consistently, then, at the conclusion of the Gentile Times when the trampling down of what Jerusalem represented was completed, the Kingdom of God was reestablished in the hands of the royal descendant of King David, the Messiah.

¹⁰ In this connection the prophecy of Ezekiel 21:25-27, addressed to its last Davidic king, says: "As for you, O deadly wounded, wicked chieftain of Israel, whose day has come in the time of the error of the end, this is what the Sovereign Lord Jehovah has said, 'Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it

9. (a) When Jesus said, "Jerusalem will be trampled," to what "Jerusalem" did he refer, and what was represented by that "Jerusalem"? (b) What, consistently, will occur when the trampling of "Jerusalem" is completed?

10. (a) What words in Ezekiel were addressed to the last Davidic king? (b) Who proved to have the "legal right" to rule, and what did God do for him?

to him.'" The one whose "legal right" it is to rule proved to be none other than Jesus Christ, the Descendant of King David. Back there in 33 C.E. there were more than 500 Jews that became witnesses to the fact that this One had been resurrected by God on the third day of his martyr's death.—1 Corinthians 15:3-20.

The Messiah Submits to the Gentile Times

¹¹ Neither before nor after his resurrection from the dead did Jesus the Messiah try to seat himself as King at earthly Jerusalem. He made no effort to unseat Pontius Pilate, who was then the Roman governor of Judah and Jerusalem. One reason for this was that "the times of the Gentiles," of which he spoke at Luke 21:24, were already then in operation. So he submitted to that divine arrangement. In agreement with this, he said to Pilate: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."—John 18:36.

¹² As a student of the inspired Hebrew Scriptures, Jesus the Messiah knew that the Gentile Times had begun before the Romans occupied Jerusalem and installed governors there. He knew that they had begun when Jerusalem was razed to the ground for the first time in the year 607 before our Common Era. God used the Gentile King Nebuchadnezzar of Babylon, whom he called "My servant," to overthrow Jerusalem and Judah. (Jere-

11. Why did Jesus not try to make himself king at Jerusalem, and so what did he say to the governor, Pontius Pilate?

12. As a student of the Hebrew Scriptures, Jesus knew that the Gentile Times began when and with what event, and so now what question arises as to those "times"?

miah 43:10, *JP*) Gentile domination of the world continued down through the day of Jesus the Messiah and on down to God's appointed time for the Gentile Times to expire. Till then the Kingdom of the Messiah, the Kingdom that was to be "no part of this world," had to wait. So, for how many "times," counted from 607 B.C.E., would Gentile rule run?

¹³ Jehovah God indicated how many in a dream that he sent to Nebuchadnezzar, whom he had used as His "servant." Though he had been used to destroy "the city of the great King," Jerusalem, yet, as a result of the fulfillment of the dream upon him, Nebuchadnezzar was obliged to acknowledge Jehovah as "the Most High" and "the King of the heavens." (Matthew 5:35; Daniel 4:34, 37) With this "servant" of his, the Most High God and King of heaven started off "the times of the Gentiles" in 607 B.C.E.

¹⁴ Interestingly, toward the end of 1917, the year when modern rebuilt Jerusalem was taken over by the British troops during World War I, eight of England's most noted clergymen met in London, England, and issued a Manifesto containing seven pointed statements, including the following:

"FIRST. That the present crisis points toward the close of the times of the Gentiles. . . .

"FOURTH. That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"FIFTH. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule. . . .

"SEVENTH. That the truths embodied in this statement are of the utmost practical

13. By what means did God indicate to the king of Babylon the number of those "times," and with what effect upon the king?

14. In the face of war developments in the Middle East in 1917, what statements did eight clergymen make in their Manifesto issued in London?

value in determining Christian character and action with reference to the pressing problems of the hour."

¹⁵ In the dream that Jehovah God sent to his "servant," King Nebuchadnezzar, there were "seven times" that were decreed from heaven. How do these connect up with "the times of the Gentiles" or coincide and become identical with them? In the following way: In the prophetic dream the towering, wide-spreading tree pictures world domination in the abstract sense. Because at the time of the dream Nebuchadnezzar, the "servant" of Jehovah God, was wielding such world domination, the tree becomes associated with him personally, so that the tree could be said to picture him. But was his world domination chopped down when he went mad and did not sit on the imperial throne? Did world domination by the Babylonian Empire cease? No, but it kept on functioning till his reinstatement and through the reigns of his successors, Evil-Merodach, Nabonidus and Belshazzar. After that, Gentile world domination carried on through the successive world powers, Imperial Persia, Imperial Greece, Imperial Rome, along with its outgrowth, the British-American world power.

¹⁶ During all this lengthy time period, whose world domination, especially as represented by Jerusalem as "the city of the great King," was really chopped down and lying prone? It was that of the One whom Nebuchadnezzar called "the Most High" and "the King of the heavens," Jehovah. The tree stump, with bands of iron and copper, represented His

15. (a) In Nebuchadnezzar's dream, what was represented by the wide-spreading tree? (b) During the time of Nebuchadnezzar's madness, what was the case with world domination by the Babylonian Empire? (c) How was world domination carried on after Babylon was no longer a world empire?

16. Whose world domination was it really that was chopped down during all this succession of Gentile world powers, and how many "times" were to pass over the stump of the symbolic tree?

world domination as held in abeyance. "Seven times" were decreed by Jehovah God to pass over that symbolic stump.

¹⁷ Instead of "seven times," the expression "seven years" is used by *The Living Bible*, *Moffatt, Today's English Version*, and *An American Translation*. Nebuchadnezzar's case of madness, probably a condition known as lycanthropy, lasted for seven years. At his recovery he acknowledged the God who healed him, but he did not restore God's people to their homeland. Jehovah God had decreed that Jerusalem and the land of Judah should lie desolate for 70 years. So the trampling upon Jerusalem by the Gentiles continued on, even after Jerusalem was rebuilt by the repatriated Jews beginning in 537 B.C.E. How so? Because they remained subject to Gentile control, without any descendant of the royal line of David sitting on the throne at Jerusalem as independent king. So it is evident that in the case of Jehovah God, the "seven times" are symbolic, hence, longer than seven years counting from 607 B.C.E.—Daniel 4:16, 23, 25, 32.

¹⁸ In the Bible's prophetic count of time, a lunar year is calculated as amounting to 360 days. So a symbolic year, or 'time,' would amount to 360 calendar years. Seven symbolic "times," or "years," would therefore amount to 7×360 , or 2,520 years. Counted from the year 607 B.C.E., when Jerusalem, "the city of the great King," was destroyed by Jehovah's "servant," Nebuchadnezzar, and thus the trampling on Jerusalem by the Gentiles began, those 2,520 years would end in the autumn of the year 1914 of our Common Era.

17. (a) Instead of "seven times," how do a number of translators render the Hebrew expression? (b) How could it be that, even after Jerusalem was rebuilt, there kept on a trampling of it by the Gentiles?

18. To how much did those "seven times" amount, symbolically treated, and so when did they end?

¹⁹ On earth, that year was marked by the outbreak of World War I over the issue of world domination. However, up in the residence of "the King of the heavens," it was the time for him to demonstrate that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Daniel 4:22, 29, *JP*) Then it was the due time for him to "come whose right it is" and for the Most High to "give it him." (*Ezekiel 21:30-32, JP; 21:25-27, New World Translation*) That one was the glorified Messiah, the one whom the King of heaven begot to be his spiritual Son, namely, Jesus Christ, resurrected to life in heaven. (*Psalm 2:1-7*) That was the time for the King of heaven to say to him: "Go subduing in the midst of your enemies." (*Psalm 110:1, 2*) This certainly meant that "the times of the Gentiles" had indeed ended.

19. (a) How was the year 1914 marked on earth? (b) What was that year the time for "the King of the heavens" to do in the place of his residence?

Can You Answer?

- What appeared to have ceased by the Jewish takeover of earthly Jerusalem in 1967, but did this end the 'trampling' of "Jerusalem" by the Gentiles?
- When did "the times of the Gentiles" begin, and with what event?
- How is it established that the Gentile Times would run for 2,520 years, or until 1914 C.E.?
- What is represented by the wide-spreading tree of Daniel's prophecy, and what is the significance of its being cut down and then sprouting again?

"The Israel of God" and the End of the Gentile Times

DECEMBER of the mid-war year of 1917 marked the taking of earthly Jerusalem away from the Muhammadan Turks by the British troops under General Allenby. Throughout the earth natural Jews hailed this event. But down to this very day the continued presence of the Muhammadan shrine on Mount Moriah inside walled Jerusalem debars the building of any temple for Jewish worship on that former site of King Solomon's temple. Admittedly, the God to whom that temple was built by the royal son of David is not exercising world domination by his Messianic Kingdom through earthly Jerusalem, now that "the times of the Gentiles" have ended. But what about the other Jerusalem? Which Jerusalem? The one spoken of in the inspired letter written to the disciples of the Messiah Jesus in the Roman province of Galatia, some years after he foretold the destruction of the rebuilt city of Jerusalem, which occurred in 70 C.E. There in Galatians chapter 4, verses 25, 26, we read:

1, 2. (a) What situation inside the walled Jerusalem of today shows that Jehovah has not resumed world domination through that city? (b) But what other city of that name is now to be taken into account?

² "Now this Hagar [slave girl of the Hebrew patriarch Abraham] means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children [her citizens and subjects]. But the Jerusalem above is free [like Abraham's free wife, Sarah], and she is our mother."

³ The writer of those words was the converted Jew Saul of Tarsus who became a chosen apostle of the Messiah Jesus. "The Jerusalem today" of which he wrote was dismissed from God's organization, just as Hagar was dismissed from Abraham's household, and it was destroyed in 70 C.E. Paul no longer recognized that earthly Jerusalem as his spiritual mother. He acknowledged "the Jerusalem above," that is, the celestial Jerusalem, as his spiritual mother. Along with those Galatian Christians, Paul was one of "her children."

⁴ When, at Mount Sinai, God brought the people of Israel into relationship with him by means of the Law covenant mediated by Moses, that nation of Israel became the visible part of Jeho-

3, 4. (a) Whom did Paul, along with the Galatian Christians, acknowledge to be his spiritual "mother"? (b) In what way had the nation of Israel been part of God's universal organization?

vah's universal organization. It belonged to that organization just like the slave girl Hagar belonged to Sarah, the original wife of Abraham. Sarah typified the free "Jerusalem above." It produces the promised offspring.

⁵ In the face of that, it would be in relationship to this "Jerusalem above" that Jehovah God would take up the exercise of his world domination at the end of the Gentile Times in the war-torn year of 1914. Then it came to be the time for him to answer with action the question raised by the inspired writer King David, in Psalm 2:1-6:

"Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one [his Messiah], saying: 'Let us tear their bands apart and cast their cords away from us!' The very One sitting in the heavens will laugh; Jehovah himself will hold them in derision. At that time he will speak to them in his anger and in his hot displeasure he will disturb them, saying: 'I, even I, have installed my king upon Zion, my holy mountain.'"—See also Acts 4:24-26.

⁶ Yes, at the end of the Gentile Times in 1914 it was fitting for Jehovah to fulfill these prophetic words written by King David in Psalm 110:1, 2: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' The rod of your strength Jehovah will send out of Zion, saying: 'Go subduing in the midst of your enemies.'" The installation of the Messianic King was upon the heav-

5. So in what place would Jehovah take up the exercising of world domination at the end of the Gentile Times, and what question would it be time for him to answer, answering it in what way?

6. (a) Why was the installation of the Messianic King at the end of the Gentile Times unseen to earthly rulers? (b) In spite of notification for decades in advance, the worldly rulers kept on preparing to do what at the critical time?

only Mount Zion and, hence, was unseen to kings and high officials in government on earth. Although the end of the Gentile Times had been announced in publications by the Watch Tower Society for decades as due to fall in 1914, those earthly rulers were determined to resist the heavenly Messiah in taking over world domination. They kept making the most advanced preparations for international war. Yet, outwardly, 1914 started off peacefully. Then, on July 28 the nations plunged into war.

⁷ The installation of the Messiah as King at Jehovah's right hand in that selfsame year marked the start of his invisible presence with respect to our earth. Why so? Because as the newly installed King over the earth it was proper for him to turn his attention to his earthly domain, then occupied by his enemies, aspirants for imperial world domination. 'The rod of his strength' was sent out of "the Jerusalem above," toward our earth. At Jehovah's command he began to 'rule in the midst of his enemies' down at the earth. It was also to the earth that he hurled down the Devil and his demons out of heaven.—Revelation 12:7-17.

⁸ "The sign" that the Messiah Jesus described as evidence of his invisible "presence" came into visibility at the end of the Gentile Times in 1914. Shortly before his martyr's death the apostles asked Jesus: "Tell us when these things shall be,—and what the sign of thy presence and the conclusion of the age." (Matthew 24:3, *The Emphasised Bible*, by J. Rotherham; *The Emphatic Diaglott*, by Benjamin Wilson; Young's *Literal Translation*; *New World Trans-*

7. The installation of the Messiah as King at the end of the Gentile Times in 1914 marked the beginning of what relationship on his part to the earth, and how so?

8. For "the sign" of what did Jesus' apostles ask him, and, according to Psalm 2:1, in what state would the nations then be?

lation) According to Psalm 2:1, the nations would be tumultuous at the time for God to install the Messiah Jesus as King in the celestial Jerusalem, or Zion.

⁹ Whether Jesus when giving his answer had Psalm 2:1 in mind, and also Psalm 110:1-4, we do not know. At any rate, his answer corresponds with those prophecies made by King David, far more impressively so since 1914 than during the 37 years from when the apostles asked the question and the destruction of Jerusalem by the Roman legions in 70 C.E. Certainly that appalling Jewish calamity did not remain without equal. It was not worse, for example, than the massacre of the reported 6,000,000 Jews under the Nazi Hitler regime before and during World War II. Jerusalem's destruction was not a "great tribulation

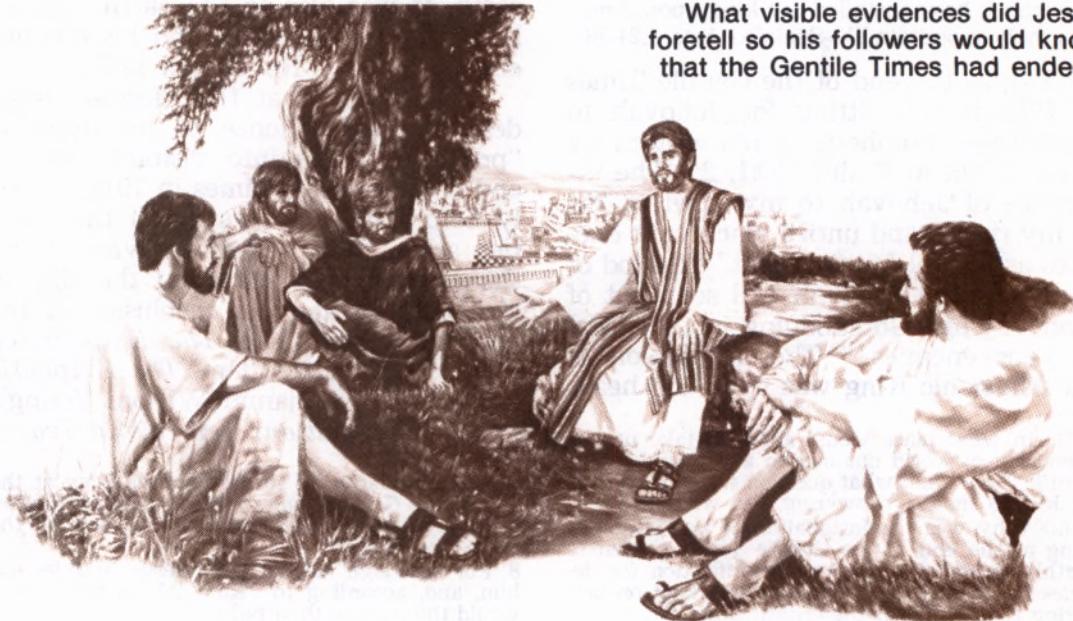
9. (a) During the first century, did the inquiring apostles witness a tribulation so great as to be forever without equal? (b) So their witnessing things mentioned by Jesus in Matthew 24:7-15 served as what kind of fulfillment?

such as has not occurred since the world's beginning until now, no, nor will occur again." (Matthew 24:21) What the inquiring apostles witnessed down to the end of the first century C.E. was a miniature fulfillment of Jesus' prophecy, in the way of famines, earthquakes, pestilences, wars and persecutions, as well as the wiping out of "the Jerusalem today." They did not need to howl over this, because the celestial Jerusalem kept standing.

¹⁰ Those things happening away back there did not make up a composite "sign" denoting his "presence" and "the conclusion of the age." So in order for the truthfulness of Jesus' prophecy to be upheld, there had to be a major fulfillment of his words later on, during the days of the last members of his "little flock" of Kingdom heirs. (Luke 12:32) That would be from the end of the Gen-

10. The major fulfillment of Jesus' prophecy leads us to what conclusion?

What visible evidences did Jesus foretell so his followers would know that the Gentile Times had ended?



tile Times forward till now. As we look at world history since that date, in the light of Bible prophecy, we cannot but come to the conviction that we are living in "the conclusion of the system of things." (Matthew 24:3; Mark 13:4) This conviction is borne up by the fulfillment of Revelation 6:3-17, written more than a quarter of a century after Jerusalem's destruction and telling about the four horsemen of the Apocalypse, as people call them.

¹¹ Some of the remnant of "the congregation of the firstborn who have been enrolled in the heavens" are still alive today, and they well remember the Spanish influenza. (Hebrews 12:23) This terrible plague swept the earth toward the close of World War I, as one of the foretold pestilences, and it killed off more millions of mankind than were slain during the more than four years of World War I. Members of the remnant still living recall also the persecution of the Christian Bible students who were endeavoring to keep free from the bloodguilt of the world. They remember how this persecution climaxed in the imprisonment of the president (48 years old), the secretary-treasurer (54 years old), and six other members of the headquarters staff of the Watch Tower Bible and Tract Society, on charges that were thrown out of court in 1919. In that connection pieces of literature of the Society came under ban in Canada and the United States of America, to be released only after World War I. All things considered, what happened in apostolic times during the first century in fulfillment of Jesus' prophecy pales in significance when compared

11. What can surviving members of "the congregation of the firstborn" recall about World War I times, and how do fulfillments of Jesus' prophecy during the first century compare with these latter events?

with similar events on a worldwide scale during 1914-1918 C.E.

Obedient Action by "the Israel of God"

¹² In answering the question concerning "the sign" of his unseen "presence," Jesus did not mention any persecution upon "that which is Israel in a fleshly way." (1 Corinthians 10:18) He foretold the persecution of his disciples, the first ones of whom were, of course, natural, circumcised Jews and proselytes. But by the fulfillment of the prophecy of Joel 2:28, 29 from the day of Pentecost of 33 C.E. onward, his disciples became a new Israel, a spiritual Israel. (Acts 1:6-2:42) About the middle of the first century the converted Jew, the apostle Paul, wrote to the Christians in Galatia and went on to tell them: "But the Jerusalem above is free, and she is our mother." (Galatians 4:26) And near the close of his letter he remarked: "For neither is circumcision anything nor is uncircumcision, but a new creation is something. And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God."

—Galatians 6:15, 16.

¹³ Now, since the remnant of that "Israel of God" are seeing the unfolding "sign" of "the conclusion of the system of things," what course of action should they obediently take? That course by which they will have a share in the fulfillment of that outstanding feature of "the sign" that Jesus foretold, saying: "But he that has endured [the persecu-

12. (a) In answering the question regarding "the sign" of his presence, the persecution of whom did he mention, and of what race were the first ones of these? (b) What has replaced "that which is Israel in a fleshly way"?

13. In what outstanding feature of "the sign" of "the conclusion of the system of things" do the remnant and their companions seek to have a personal part, and with what results to date?

tion] to the end [Greek: *telos*] is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations [the goyim]; and then the end [*telos*] will come." (Matthew 24:13, 14; Mark 13:9, 10) In the year following the end of World War I, the surviving remnant of "the Israel of God" began obediently carrying out that prophetic command. As a result, today, in 205 lands and in some 190 languages, "this good news of the kingdom" is being preached by the remnant of spiritual Israelites and their companion witnesses of Jehovah. All of this despite persecution and World War II.

¹⁴ By this irrepressible witness to the established Kingdom, the Gentiles, the goyim, "the nations," are being given to understand that their "times," their "seven times," for trampling upon Jerusalem ended in the autumn of 1914. (Luke 21:24) The Jerusalem here involved is, not the earthly Jerusalem in the Middle East, but the celestial Jerusalem, for there, in heaven, is where Jehovah God enthroned his Messiah, his anointed Son Jesus, when the Gentile Times ran out in 1914. Accordingly, "the holy city" that the nations, the Gentiles, were to trample "underfoot for forty-two months," according to Revelation 11:1, 2, was not "the heavenly Jerusalem" in which the Messiah Jesus has been reigning since 1914. (Hebrews 12:22) Rather, the trampling was upon the remnant of "the Israel of God" for 42 lunar months, or three and a half lunar years, by the persecution during World War I. But by the time of the second convention of the Bible students at Cedar Point, Ohio, U.S.A., in the summer of 1922, they had fully recovered spiritually. So the per-

14. By giving this witness they are letting it be known that what "times" have ended for the nations, and how has this really been the case?

secution of the remnant during World War I was part of "the sign" that would mark the fact that Jesus was present in his Kingdom from 1914 onward in Jerusalem above, free of all trampling.—Matthew 24:3, 9-13.

¹⁵ Then it was that the remnant of "the Israel of God" launched out as never before to "advertise the King and the Kingdom." Spiritually speaking, they have not lain down to be trampled upon by the Gentiles any more.—Revelation 11:7-15.

¹⁶ In a glorious reversal of things, since the close of the Gentile Times in 1914 the enthroned King Jesus Christ has reigned in the celestial Jerusalem, and he goes subduing in the midst of his earthly enemies. Shortly, after the Kingdom witness is given internationally, the end of "the conclusion of the system of things" will come. Those enemy Gentiles, or "nations," will be cut down like a fruit-laden vine. Then he will hurl them into "the great winepress of the anger of God," and there he will give them a deserved trampling, crushing out their very lifeblood. (Revelation 14:18-20) "He will shepherd [the nations] with a rod of iron. He treads too the winepress of the anger of the wrath of God the Almighty."—Revelation 19:15.

¹⁷ The fulfillment of Jesus' parable of the sheep and the goats was to be part of "the sign" betokening his invisible "presence" and "the conclusion of the system of things." (Matthew 24:3; 25:31-46)

15. Then it was that the remnant and their companions began to do what as never before, and in this respect have they let themselves be trampled upon?

16. Since 1914, what king goes riding and subduing in the midst of enemies, and in what way will there shortly be a reversal of things in the matter of trampling?

17. What is the final parable in Jesus' prophecy on "the sign," and how is good being done to the spiritual "brothers" of the ruler?

True to the prediction, millions have by now accepted the Kingdom witness given by the remnant of "the Israel of God." They have reacted properly, appreciatively. These parabolic "sheep" do good to even the least of the spiritual "brothers" of the reigning King Jesus Christ. In cooperation with these "brothers" of his, the "sheep" are doing the overwhelming part of the foretold preaching of "this good news of the kingdom" earth wide for a final witness.

¹⁸ These parabolic "sheep" want to inherit "the kingdom prepared for [them] from the founding of the world." (Matthew 25:34) The invitation to do this they will receive from the reigning "Son of man" as they enter the "great tribulation," with the prospect of surviving it under divine protection. This will be in fulfillment of Jesus' closing words of the parable: "And these [the symbolic goats who fail to do good to Christ's "brothers"] will depart into everlasting cutting-off [in death], but the righteous ones [the symbolic sheep] into everlasting life." (Matthew 25:46) They will be the "flesh" that will be saved clear through the "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." For the sake of God's "chosen ones" (the remnant of "the Israel of God") the days of that greatest of all earthly tribulations will be cut short.—Matthew 24:21, 22.

¹⁹ Thus the "great crowd" of sheeplike ones will "come out of the great tribulation" and enter into the cleansed earthly domain of the King Jesus Christ. (Revelation 7:9-14) From the start of the new system of things they will have a part

18. What "kingdom" do the symbolic sheep want to inherit, and how will they be given the invitation to do so?

19. Out of what will the "great crowd" come, and what will they do with the "Kingdom" domain into which they are ushered?

Can You Answer?

- What does the fulfillment of all the features of the foretold "sign" prove?
- In what activity are "the Israel of God" and their companions sharing?
- What is "the holy city" that was trampled "underfoot for forty-two months," and what "Jerusalem" was not trampled upon?
- When the dividing of the symbolic sheep and goats is completed, what will happen to each group?

in converting this Kingdom domain into the earthly Paradise worldwide that the Creator purposed it to be when he gave the divine mandate to the parents of the whole world of mankind, Adam and Eve.—Genesis 1:27-31; 2:5-9.

²⁰ In the meantime, until they hear the invitation of the reigning "Son of man" in heavenly glory: "Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world," these righteous sheeplike ones continue working shoulder to shoulder with the remnant of "the Israel of God." (Matthew 25:34) Like these spiritual Israelites they do not lose faith in the meaning of the end of the Gentile Times in 1914. So, not blinding their eyes to the brightening "sign" of the "presence" of the Messiah Jesus as King, they glorify their ministry as his earthly subjects and joyfully forge ahead, preaching "this good news of the kingdom" earth wide in the face of the fast approaching "end."—Matthew 24:14.

20. Meanwhile, what do those sheeplike ones do along with the remnant, and what meaning of "the sign" do they hold onto, down to "the end"?

A Historic Dedication

"WITH hardly a breath of publicity a new headquarters building for Australia's Jehovah's Witnesses, probably the most striking functional building ever created for an Australian religious body, will open on Saturday . . . Jehovah's Witnesses—architects, engineers, plumbers, bricklayers—did the entire job themselves voluntarily." So commented *The Sydney Morning Herald* of March 16, 1983.

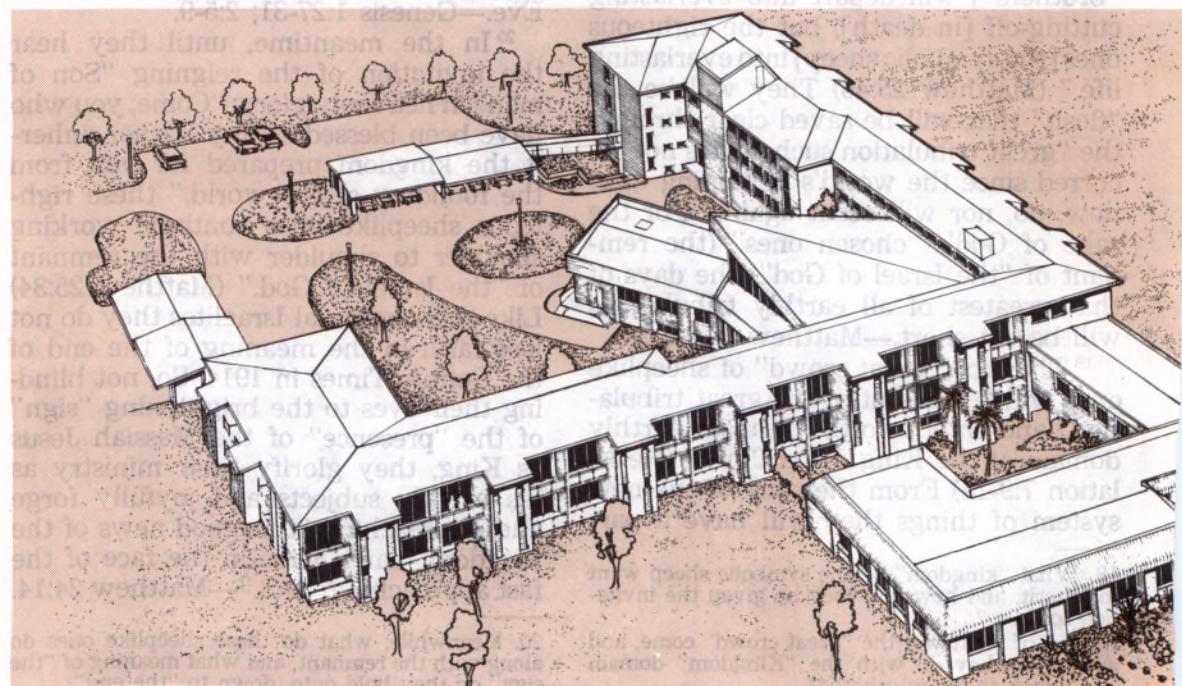
Built on a sloping site, the main complex consists of three partially air-conditioned buildings linked together by passageways with attached offices. In addition there are workshops and farm buildings. The single-story entrance

building contains administrative offices and a Kingdom Hall seating 200.

The two-story factory contains 5,400 square meters (58,000 sq ft) of floor-space, ample to allow for future expansion. The two- to four-story residence has living quarters for 135 persons. It also houses dining facilities, an infirmary, laundry, dental office, hairdressing salon and food-preserving facilities. All of this was built for half the normal commercial cost due to the untiring efforts of thousands of dedicated volunteers!

Expansion Caused the Need

When the Australian branch office moved from Melbourne to Sydney in 1929, there were only 11 members in



the branch family and about 340 active Witnesses throughout Australia. By 1971 the number of Witnesses had grown to more than 23,000, and the decision was made to start printing the *Watchtower* and *Awake!* magazines here. To facilitate this, a large three-story printery and office were constructed on the same property in Sydney.

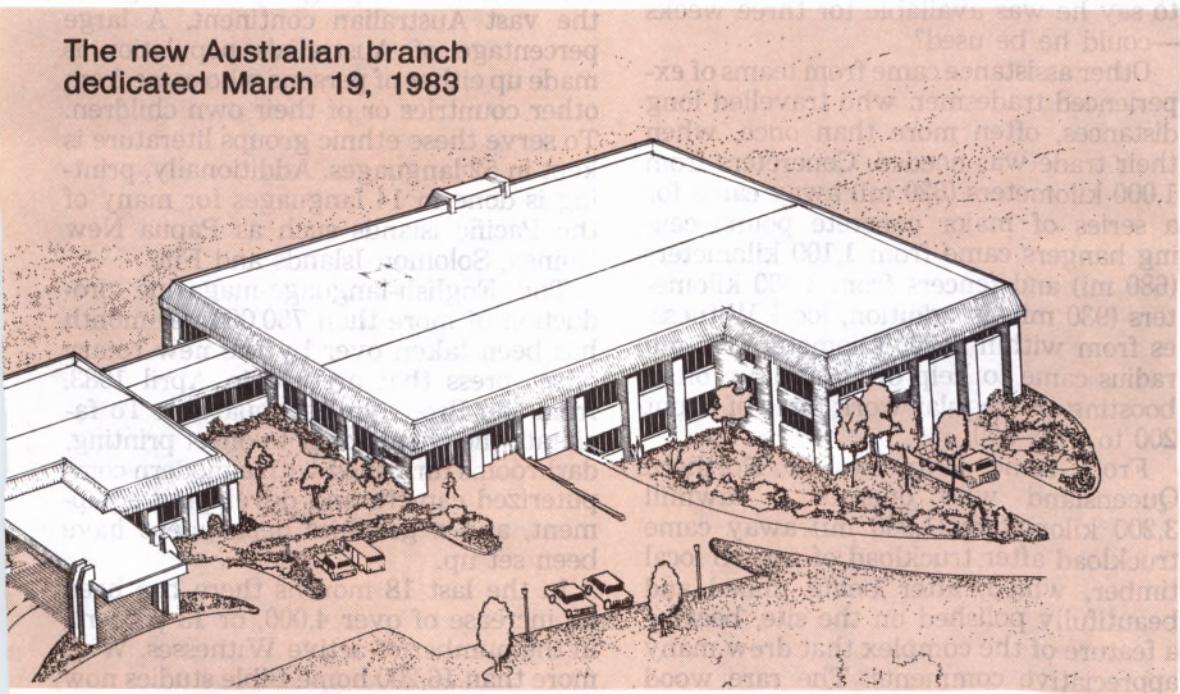
Barely five years later, further increase in Kingdom publishers meant that more building work needed to be done. However, plans for a four-story building on this property in Sydney were rejected by the local council. Therefore, the most suitable place to expand seemed to be on property that the branch had already owned for 40 years, a 40-hectare (100-a.) farm just 48 kilometers (30 mi) from the city center. Would a factory complex be permitted in this semirural area? A presentation was made to the local council and the answer came back: "Yes!"

The new Australian branch dedicated March 19, 1983

The matter was confirmed by the Governing Body of Jehovah's Witnesses in December 1978, and design and site-preparation work got under way in a hurry. Meanwhile the call went out for volunteers to come to live on the building site for a year or longer to assist. To comprehend the decision these individuals faced, one needs to know something about Australia.

The Challenge of Distance

Australia is the sixth-largest country in the world. Its area is similar to that of the United States (minus Alaska and Hawaii). However, it has a mere 15 million inhabitants, and 90 percent of those live in coastal regions just 120 kilometers (75 mi) from the sea. The interior, vast, semiarid and sparsely populated, is called the outback. The majority of Australians live in the country's six major cities, and there are huge distances separating



them. For example, from Perth, Western Australia, to Sydney is a journey of over 4,000 kilometers (2,485 mi).

Yet hundreds of Witnesses made such journeys to come to help. Throughout the construction period some 3,000 responded to the call, most travelling at least 1,600 kilometers. They paid their own way, coming to work for weeks, months and even years. Some sold homes, closed businesses, took vacations and made other sacrifices. It was a real example of God's people 'offering themselves willingly.'—Psalm 110:3.

Some workers were specialized tradesmen, while others came to be used where needed. One, an experienced waiter, came for two periods to assist in the dining room, thereby freeing a younger man to work on the building site. At one time a large grader was purchased, but there was no one to drive it. It had barely arrived on the site when a grader driver rang from the island state of Tasmania to say he was available for three weeks—could he be used?

Other assistance came from teams of experienced tradesmen who travelled long distances, often more than once, when their trade was needed. Concreters from 1,000 kilometers (620 mi) away came for a series of major concrete pours; ceiling hangers came from 1,100 kilometers (680 mi) and fencers from 1,500 kilometers (930 mi). In addition, local Witnesses from within a 200-kilometer (125-mi) radius came to help on Saturdays, often boosting the regular work force of about 200 to over 300.

From some Witnesses in Northern Queensland who operate a sawmill 3,200 kilometers (1,980 mi) away came truckload after truckload of superb local timber, which, after being milled and beautifully polished on the site, became a feature of the complex that drew many appreciative comments. The rare wood

included Rosewood, Calophyllum, Red Tulip Oak and Feathertop.

And from throughout Australia came wonderful support in the form of contributions to cover construction costs. A six-year-old girl wrote in her own careful handwriting, "I want you to have the money out of my school bank. I saved it for one year." She enclosed \$41.00! A cheque from Queensland came with a note explaining it was from "one of your sisters in the faith who wishes to remain anonymous. She is a widow, and just like the widow in the Bible, this is her all. Her hope is in Jehovah." The amount enclosed was \$6,283.94! Clearly, Jehovah was motivating the giving of 'voluntary offerings with a complete heart.'—1 Chronicles 29:9.

Prepared for Future Kingdom Work

The new branch complex provides a fine base to serve the preaching activities of the 36,000 witnesses of Jehovah active in 571 congregations throughout the vast Australian continent. A large percentage of Australia's population is made up either of persons who came from other countries or of their own children. To serve these ethnic groups literature is kept in 52 languages. Additionally, printing is done in 14 languages for many of the Pacific islands such as Papua New Guinea, Solomon Islands and Fiji.

The English-language-magazine production of more than 750,000 per month has been taken over by the new rotary offset press that arrived in April 1983, from the Brooklyn headquarters. To facilitate the changeover to offset printing, darkrooms furnished with a modern computerized camera and developing equipment, and a graphics department have been set up.

In the last 18 months there has been an increase of over 4,000, or 13 percent, in the number of active Witnesses. With more than 16,200 home Bible studies now

being conducted, and with 72,457 having attended the 1983 Memorial of Christ's death, there is much potential for future rapid growth in Australia.

Dedication Day

On Saturday, March 19, 1983, a week of rainy weather was broken by a mild day, and more than 2,000 invited guests, most of whom had been active Witnesses before 1945, assembled at the new facilities for Dedication Day. As the chairman pointed out, they represented all together more than 65,000 years of faithful service. What a grand reunion it proved to be! Greetings and experiences were related by visitors from the United States, Fiji, New Zealand and Papua New Guinea.

The Australian branch was the third one to be established by the Watch Tower Bible and Tract Society outside the United States. At one time it had oversight of nearly one fourth of the earth's surface area, including almost all the islands of the South Pacific, as well as what are now Thailand, Vietnam, Laos, Cambodia, Malaysia, Indonesia, Hong Kong, Singapore and all of China. Now there are 13 separate branches overseeing the Kingdom-preaching work in these lands. But, for the most part, the work was initially opened up in them back in the 1930's by pioneers from Australia. Many of these were present at the dedication and the 88 members of the Australian Bethel family were happy to open the doors of hospitality to such spiritual grandparents!

In the afternoon, Lloyd Barry, a member of the Governing Body of Jehovah's Witnesses and who was part of the Australian Bethel family during the 1940's, officially dedicated the complex, not to any human or organization, but to Jehovah God.

YOUNGSTER SUPPORTS CONSTRUCTION WORK

DEAR BROTHERS
AND SISTERS,
I KNOW YOU NEED
MONEY FOR THE
PRINTING MACHINE
I WANT YOU TO
HAVE THE MONEY
OUT OF MY SCHOOL
BANK. I SAVED IT
FOR ONE YEAR.
I'M SIX YEARS OLD
LOVE
NICOLE

The following day, Sunday, March 20, the rain again poured down. Nevertheless, 10,468 gathered at the nearby Warwick Farm racetrack to hear a program that gave encouragement to press on with the expansion of Jehovah's work during these "last days." Ten other locations were directly tied in to the event by telephone line, making a grand total attendance on Sunday of 36,757!

Many fine experiences were shared and the program left everyone with an increased determination to 'exert themselves vigorously' in the preaching of the "good news of the kingdom" in every corner of the vast Australian continent. It is this work that has given birth to and will ensure the continuing value of the new Australian branch building.—Luke 13:24; Matthew 24:14.

