



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXX

SEMIMONTHLY

No. 11

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CWLB & T.

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

"CONTENDING FOR THE FAITH" TESTIMONY PERIOD

The best way to contend and put up a defense for something is to advance it. That is what Jehovah's witnesses will do with the faith of God's kingdom during June. Appropriately this month has been termed "Contending for the Faith" Testimony Period, and the aggressive weapons to be specially used from house to house and on all suitable occasions will be the three latest bound books published by the Watchtower Society together with the booklet *The Kingdom Hope of All Mankind*. This combination will be offered the people as a special combination on a contribution of \$1.00, American money. The worsening world situation, with the hosts of atheism, disbelief and immorality steadily making greater inroads, calls for our unceasing and courageous contention for the faith once for all delivered to the saints. We who have it should help others get it and become able to contend for it and put the enemy to flight. *Watchtower* readers, will you join us in this during June? Communicate now with us if you need instructions and references to be able to be at the side of other faithful warriors contending shoulder to shoulder. A report? Yes, we are interested to have you submit one showing the good fight you have put up.

"WATCHTOWER" STUDIES

Week of July 10: "Endless Life Through Mercy,"
¶ 1-21 inclusive, *The Watchtower* June 1, 1949.

Week of July 17: "Happy the Merciful,"
¶ 1-19 inclusive, *The Watchtower* June 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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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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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INTERNATIONAL CONVENTION IN 1950

The *Watchtower* magazine takes great pleasure in announcing that the 1950 International Convention of Jehovah's witnesses will be held in New York city beginning Sunday, July 30, 1950. The convention will be of eight days' duration, ending Sunday, August 6, 1950. A cordial invitation is extended to the *Watchtower* readers in every nation and to all of Jehovah's witnesses throughout the world to come to this Christian assembly. Early announcement is made now so that all persons of good-will can begin making plans to be in New York city on these dates. Those coming from foreign countries will have to book passage on airlines and steamships well in advance because usually there is heavy traffic at that season of the year. Such will also require visas, and it is suggested that they contact the local Branch offices of the Watch Tower Society for information or assistance in this regard. The Society wishes to help everyone in this way if he wishes to attend the convention.

By the Lord's grace, this assembly of Jehovah's witnesses will be outstanding. Arrangements will be made to have representatives come from most of the Society's Branch offices.

Probably many persons from foreign lands will want to travel in parties, and it would be well for anyone coming to the convention from other countries to notify the Branch office if he wishes to travel in company with other delegates from his own country. Parties can be arranged and probably the accommodations will be obtainable from the same transportation company. Now is the

(Continued on page 176)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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ENDLESS LIFE THROUGH MERCY

"Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God!"
—Ps. 35:7,8, Douay; Ps. 36:6,7, Auth. Ver.

JEHOVAH is the one whose mercy means everything to us. The mercifulness of some humans to others helps to relieve the suffering and distress of our trying times, but such relief is only temporary. Mercy from Jehovah God means never-ending life, peace, plenty, health and happiness to us, because He is the great Life-giver. "For with thee is the fountain of life; and in thy light we shall see light." —Ps. 35:10, Douay; Ps. 36:9, A.V.

² The human family would never have passed these thirty-one years since A.D. 1918 had it not been for Jehovah's mercy. Not that we mean that World War I was stopped by Him that year. No; for we have had a longer and worse world war since 1918, and now there is every likelihood of a third one, this one to open with atomic warfare and not just close with it like World War II. But back in 1918 Jehovah stopped something far more serious than a human conflict. What? Well, you remember how the great prophet Jesus Christ predicted the world war of 1914 and the food-shortages, plagues of disease, earth temblors, persecution of his followers, and continuous distress of nations; he said this was the sign of the end of the world and was the "beginning of sorrows". Thoughtful persons will have to admit that something has been ending since 1914. We all have to admit that 1918 with its stoppage of the first global war did not prove to be the end of world sorrows. But after predicting the beginning of them Jesus said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:7-22) If, then, the God of mercy had not cut short the days of tribulation by what He did in 1918, no flesh of mankind would be alive on earth in 1949. How, though, did he cut the great tribulation short but not terminate the sorrows upon humankind?

³ Here is our answer: As the years of World War I progressed toward 1918 Jehovah's witnesses on earth were thinking that the global war would merge right into the "battle of Armageddon" in which world anarchy would prevail with every man's hand against his neighbor. Under the title "The Beginning of Sorrows" the wartime *Watchtower* of August 1, 1915, said: "We see the prelude to the great Battle of Armageddon. Our thought is that the Armageddon itself will be the mighty 'Earthquake' spoken of in Revelation. (Revelation 16:16-18) In this great revolution and in the succeeding anarchy all earthly institutions will be swept away. The result of the anger, hatred and strife, if permitted to continue indefinitely, would be so terrible that it would bring about the destruction of the race; but for the elect's sake, that they may begin their glorious reign, God will cut short the carnage, and will set up his own kingdom under Christ and his elect church."* But Armageddon did not come in 1918. Today by the fulfillment of prophecy God, who is his own interpreter, shows us what he did there by Jesus Christ his King. As pictured in Revelation 12:1-5, God's kingdom in the heavens was born at the end of the "times of the Gentiles" in 1914. His enthronement of his Son Jesus Christ was not to the liking of Satan the Devil. "War in heaven" followed at once, and the new kingdom proved its superiority and Satan and his demon hosts were kicked down to the earth. That war in heaven with its defeat for Satan and his wicked organization was a big tribulation for them. It did not end the tribulation, but only began it, for it had not yet destroyed Satan and his angels.

⁴ How, then, did Jehovah God cut short the tribulation? By not at once following up the defeat and debasement of Satan and forthwith destroying him and his organization visible and invisible. The "war in heaven" was accompanied on earth by sorrows unparalleled till then. If Almighty God and his victo-

* See *The Watchtower* of August 15, 1914, page 243, under the title "View from the Tower" and the subheading "Nations Hurrying to Armageddon".

1 What does Jehovah's mercy mean to us, and why?
2 Why was it not World War I that he stopped in 1918?

3 What was expected, but what really did happen in 1918?
4 How, then, did God shorten the days of the tribulation?

rious King Christ Jesus had followed up World War I with Armageddon and its destruction of Satan and his organization, we can imagine the slaughter and desolation that the Bible predicts for that "battle of the great day of God Almighty". Jehovah's witnesses were then trying to be of God's elect, but as they look back and view their own condition and standing before him, they doubt that they themselves would have escaped destruction. By not beginning it right after Satan was cast down but by allowing an interval of time between then and Armageddon for the remnant of Christ's anointed followers to make their "calling and election sure" Jehovah God has shortened the days of the tribulation. Revelation, chapters twelve to twenty, foretold that Satan and his demon hosts would be very active about our earth after their debasement from heaven and would influence earth's rulers and lead them and their fighting forces to the universal war of Armageddon. They are leading them there now, without a question. There it is that the grand finale of the tribulation upon Satan's organization will take place with such appalling horror that no trouble that has occurred since the beginning of the world could equal it. —Rev. 12:17; 16:14-16.

⁵ Was that shortening of the days of tribulation a mercy from Jehovah God? Yes; not to Satan's organization, but to people held in bondage under it, and particularly to the remnant yet in flesh on earth of the "elect" for whose sake Almighty God shortened the days. Why was this mercy? How was the remnant to act upon it? The purpose of it was plainly the eternal salvation of all those concerned. As for acting upon it, we can do that by doing what God expects of those to whom he has shown this loving-kindness. Christ Jesus plainly pointed out what to do. He said that after the beginning of sorrows "this gospel of the kingdom shall be preached in all the world for a witness unto all nations"; then the full end of Satan's world-organization would come. —Matt. 24:7-14.

⁶ So this Kingdom preaching is the work prophetically commanded to be done now while Satan and his demons are hurrying all nations to their end at Armageddon. Since that is so, why should we who have tasted God's mercy look on any other work as now taking precedency over preaching the Kingdom gospel to all the nations for a witness? Many persons who want to escape destruction are yet to be found among all nations. If we give them the Kingdom witness before the awful end arrives, they might act upon God's mercy. Can we not see that God has compassionately spared us to this time for the express purpose that we might serve him by witnessing to his kingdom? Make no mistake about it: divine mercy

was extended to us between the beginning of sorrows and Armageddon that we might live to serve Him in fulfillment of his prophecies. If we now fail in this, we shall miss the purpose of his lovingkindness to us, and this would mean our destruction. His goodness is for those who realize themselves sinners and who are grieved at displeasing him. They see destruction awaits them if they keep on in this condition of inharmony with God. They do not want their sin to be held against them to their destruction. They want to take advantage of his arrangement through his Son's ransom sacrifice and to come under divine mercy and favor. By this way alone can they ever come into everlasting life.

POINTED ILLUSTRATIONS

⁷ Isaiah's case is a pointed illustration for these days preceding the battle of Armageddon to show how we should act upon God's mercy. What Isaiah's occupation in the nation of Israel was before this we do not know. But in the year that King Uzziah died (774 B.C.), Isaiah, obscure Israelite though he was, had a vision such as even King Uzziah had never been privileged to have. King Uzziah had died of a terrible plague from God because he grew presumptuous. He overstepped his royal bounds and tried to usurp the duties of Jehovah's priesthood in the temple at Jerusalem. When he forced his way into the holy interior of the temple with a censer to offer incense at the golden altar, he saw no vision of an approving God but was stricken with a deadly disease for his proud audacity. His humble subject, Isaiah, was the one to get a glorious vision, and that for a grand purpose. It was as if Isaiah had been born from the dead in a spiritual resurrection to see heavenly scenes. He saw Jehovah's holy representative seated upon an exalted throne and his trailing robes spread over the temple floor. About him hovered heavenly seraphim, and they called out: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." At the vision Isaiah felt very sinfully. He felt that such a sinner as he would now certainly die for having seen such a holy vision. But it was not presumptuousness upon his part that brought him to see the sublime vision. It was the divine purpose for him to see it. So he did not suffer like King Uzziah.

⁸ At the vision Isaiah cried out woe to himself, because here he was an unclean non-priest living among a spiritually unclean people, yet, in that condition, said he, "mine eyes have seen the King, Jehovah of hosts." Instead of wrath, mercy met the mortally afraid man. One of the seraphim picked up a live coal from the incense-altar, touched Isaiah's lips with it, and assured him: "Lo, this hath touched

5, 6. (a) To whom was this a mercy? (b) What is its purpose, and how is it now taken advantage of?

7, 8. How was mercy shown Isaiah before beginning prophetic work?

thy lips; and thine iniquity is taken away, and thy sin forgiven." But just why was this mercy granted him in sparing Isaiah alive? The answer quickly appeared as the clean-lipped Isaiah heard the words of Jehovah's representative from the throne: "Whom shall I send, and who will go for us?" Why, Isaiah, of course!

* Why was Isaiah hearing this invitation if it was not meant for him to volunteer for the service? He was no longer afraid he would die. Clean now in his lips and free of iniquity in God's sight, he felt confidence. He would meet God's mercy with a proper response. Up he spoke: "Here am I; send me." He did not say: 'I am a carpenter; I can't go.' Or, 'I am a baker.' Or, 'I am a married man with a family and farming for their support.' Had Isaiah so replied, God could have said: 'I know what you are. And yet I am letting you hear the call to be sent and go for us.' Whatever job Isaiah had been working at till then did not matter with God. It was not to be let stand in the way of accepting the invitation. God had shown him undeserved kindness in keeping him alive and in cleaning him up. He was now acceptable for sending. All he now needed in order to accept the call and carry out the commission of service was a willing and obedient heart. So Isaiah offered to go. (Isa. 6: 1-11, *Am. Stan. Ver.*) Divine mercy was not misspent upon him. Regardless of what job he had before then or still had to carry on to support his family, Isaiah proved to be one of Jehovah's greatest preachers. But Jesus Christ himself was a carpenter before he became God's greatest preacher at thirty years of age. Likewise in our day God has called other carpenters, yes, bricklayers, bakers, farmers, and common workmen, and housewives and maid-servants, and made them his efficient witnesses and preachers, and all this without a religious theological-seminary training.

¹⁰ Another case in point is that of Saul of Tarsus. This Hebrew had studied at the feet of Rabbi Gamaliel in Jerusalem and was a tentmaker besides. He became a rabid persecutor of the early followers of Jesus Christ. He tried to make them deny that Jesus was the Messiah whom God had sent and that God had raised him from the dead and exalted him to his own right hand in heaven. For their refusal to recant Saul had them imprisoned or even killed.

¹¹ On his way with a special commission from the high priest at Jerusalem to round up the Christians at Damascus, Saul was given a vision from heaven, as if he, too, had been born from the dead to spirit life. No, Saul was not struck dead by the vision, but was forced to fall to the ground. It was an infinite mercy to him that he was not struck dead, for who was it appearing to him in vision but the glorified

Messiah whose disciples he was persecuting to the death? When he heard the Messiah say, "I am Jesus of Nazareth, whom thou persecutest," Saul may have expected the end for him. But not so. At once turning from violent persecutor to abject slave Saul humbly said: "What shall I do, Lord?" Jesus said: "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." When he was told what he must do, he did not say, 'How can I do that? What will people now think?' He set himself to obey. His blindness was removed on the third day and he proved as zealous an apostle of Jesus Christ as he had formerly been His persecutor.—Acts 9: 1-22 and 22: 3-21, *Am. Stan. Ver.*

¹² Saul did not receive in vain the mercy displayed to him. He realized what the divine purpose was in showing him his wrong way and in sparing him alive and forgiving him his great sin. It was for him thereafter to serve God in this life. Such serving of him faithfully in an acceptable way would lead to his full salvation. He spoke of the "gospel of the glory of the blessed God, which was committed to my trust". Then he expressed appreciation, saying: "I thank him who has given me strength for this, Christ Jesus our Lord, because he judged me faithful by appointing me to his service, though I formerly blasphemed and persecuted and insulted him; but I received mercy." Why? And how could such an injurious opposer as he receive it? He answers: "Because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life."—1 Tim. 1: 11-16, *Rev. Stan. Ver.*

¹³ That Jesus Christ would make Saul able for Christian service by personally approaching him to halt him in his misdirected course was a rare display of mercy. He seemed almost beyond taking the truth from anyone except at the hands of the glorified Jesus himself. But Jesus knew Saul's ignorance and his consequent unbelief. So he jolted Saul with a realization of what he was really doing as a persecutor. Unlike other Pharisees with their system of Judaism, Saul did not harden himself against the facts, but abased himself, repented and took advantage of the extreme mercy shown him. He thankfully took up the new work for which this loving-kindness was shown him. By doing so he became the apostle Paul. He shows the purpose of the divine goodness by saying to the Christians in Asia Minor: "You have

9. How was mercy not misspent upon him nor on others today?
10, 11. How was infinite mercy shown Saul of Tarsus?

12. Why did Saul, and how could Saul, receive such mercy?
13. How was it that such mercy was not shown Saul in vain?

heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood." (Gal. 1:13-16, *Rev. Stan. Ver.*) Yes, here was the purpose of God's mercy in revealing the glorified Jesus to Saul: it was that he might be made fit and able to preach about the glorified Son of God to the Gentile nations.

¹⁴ There was another purpose in showing consideration to such a violent persecutor as Pharisee Saul: it was to illustrate how far God's mercy could go toward rescuing sinners from their suicidal course. The apostle Paul called himself the chief or foremost of human sinners. So in according such compassion God was making him the foremost example of mercy to human sinners. Taking this estimate of himself, Paul was willing to preach the gospel of salvation to *any* man or woman. If he himself had been the foremost of sinners, then there was no other sinner on earth who was too low for Paul to reach out his hand to help him to know and take advantage of divine mercy through Christ. And no sinner to whom the gospel message came had any reason to think he was too low down that the gospel could not embrace him in its provision. He just had to look at the apostle Paul, the self-styled "foremost of sinners". Then he could realize that if divine mercy could take hold of that sinful fanatic against the congregation of Christ, it was able to take hold of him and transform him into a righteous servant of Jehovah God and of his anointed King Jesus Christ. Certainly, never before in all the eternal history of the universe had God's loving-kindness been exercised with such a degree of mercy as since man's fall into sin in the garden of Eden. How we ought to appreciate it! Let us see to it that in our personal case this tender quality of God has not been exercised in vain.

¹⁵ We want to vindicate God for such exercise of mercy. We can do so by showing it has not failed of its loyng, righteous purpose. God's chief enemy, Satan the Devil, does not want mankind to enjoy eternal life in harmony with the Creator. That is why he did not want divine mercy to come to them. He cannot give eternal life to anyone. He has only the "power of death"; all that he does in connection with mankind leads to their death. This death would be endless, a complete annihilation, were it not for the graciousness of God toward the sinful race. The Devil wants to rule our race until it dies out; better

that it perish than that mankind be brought into God's favor and live happily forever under His kingdom by Christ Jesus. Hence the Devil does not want mankind to come in touch with the divine mercy. He knows that this is more powerful than he is and that it leads many of mankind to God. Some, like Pharaoh of ancient Egypt, may harden their hearts and thus miss the object of God's mercy. To men inclined to be that way the apostle Paul writes: "Do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance?" (Rom. 2:4, *Rev. Stan. Ver.*) It led Paul to repentance, who, to take him at his own word, was the "foremost of sinners". It still does so with many others.

BITTERNESS OR TENDERNESS?

¹⁶ In the continuing distress upon all nations since 1918 are we going to grow hard and bitter or keep tender? Remembering God's mercy will help to keep us tender. It shortened the days of tribulation upon Satan's organization and it continues to be exercised toward our generation now while all nations are marching to the battle of Armageddon. Since it is by God's tender kindness that mankind still lives, it is not Jehovah God that is responsible for this distress of nations which makes living so bitter and cruel for the people. Satan the Devil is the one responsible for the unceasing woes since 1918. When he was cast out of heaven after the war up there, the voice speaking through the Bible pointed him out as the trouble-bringer by saying: "Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"—Rev. 12:12, *Rev. Stan. Ver.*

¹⁷ Satan's name "Devil" means "slanderer". Determined to drag this present generation of mankind to destruction with him at Armageddon, he brings this mounting woe upon all the earth and sea and at the same time he slanders the God of love by charging him with all this woe. To make the lie all the stronger, he uses the clergymen of Christendom to teach that God is bringing this woe as a divine judgment for their not attending the religious organizations and joining up. The Devil's aim in this is to embitter men against God and so make them disbelieve his mercy and harden their hearts so that they do not accept salvation to endless life through his mercy. Thus the Devil drives deceived and blinded men from God. In this way he lines them up on his side at Armageddon.

¹⁸ The remnant today of the elect for whose sake God has shortened the days of tribulation should never let themselves be hardened by the general

14. What other purpose was there in sparing Saul the persecutor?
15. How can we vindicate God's exercise of mercy, contrary to Satan?

16. 17. What knowledge keeps from bitterness because of woe now?
18. How have mercy and truth met and truth sprung from the earth?

affliction upon mankind which they themselves are sharing. They should detect the scheme of the Devil to harden mankind against God's life-giving goodness. Despite the woe, they should keep tender, always remembering God's unspeakable mercy to us since 1918 and the divine purpose in it all. In imitation of Him we should be merciful to others that thus his loving-kindness may overflow from us and reach others. With this in view he has given us special revelations of truth since 1918. This enables us to preach to others and to enlighten them upon what this woeful period of world history means and how amid it all divine goodness is being specially shown to mankind before the devastating battle of Armageddon blots out all of Satan's organization. Because the mercy displayed to us since 1918 was accompanied by needed revelations of truth, bringing us righteousness with God and hence peace with him, we know that Psalm 85: 10, 11 speaks for us when it says: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth springeth out of the earth; and righteousness hath looked down from heaven." (*Am. Stan. Ver.*) Truth has been bestowed upon the earthly part of Jehovah's Theocratic organization. So it is now our obligation to see that such truth springs forth from us in that we hold it out to others and let them, too, feed on the truth. Then they also can know of God's mercy and come into a righteous relationship with him and enjoy peace of heart and mind.

¹⁹ With the truth now springing out of the earth there is really no obstacle to our becoming genuine ministers of gospel truth. Our being ordinarily carpenters, painters, hod-carriers, ranchers, housewives, servant girls, etc., when the divine compassion and truth reach us, is no reason for us to say to God, 'I can't be a gospel preacher!' The question is, not what your earthly occupation is, but, Did you experience His mercy? If yes, then it was that you might become the minister of his truth, that by this ministry you might both save yourself and also save others. Do not grow faint-hearted because you are

19, 20. Why is there now no obstacle to becoming gospel ministers?

a plain human creature without the theological training that Christendom requires of her clergymen. When God graciously revealed the truth to you and opened up the field of the ministry to you, he well knew what kind of person you were. He knew you were in this or that secular work. "He knoweth our frame; he remembereth that we are dust." (Ps. 103:14) But in every case the Almighty God has used earthen vessels like yourself to minister his Word to others. As in the case of other vessels, he can and will make you qualified, strong and intelligent enough to undertake it. Why, else, has he extended his kindness to you? Be of good heart and believe he can make something of you for his blessed use. Remember Paul's words:

²⁰ "Therefore, being engaged in this service by the mercy of God, we do not lose heart. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. So we do not lose heart."—2 Cor. 4: 1, 7-12, 16, *Rev. Stan. Ver.*

²¹ Likewise, by using what truth you have learned and are continuing to learn and by putting it to practical use as a preacher of it to others, let God's power be the force that accomplishes the ministry of truth in you. Why, hundreds of thousands of men and women who are everyday workers at secular occupations are finding and arranging time also to serve as Jehovah's witnesses and as his ministers of the Kingdom gospel. So each one of us can take up this service, as Paul says, "by the mercy of God." If we now take advantage of the time and opportunity to do so and prove faithful in it till it is finished, it means endless life to us in the world to come.

21. How is God's power for the ministry in earthen vessels shown?

"HAPPY THE MERCIFUL"

WE CANNOT remain under God's mercy unless we copy him and express that quality to others. In his sermon on the mount the Son of God said: "Happy the merciful; for they shall receive mercy." (Matt. 5: 7, *Rotherham*) That is the way we have to be, not only to people outside God's organization who do not know of His loving arrangements for their salvation, but also to our fellow workers inside the organization. Some who claim to

1. To whom must we be merciful, and why?

be Christians will be oh so kind and indulgent toward worldly people who commit some offense or trespass. But let it be that their brethren in the truth become guilty of the same misdeed against them and they will be cold as glacial ice and hard as stone to these. To justify their lack of softness of heart toward Christian fellow workers, they will say these ought to know better, whereas we have to excuse and make allowances for people outside because they do not know any better. So they show no mercifulness

toward their Christian brothers and fellow servants, to the point of cruelty and bitterness. How little they see they are developing a Pharisaical attitude and fooling themselves with their own form of righteousness! Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe the mint and anise and cummin, and have left undone the weightier matters of the law, [what?] justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!"—Matt. 23: 23, 24, *Am. Stan. Ver.*

² But when a Christian hard-heartedly withholds mercy from his offending brothers, let him ask himself this: Does God follow my example and also refuse to show this offending brother mercy any more? Under such circumstances who is it really to whom God will not show mercy, the unforgiving Christian or the offender who repents and asks forgiveness? The point to take into account is, not, Should he have known better? but, Is he still weak and imperfect in flesh as we all are? By his very lack of compassion the hard-hearted person bars out God from showing him mercy, for only the merciful will have God be that way to them. Psalm 18: 25 says: "With the merciful thou wilt shew thyself merciful." Do we say we have grounds for refusing forgiveness and generous consideration to fellow Christians because, in our view, they should have known better? Well, then, let us apply the same rule to ourselves and reason that God will henceforth not forgive us or be patient with us because we, too, should have known better, now that we have come into the truth.

³ Jesus illustrated this divine balancing of matters by this parable: "The Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his slaves. And when he set about doing so, a man was brought in who owed him ten million dollars. And as he could not pay, his master ordered him to be sold, with his wife and children and all he had, in payment of the debt. So the slave threw himself down before him and implored him, 'Give me time, and I will pay you all of it.' And his master's heart was touched, and he let the slave go and canceled the debt. But when the slave went out he met a fellow-slave of his who owed him twenty dollars, and he caught him by the throat and began to choke him, saying, 'Pay me what you owe!' So his fellow-slave threw himself down before him, and begged him, 'Give me time, and I will pay you.' But he refused and went and had him put in prison until he should pay the debt.

⁴ "When his fellow-slaves saw what had happened, they were greatly distressed, and they went to their

master and reported the whole matter to him. Then his master called him in and said to him, 'You wicked slave! I canceled all that debt of yours when you entreated me. Ought you not to have taken pity on your fellow-slave, as I did on you?' So his master in his anger handed him over to the jailers, until he should pay all he owed him." Then Jesus pointed out the teaching of the parable by adding the comment: "That is what my heavenly Father will do to you, if you do not each forgive your brothers from your hearts!"—Matt. 18: 23-35, *An Amer. Trans.*

⁵ Let us fear, then, that, by being resentful and very exacting toward our offending brother, God will, in turn, show us no pity, but will be merciful to the repentant offender who asks forgiveness. God has forgiven us a debt which calls for our death, whereas what any of our brethren could commit and ask forgiveness for could be nothing in comparison with what God forgives us through Jesus Christ. Truly, then, if he forgives us so much, he is not asking too much when asking us to forgive our brethren for what could at most be only minor offenses against us. What God wants is for us to be like Him, copying him. If we are pitiless to our brothers, God has larger grounds for being that way to us. If we do not act toward others as he acts toward us, we harm ourselves, and that eternally. Eternal life for us is by his mercy.

TOWARD OUR FELLOW WORKERS

⁶ Before giving the parable of the pitiless servant, Jesus laid down a rule meant for cases where a Christian sins against his fellow. By this rule the brother sinned against must be the one to show kind consideration. How? Why, he should be the one to take the first steps to do away with his own hurt feelings and to restore the offender to cordial relationship with him in the Christian congregation. He should not quietly nurse his hurt feelings and let bitterness grow up in his heart and refuse to speak to the offender, absolutely ignoring him without telling him why. Against such a course Jesus laid down the following rule: "But if your brother wrongs you, go to him and show him his fault while you are alone with him. If he listens to you, you have won back your brother. But if he will not listen, take one or two others with you, so that everything may be supported by the testimony of two or three witnesses. If he refuses to listen to them, tell the congregation. And if he refuses to listen to it, treat him as a heathen or a tax-collector."—Matt. 18: 15-17, *An Amer. Trans.*

⁷ Yes, try to settle your differences between yourselves privately, and do not disturb the whole congregation with such matters. Do not try to draw the

2. If we refuse Christians forgiveness, what questions arise?
3, 4. What parable on this did Jesus give, and to teach what?

5. In this matter how may we harm ourselves eternally, and why?
6, 7. How does Jesus' rule for settling wrongs show mercy?

world's attention to the congregation and to difficulties within it and so bring reproach on the organization by dragging the matter into worldly courts. The Christians at Corinth were not following Jesus' instructions when they did as Paul discloses, saying: "When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? . . . If then you have such cases [matters pertaining to this life], why do you lay them before those who are least esteemed by the church? I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood, but brother goes to law against brother, and that before unbelievers?" (1 Cor. 6: 1-6, *Rev. Stan. Ver.*) The loving person shows mercy, therefore, by not gossiping first and revealing the offender as a sinner before all the congregation. He will no more disturb the entire congregation with this really private affair than he would take it to a worldly court.

* Desiring that the grounds for strained relations may be removed by helping the offender correct matters, he has a personal interview alone with the offender and points out the offense. He is anxious to forgive him, if he just recognizes he has sinned and regrets it and then sincerely asks forgiveness. If this private interview fails, what? Still do not give up trying to help your brother out of a bad spiritual state, a blindness to his fault. Take one or two others with you on your next approach to the offender. Let these witnesses hear the evidence you bring against the offender. Let them add their help toward making the offender realize he did wrong and he ought to seek forgiveness and to be reinstated to the full friendship of his brother. If this broader measure fails, then lay the matter before the congregation of which you are a member. No, not by a church trial with all members of the congregation there to wrangle over who is right and who is wrong, and to split up into sides, and then to take a vote like a jury and pronounce the offender guilty or not so. But submit the matter to the representative members of the congregation, to the overseers and their assistants that have been appointed, men "among you wise enough to decide between members of the brotherhood", as Paul says. But what if this last resort fails to make the offender see himself as he is and to move him to the course that makes for unity in the Christian congregation?

* Then the offended person may treat him as a pagan who does not appreciate Christian conduct, also as an oppressor of his own brothers, such as Jewish tax-collectors were back there. This is not a mercilessness which God would repay by himself being merciless. Rather, God does not forgive the unrepentant offender.

9. How is this rule applied, and without mercilessness in the end?

¹⁰ On the same principle, a person in charge of an institution should be considerate of brethren who apparently offend against Christian conduct befitting the institution. He should not act on hearsay or mere outward appearance of things or circumstantial evidence, and report such seeming offenders to those to whom he is responsible. It would be in the interest of peace and unity first to go to the seeming offenders and ask an explanation and talk matters over with them. If the explanation is reasonable, it brings about a right understanding concerning them and their situation is seen in its right light.

¹¹ But suppose there has really been some delinquency, some indiscretion, some lack of caution upon the part of those he privately interviews and questions. Then the responsible one can kindly and wisely offer some good advice to the careless or thoughtless ones who are straining relations with the institution. If his counsel is unheeded and the objectionable conduct continues, the responsible servant may rightly feel it timely and his duty to report to those above him. But to act upon gossip or circumstantial evidence and not give the suspected ones a fair hearing and abruptly report so and so as willful offenders who do not care about the best interests of the institution is unmerciful. It may cause hurt hard to heal. He has prejudged the case without first a fair hearing of the persons he reports upon. Before giving our judgment let us try to be fair and helpful to those under judgment; "for the judgment will be merciless to the man who has shown no mercy—whereas the merciful life will triumph in the face of judgment." (Jas. 2: 13, *Moffatt*) A merciful man needs not fear God's judgment.

YOUTH TOWARD AGE

¹² In 1925 *The Watchtower* showed that the prophecy of Joel 2: 28, 29, quoted by the apostle Peter at Acts 2: 16-18, was now undergoing its major and final fulfillment. This brought the young people in God's organization, "your sons and your daughters," "your young men," under special notice. Older people, anxious for their own positions of service, can be unjust to the young folks and can try to hold them down and hinder them from entering fully into the use of their abilities in God's service. But the older brethren must be merciful to the younger ones, and, in turn, the younger to the older. The apostle Paul was an example of mercy to his fellow servants. When he and his fellow missionary Barnabas went out on their first journey they took along as assistant Barnabas' cousin, the young man John Mark. (Mark 14: 51, 52; Acts 12: 12, 25; 13: 5) When the party reached Pamphylia in Asia Minor, John Mark for some unstated reason left the two missionaries

10, 11. How should an institution servant deal with suspected ones? 12, 13. (a) In connection with Joel 2: 28, 29, how must older men show consideration to younger ones? (b) How did Paul show Mark mercy?

and returned to Jerusalem. Evidently this did not please Paul. So later when a second missionary trip was proposed, Barnabas wanted John Mark to go along. But Paul did not want a young man who seemed independable, having quit them once already. Sharp contention arose over this, and Paul and Barnabas separated, Barnabas going on his own trip with John Mark, but Paul taking Silas with him.—Acts 13:13; 15:35-41.

¹³ Did Paul heartlessly hold that forever against Barnabas and John Mark? Did he have only hard words to say for them both after that? No. About ten years after the separation Paul, evidently reconciled to him, spoke well to the Corinthians about Barnabas, comparing him with himself. Earlier than that his letter to the Galatians was respectful about Barnabas. (1 Cor. 9:6; Gal. 2:1, 9, 13) As for that young man Mark, Paul did not ever after count him out as a quitter, nor mercilessly refuse to give him another opportunity. Mark counterbalanced his previous failure by a consistently faithful record afterward. So Paul gave him another chance and associated him with himself. When in the Roman prison about fifteen years after the separation Paul writes that Mark was at hand as one of "my fellow-labourers". At the same time, in writing the Colossians, he commended Mark to them, saying, "Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, receive him)." During his second imprisonment at Rome a few years later Paul wrote Timothy at Ephesus and could hardly speak with more praise of Mark than when he wrote: "Take Mark, and bring him with thee: for he is profitable to me for the ministry." (Philem. 24; Col. 4:10, *Rev. Stan. Ver.*; 2 Tim. 4:11) The apostle who wrote so much about loving-kindness was merciful to this younger fellow servant after he recovered from a previous mistake. He thus got the benefit of the younger man's loving help.

¹⁴ Paul did not try to retard the advancement in service of the young man Timothy but advised against letting other older men try to do so. In his first letter to Timothy he said: "Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity." Who could rightly despise a youthful overseer if he set such a clean example? But while Timothy was not to allow the older men to limit him in carrying out his duties as if he were an upstart, this young man must be merciful to the older people. He must not get puffed-up with self-importance and consider the older people as "back numbers" that had had their day. Of course, old people may get in a bad way and need some straightening out in mind or in conduct. But listen to these apos-

tolie words to the young man as an overseer not to be sharp-tongued and abuse his authority: "Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, older women like mothers, younger women like sisters, in all purity."—1 Tim. 4:11, 12 and 5:1, 2, *Rev. Stan. Ver.*

¹⁵ If a young man is to deal with older men and women as fathers and mothers, then he will treat them as though he were fulfilling the Fifth Commandment, to honor one's father and mother. Rather than speak sharply and ride roughshod over them, he respectfully appeals to their reason, self-respectability and fear of God, and thus he helps them to a proper course again. He sees beauty in faithful old people and remembers the inspired proverbs: "The glory of young men is their strength: and the beauty of old men is the gray head. The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 20:29; 16:31) In harmony with this the young man Timothy was told to enroll in the list of women deserving help by the congregation any widow with a faithful record who was sixty years old or upward. If the older men fill their assigned service in the organization well, then, instead of being undervalued, they are to be rated as deserving twice as much as they are getting in support of their work of teaching and preaching.

¹⁶ A young man should not be hasty to entertain a charge against an older man: "Do not listen to an accusation made against an elder, unless it is supported by two or three witnesses." Only then admit the charge, but dispose of it with mercy to the older man involved. (1 Tim. 5:9-19, *An Amer. Trans.*) Persons who have accepted the Kingdom truth since 1918 and who have been anointed with the spirit should act toward the older members of the remnant of God's elect ones just as the young daughter-in-law Ruth lovingly conducted herself toward the older Naomi and as the young cousin Esther conducted herself toward her older caretaker Mordecai.—Ruth, chapters 1-4; Esther, chapters 2-9.

¹⁷ A young overseer, like Timothy, must treat the younger men in the congregation like brothers, that is, with a family affection. The younger women he must treat as if they were his fleshly sisters, with a family affection and regard, anxious for them to keep morally and spiritually pure and protecting them against immoral men. That is merciful treatment of young people. Then, too, there are the handicapped ones, those who cannot read or write, those who are slow-witted, those in one way or another disabled. Show them mercy by being patient, not expecting and demanding of them to line up with all the many regulations and technical details. Where they do not have any willful, intelligent intent to

14, 15. (a) What was Timothy commanded because of his youth?
(b) How was he to treat older brethren like parents?

16. How should an overseer handle charges against older men?
17. How be merciful to the young, the handicapped, the new appointees?

violate a request or a requirement, sacrifice a bit of your own convenience to make up for their lack. Do not condemn them right off. A merciful God may be holding them guiltless. The Pharisees made great show of sacrifice and of conforming to the minute regulations of Moses' law and they condemned seeming violators. But Jesus said: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." (Matt. 12:1-7; 9:10-13; Hos. 6:6) Also, if you once held a position of service and someone else is appointed to replace you, do not take offense at the new appointee and refuse to help him. Be considerate of him for the sake of his office. Or, if you felt (somewhat like Haman the Agagite) that you should be put into a certain position, but your brother is put in, do not be grieved at him. Be merciful. Unselfishly give him your full co-operation. He and you and all the organization will benefit.—Rom. 12:10, 16.

¹⁸ Are you a sheep of Christ's "little flock" of Kingdom heirs? Do not be prejudiced against the great multitude of "other sheep" that he is now gathering for eternal life on earth in the righteous new world. He died for these young sheep also. (John 10:15, 16) Be compassionate toward them. Actively show your interest in their gaining life. A shepherd does not idly wait around the sheepfold for the lost sheep to find its own way back to the fold. No; a loving shepherd goes out and hunts it up and brings it back to the fold. Show that same loving-kindness. Go out to the people with the Kingdom message. Do not sit around inactively enjoying the provisions of salvation for yourself and waiting for the "other sheep" to find their way to you. Leave the comfort and con-

venience of your own home and hunt for these "other sheep" of good-will. The "little flock" are "vessels of mercy", to receive God's mercy. So let them show this same quality to one another and to the "other sheep". Let the "other sheep" follow the same example.—Rom. 9:22.

¹⁹ Long ago King David recognized why he was spared alive through dangers and troubles, and so he said to Jehovah God: "With the merciful thou wilt shew thyself merciful." (2 Sam. 22:26) Now Armageddon, the climax of the great trouble upon Satan's organization, looms up before this generation. In sparing us till now God has been patient and shown loving-kindness. May we always keep in mind the purpose of it, namely, that we may gain eternal life and help other willing ones to gain it. We must love our neighbor as ourselves and accordingly be interested in their attaining life the same as ourselves. If we are thus merciful to others in actively sharing with them the divine message of salvation, it will mean endless life to us. At the battle of Armageddon Jehovah God will destroy all those who are destroyers of the earth in their heartlessness toward their neighbors and mankind. But as he sees us displaying his own tender quality toward others he will say: "These servants of mine are not destroyers of life. They are lovingly interested in the lives of others for whom my Son Jesus Christ has died. They are like me and are the kind of people it will be to my glory and to the blessing of all others to let live in my new world." Hence he will show us merciful ones his mercy and spare us from destruction at Armageddon. He will bring us joyfully into the new world of endless life. "Happy the merciful!"

18. How should the "little flock" act toward the "other sheep"?

19. To whom will God be merciful at Armageddon, and why so?

PREACHING ON THE WEST COAST OF SOUTH AMERICA

FOUR years ago N. H. Knorr, the president of the Watch Tower Bible and Tract Society, visited a number of countries in South America. At that time Branch offices of the Society were organized in countries where there had been none. Since that visit excellent progress has been made in the preaching of this gospel of the Kingdom in South America and much of the credit goes to the graduates of the Watchtower Bible School of Gilead who have taken up missionary work.

It seemed well that this territory be visited again by the president, for in the past few years many missionary homes had been established by the Gilead graduates, who had been able to comfort thousands of people with the Kingdom message. What had been done was excellent. But at no time in one's life does he come to the point where he cannot make improvement. There are always things that can be corrected or made better for efficiency in organization. There are also problems that arise in different countries. The most enjoy-

able part of all, of course, is the attending of assemblies of the Lord's people.

So months previous to February 24 arrangements were made for travel. The brethren to the south were notified and conventions were scheduled in all countries to be visited. Then on the afternoon of Thursday, the 24th, the day of departure, the president of the Society, N. H. Knorr, and his secretary, M. G. Henschel, took one last look at the new Bethel Home that was going up alongside the present headquarters building, towering up ten stories above the level of Columbia Heights, all of the steel frame structure having been put in place. The workmen had just begun laying the bricks and putting in some of the stonework at the front of the building. Naturally, the question in the minds of the departing brethren was, "How much more will be completed after ten weeks?"

A number of the brethren from Bethel accompanied the travelers to the station. On the way we drove by the Adams

Street printing plant that had served so well for 22 years in producing literature for world-wide Theocratic education and now had proved to be too small to keep up with the demand for literature as the work expands. We paused a moment to observe how far along the builders had progressed with the massive reinforced concrete foundations and footings required for the nine-story addition to the factory. We knew that many questions were going to be asked about the new Bethel Home and the new factory, because Theocratic publishers everywhere are interested in these buildings which stand as visible symbols of expansion. Of course, we were carrying photographs with us as visual aids for the benefit of the brethren we would meet, but the details would also be wanted because the buildings are as much the property of the brethren in far-away places as of those in Brooklyn.

At the Pennsylvania Station there were a number of other brethren waiting, including some who were soon to leave for Italy to augment the expansion work there. They had come to say good-bye, and we certainly appreciated their interest. We were to take a train to Miami, Florida, where we would board a plane for Ecuador.

The 28-hour train trip to Miami was made pleasant by our meeting with some of the brethren at stations en route. We also appreciated very much the hospitality of the brethren who met us at Miami. While we were in Miami we had the good pleasure of talking to the brethren in the north and south units of the Miami company. Then on Sunday evening at 8:30 about 35 of the Miami brethren saw us off at the International Airport. The flight over the Caribbean sea in the big DC-6 plane was smooth, and almost before we realized it four hours had passed and we saw below us the multitude of lights that marked Panama City and the Canal Zone. A perfect landing brought to an end this first 1,220 miles of flying.

In order to get to Quito it was necessary to change planes at Balboa. We had approximately six hours between planes at Balboa. We had written ahead and notified the Branch office at Panama City that we would be able to spend a few hours with them, but the Branch servant misread the instructions and, much to our surprise, there was no one at the airport to say hello. We knew the post office box number to which mail is sent for the brethren in Panama City, but that did not help us very much in the few hours we were there so far as communicating with them was concerned. Not very long ago the family had moved to larger quarters, but we had hardly thought it necessary to bring along the street address. We did recall where they had lived previously, so we took a taxi to that house at 1:30 in the morning. On the way we saw many people and we inquired of the driver the reason. We noticed that many had costumes and fancy, multicolored hats, or masks. He explained to us that it was *Carnival* and no one bothered to sleep nights then. But when we got to the house where the family used to live we found the people were sleeping. We aroused them, and as the sleepy, bewildered faces appeared we inquired as to the whereabouts of the brethren. Unfortunately they did not know.

The taxi driver had an idea. He said that if anyone would know it would be his dispatcher at the airport. Back to the airport we went to speak to the dispatcher. No sooner did

we mention Watch Tower than he was telling us exactly where to go to find the brethren. The driver did not seem to understand, so the dispatcher himself drove the taxi to the Branch headquarters. He remembered having taken graduates of Gilead to that address. We were delighted to see the sign on the building that read "Watch Tower Bible and Tract Society, Sucursal en Panamá". Here too no one had stayed up for the *Carnival* celebration. Very much surprised, the brethren were aroused from their sleep. The house was crowded, for the brethren from Colón, David and Panama City had gathered at the Branch for the occasion. They did not expect to find us knocking at the door at 2:30 in the morning; they had been told to expect us at 7. It did not take them long to get out of their beds, and soon they were asking and answering questions by the dozen. The discussion lasted until about 4:30, when someone thought it might be time to start breakfast. We all ate together in the early hours of the morning and then at about 6 o'clock the brethren hired a bus to take us all to the airport. We had a very enjoyable visit and did not mind missing some sleep in order to have the pleasure of being with some of the brethren that we had not seen for many years and hearing their experiences. They testified to the expansion of the work in Panamá. Of course, they were all ears and eyes over the new Bethel home and factory. The hours passed like minutes, and at 7:30 we were on our way to Cali, Colombia, some 567 miles away. We stopped for a half hour and then proceeded on to Quito.

ECUADOR

We did not spend much time during the first part of the flight looking at scenery, because by that time we were too sleepy to keep our eyes open, but after leaving Cali for Quito we were sufficiently awake to observe the beautiful mountains of the Andes and the fertile, green valleys. Near the border between Colombia and Ecuador we skimmed over some mountain tops, experiencing a few air bumps, and before long we were able to view the verdant valley where Quito reposes, what has been termed an Andean Shangri-La. As we landed it seemed we were dropping down into a huge green nest, for around us were the high mountain peaks that make flying to Quito impossible in cloudy weather. Quito itself is more than 8,000 feet in altitude above sea level and the weather is cool. We were busy looking at the wonderful scenery as the plane rolled onto the apron in front of the airport buildings, but our attention was quickly drawn away from natural wonders by the waving of dozens of hands holding copies of the *Watchtower* magazine. A crowd of more than 80 brethren and people of good-will had come out to the airport to greet us on this first visit by the Society's president to Quito. The usual formalities of clearance through customs and immigration inspections were attended to and then we said hello to almost every individual there. They had come to greet the two brethren from North America and everyone wanted to do it individually. They had come to the airport in two buses, and so they took one of the visitors in each bus and we crowded into the buses and rode into the city, a very happy group of people. They took us to the missionary home and Kingdom Hall, which is located conveniently at Montalvo 201, at the corner of

Pazmiño. The few necessary matters in connection with future travel were attended to in the city and then the rest of the time was spent at the home.

Our few days in Quito were busy ones. There are eight graduates of Gilead stationed at this capital city. Most of them were doing quite well with the language and they were having some interesting experiences among the people. The ones who met us were the fruits of their work done for a little more than two years. Meetings were arranged for the brethren and the public. On Tuesday night, March 1, 55 of the publishers and people of good-will were present. Among these we met a number of people who had been associated with the Adventist organization in Quito. The brethren told us that these who had discontinued association with the Adventists had been the backbone of the Adventist organization and that the Adventist organization had been disorganized and the preachers returned to the United States. The attendance would have been more than 55 except for the fact that there was rain and some hail that evening. The Ecuadorians seem to be afraid of rain, and when it rains they customarily do not go outside if they do not really have to do it. But 55 braved the storm to hear something from the Lord's Word. At the close of this meeting the brethren presented a resolution with great enthusiasm, expressing their determination to carry on the work in that capital city of Ecuador and expand into other territory. And already there was evidence of the expansion, for present at the meeting was a very enthusiastic brother from the north. The truth had made its way into the border city of Tucumán and now there were already 15 meeting regularly. To aid this group Brother Knorr arranged to have one of the Ecuadorian pioneers go there to work with the new brethren.

The following evening the public meeting was scheduled at the hall of the Unión Nacional de Periodistas, García Moreno at Manabí, important streets in the city. Once more the weather was not good. In fact, this night it was worse. About two hours before the meeting was to be held the downpour began. It was questionable whether there would be many at the meeting that night. We arrived at the hall about half an hour early and we had hardly gotten our coats off when the electric power failed and darkness settled over the building. That is quite a common thing in Quito, so none of those assembled left. Some of the brethren purchased candles at a near-by store and those provided sufficient light for the speakers' table. Three ushers held candles, and so the meeting proceeded. The subject Brother Knorr used was, "It Is Later than You Think!" One of the Gilead graduates who has been in Quito for about two and a half years, Chas. T. Klingensmith, did the interpreting, and he did well. The audience could see the speakers, but the speakers could not see the expressions on the faces of the audience; but they gave good attention, because they scarcely moved during the whole time the talk was being given. About two-thirds of the way through the talk the lights came on, and behold there was still an audience there. It had increased to 82 persons. At the close of the talk many expressions of appreciation were made both for the lecture and for the visit of the North American brethren. We had to say farewell at that time because it was necessary to rise early the next morning to catch a

plane for Guayaquil. A brother who has his own bus took us home that night from the meeting and he also arranged to come to the missionary home the next morning to carry the family to the airport.

While we were out at the airport we noticed that there was more snow on the mountain peaks surrounding Quito; up there the rain had been frozen. The plane was a DC-3 operated by Avianca and it took off on time. At seven o'clock it was quite light there at Quito, and so as we took off we could see many of the wonders of nature that had been bestowed upon Ecuador. We headed toward the south for a few minutes and in the general direction of the famous mountain Cotopaxi, a peak of almost perfect cone shape, Mount Chimborazo, with its more than 20,000 feet, stuck up into the sky like a great white giant. To our right or toward the west was the volcano Pichincha, and so as we passed by this mountain the pilot started to head toward the Pacific and the lowlands along the Ecuadorian coast. Brother Klingensmith accompanied us and pointed out the places of interest. As we passed over the lowlands we flew above the clouds, which obscured the view of the ground below. Occasionally we saw the land, and generally it appeared to be swampy and steaming; we were near the equator.

By 8:30 we had covered 171 miles and we were circling over the Guayas river and the city of Guayaquil. There had been rain there, and so we splashed to a landing to find eight more Gilead graduates waiting at an airport, this time Guayaquil. It was with great joy that we shook hands with these missionaries. They had arrived in Guayaquil only 2½ months before we did and they were experiencing considerable difficulty with the Spanish grammar; but while struggling along they were having excellent success in the distribution of the literature and in conducting studies in the Bible. They found the people were very patient with them and the people appeared anxious to learn about God's kingdom. They had advertised the public meeting to be held in the Masonic Temple and had done a good job. Newspaper photographers were at the airport to get a picture of the speaker, and these photographers took two photos that were later published in the Guayaquil newspapers along with information about the Society and the public meeting, all of which provided a fine witness. The missionaries had made friends with a radio station operator who made spot announcements free and who put on an interview with Brother Klingensmith concerning the purpose of this visit and the public meeting. There was also advertising through use of handbills.

Before the public meeting, however, there was much to be done. We found the city to be laid out in exact squares, for the most part, and most of the houses were two or three stories high. The missionaries took us up Calle Luqué to No. 634, and up one flight of stairs at that address we found the missionary home and the Kingdom Hall. Because Guayaquil is so near the equator and just a few feet above sea level, the climate is hot and the humidity is high. But Guayaquil is the commercial center of the country and almost all traffic passes through the city. It was the logical place to center the Society's work, and so a new Branch office was established at Guayaquil, Ecuador, with A. M. Hoffman as the Branch servant. This will aid in advancing the work in Ecuador.

The public meeting was announced for eight o'clock Friday night, but as usual the people were a little slow in coming. The night was clear and the weather ideal; there was nothing to keep away the interested people. We decided to begin the lecture around 8:20, and at that time the hall was almost two-thirds filled. But the people kept on coming in until every seat was taken and many people were standing. In fact, some had to listen downstairs by means of the radio, which was carrying the entire speech free of charge through courtesy of a man of good-will. When the final count was taken it was learned that 230 were present. Wonderful interest was shown—20 bound books and 5 Bibles were placed, as well as 206 booklets distributed—and there seemed to be no end of questions. Many of the Masons were present. Some individuals wanted copies of the talk. By the time we got away from the meeting and stopped at the missionary home much of the night was gone. We returned to the hotel at 12:30 a.m. Much had been accomplished in Guayaquil in two days, but now we must look toward Peru.

We got out of bed at 4:15 so that we could catch the *Interamericano* plane operated by Panagra. The missionaries also had risen early and we were glad to see them at the airport. The plane had been delayed and it was about an hour late, so we left just as the light began to break through from the east. Dawn comes later in Guayaquil than at most places because the towering Andes present a barrier against the intrusion of light upon the darkness of the tropical night; which delays also the warming of the city by the powerful rays of the sun.

PERU

After take-off it was not long until we were flying at 15,500 feet above the coastline. There was little we could see at that height except the fluffy white blanket of clouds that spread out below us and the bright sun to the east. The 798 miles were taken in stride by the big DC-6 express plane, and at 9:30 we were disembarking from the transport, to the joy of the 50 of our brethren who were standing on the observation platform of the magnificent new terminal building. For a few moments we were separated from them by immigration barriers, but soon we were among them, including the Luras in whose home a meeting was held four years before when the president passed through. Things had certainly changed in Peru since then. Four years before you could have counted on your fingers the number of brethren interested in the truth; now there were 50 at the airport to meet us.

The brethren had cars waiting to take us to the missionary home. We were impressed by the modern homes being constructed and by the colorful arrangement of the gardens and flowers. In the bright sunlight our minds recalled that we had been told Lima would be a city of flowers, all a product of intensive irrigation so necessary to Lima and environs.

We had arrived in the middle of their district assembly, which began on Friday, March 4. Brother Knorr was scheduled to talk to the English-speaking people of Lima who were interested in the truth. That meeting was held on Saturday afternoon. There were 49 who heard his talk on "It Is Later than You Think!" It was quite a remarkable

thing that so many English-speaking people would be interested in the truth in a Latin land.

At eight o'clock in the evening he talked to 127 through Brother Akin, a Gilead graduate who acted as interpreter and who had learned much of the Spanish language during his stay in Peru. It was a pleasure to be with the fifteen Gilead graduates stationed in Peru and to find them so joyful and zealous in their work. They had accomplished much in their brief time in the country, but they knew they were only getting started. Saturday had been a pleasant and busy day for us, spent talking with the Gilead graduates and newly interested who were English and Spanish.

At 8:30 on Sunday morning there was a good audience at the lecture on baptism and then the group went by cars and taxis to the seaside. To say the least, it was an ideal day for baptism. The sun was warm and friendly and the drive through Miraflores to the beach was a delight for everyone. The ocean was a bit rough, but the brethren were not afraid. Tents were hired for changing clothing, and everyone rejoiced to see 20 of the new brethren symbolize their consecration by water immersion. Many went out into the field service on Sunday morning.

Due to the fact that the government had recently been overthrown and a military group had the reins of government in hand, with the rights of the people suspended for a time, it seemed advisable that the public meeting that was to be advertised be given by one of the local brethren; so Brother Akin spoke in Spanish, to 167 listeners. Later in the day the president of the Society addressed 178 through interpretation and then the Kingdom Hall, the hallway and the patio had to be used to accommodate the people.

It appeared to us that there is a great field for the Kingdom service in Peru. There are many large cities that have never had the witness. Already there are good signs of expansion. It was a privilege to meet several of the Peruvian pioneers personally and to see their joy at being in the full-time service. It was also a joy to meet the brethren from Huancayo, a city high up in the Andes to the east of Lima. The message is going out to the interior.

The assembly at Lima was certainly an occasion for rejoicing, because four years before there were so few persons interested in the truth and now the missionaries alone have studies with more than 350 people.

It was time to organize a Branch; so all of the necessary instructions relative to the Branch were given to Brother R. Paterson, who was appointed as Branch servant. The discussions took us late into the evening and there was packing to be done to make ready for the morrow's journey on to La Paz, Bolivia. The family in the missionary home were told not to get up to see us off, because we were coming back the following Saturday and they might as well enjoy their rest which they needed because of the strenuous days of the assembly. But we travelers, the newly appointed Branch servant and the missionary home servant, along with one of the company publishers who was especially kind to us, were up early and reached the airport at five o'clock.

An hour later our DC-3 plane was rolling down the runway and we were soon lifted into the air on the way to Arequipa, Peru. The morning was clear. We saw the sun rise over the Andes. It brought to light the multicolored landscape on the sandy hills and mountains. The country

over which we flew was very arid, with just a few spots of green here and there that are kept that way through irrigation. Arequipa, our refueling spot, is 8,149 feet above sea level and there are three very beautiful and impressive mountains situated near the city. We got an unforgettable view of the city hugging the lower slopes of El Misti, and the city is flanked by Mt. Chachani to the north and Mt. Pichu-Pichu to the south. From these mountains comes the source of life to the city of Arequipa, for it is only water that makes the land fruitful and these snowcapped peaks are a constant source of supply. In order to go to La Paz we must go over them or around them. As we soared into the air we observed that the pilot was going to fly around the south side. The plane continued to gain altitude and finally it reached to more than 16,000 feet. The steward showed us how to use the oxygen supply and advised that we take some as we went along. We traveled through a very beautiful pass. There were snowcapped mountains by the dozen both to the left and to the right. This was the Inca country. Centuries ago there was a highly developed culture and civilization in these mountains and the people were ruled by the Incas. Our pilot told us that in this country they could hide ten Grand Canyons like that in Arizona; you must see it to appreciate it. Of course, travelers in this route constantly look at the changing scenery and marvel that there is so much to see in the way of ridges, lakes, rivers, mountains, valleys and canyons.

BOLIVIA

Before arriving at La Paz we saw the beautiful Lake Titicaca, which was sacred to the Incas. It is the highest navigable lake in the world; it being situated 12,513 feet above sea level. Of course, there are few trees at such a height, but the blue waters are a beautiful contrast to the brown shoreline with patches of green and the white of the billowy clouds and snowcapped mountains. From our high observatory we could see the little balsa-boats and many islands. We looked as far to the north as we could see, but we failed to discern the shoreline. It is a big lake. It is a saying that at one time this lake filled the greater part of the *altiplano*, which averages 13,000 feet above sea level and is almost as flat as a table. But above this height rise the majestic peaks of the sierra. We landed at the La Paz Airport, which is the highest commercial airport in the world, 13,404 feet above sea level, at 10 a.m. When one lands at the airport he will see a great range of snow-capped mountains, with Mt. Illimán, the beauty of them all, standing out. And the traveler will look around on the *altiplano* and wonder for a moment where the city is. It was not until we had an opportunity to speak with the smiling Gilead graduates who had come out to see us arrive that we learned the mystery of the location of the city of La Paz. Its location is some distance from the airport and in a valley some 1400 feet below the level of the airport. We certainly were delighted to see the six missionaries and to be able to talk to them while we were going through the routine of entering the country.

When we finally completed our entry we piled our things into a waiting taxi and we all got in. Little did we know what was in store for us. We passed the air force barracks and a little settlement and then commenced the descent to

the city. Our taxi driver believed in driving on the left side of the road in order to be farther away from the cliff on the right-hand side. All the time we were wondering what would be done when someone came up the hill on the right-hand side of the road, especially on the blind curves; but he always seemed to turn out on time. After minutes of winding road and curves, accompanied by the squeaking of brakes, we got to the edge of the city and began to notice the many Indians with their derby-like hats made of felt and their numerous and many-colored skirts. Many had bare feet. In other ways the city appeared to be like any other city, except for the fact that it is hilly. La Paz is an interesting place, "way down in the valley" (about 12,000 feet above sea level), with mountains all around. After we had put our things in the hotel room we began walking about and doing business necessary to our visit. For a little while we wondered what was wrong with us because it was difficult for us to keep up with the brethren, who seemed to be walking normally. We were not getting enough air. We seemed to be panting all the time. Of course, it is the altitude; one must get used to this altitude in order to move around at what we would call a normal pace.

In the evening we had our first sessions of the small assembly. There were 42 present. The following day was devoted to the Branch work, and the others not concerned with the Branch used the time for advertising the public meeting to be held Wednesday night, March 9, at the Kingdom Hall. Tuesday afternoon a baptism talk was given for the brethren who desired to be immersed. Three were baptized in the pool of the La Paz Stadium. Another meeting was held with the brethren in the evening.

The country was in a state of siege on account of the threat of a revolution or the rumor of one; so in order to travel from one town to another special permission had to be obtained from the police. The police issue a special passport for everyone who travels from one city to another and we had to obtain ours when we traveled, and when we left the country we needed special authority to go. Special permission had to be obtained from the authorities too in order to have a public meeting and advertise the talk; so in view of this it was thought best for the Branch servant, Edw. A. Michalec, a graduate of Gilead and resident of La Paz, to give the public lecture. Brother Knorr made the introductory remarks and then Brother Michalec gave the talk. There were 56 who were very much interested in the subject concerning these last days. According to custom they came in all during the meeting, but our greatest surprise came when two people showed up a half hour after the people had all gone home after the meeting.

Because traveling is so slow and difficult in Bolivia it was decided that we would travel by air to Cochabamba and Oruro, where there are missionary homes established. The Branch servant would accompany us. Arrangements were made for flight from La Paz to Cochabamba.

We got up at 6 a.m. and made the long, slow climb by bus up to the *altiplano* and the airport. On the way we passed a customs station that was inspecting trucks and cars that were going to other cities. We wondered why this was going on in the middle of the country and we were informed that the cities in Bolivia charge customs duty on the goods from other cities and that there is much competition between the

cities which does not make for unity. We were prepared to leave the airport at 8 a.m., but because of some difficulties and repairs on the tail of the plane we did not get away until 9:50. The trip from La Paz when flying toward the east is very interesting. We changed directions many times in order to avoid the peaks, passing through scattered clouds that often prevented our viewing distant mountains or valleys below. The trip by train would have taken a whole day. But in an hour's time we were landing at Cochabamba, which is located in a beautiful valley about 8,000 feet above sea level, halfway between the *altiplano* and the low, tropical area of eastern Bolivia. Here four Gilead graduates and some brethren from the local company were waiting at the airport to greet us. They had been there for quite a while because our plane was late in arriving. Our stay with them was to be for a night.

A taxi took us over a dusty road to the city. On the way we observed that the Indians of Cochabamba did not go in for the "derby" so common to La Paz, but they had a custom of wearing straw hats that appeared to be at least a foot high, shaped like a stovepipe, only white. When we passed the railway station and entered the city proper we found a very delightful place, a city of palm trees and flowers. When the taxi pulled up in front of No. 267 on Avenida San Martín we were impressed by the structure, a modern apartment house with balconies on each floor. The missionary home was on the third floor at the top of the stairway, a very fine and comfortable place, in the heart of the city.

A meeting was arranged for at the Kingdom Hall, which is also the missionary home. There were 35 in attendance that night. Brother Henschel spoke first, and as had been his custom all along he read his talk in Spanish. Brother Michalec, who had come with us, interpreted for Brother Knorr. The local brethren were pleased to have a visit from the Society's president. There is some interest in the truth in Cochabamba, but the people are slow in taking hold of it. There are strong religious movements in the city and they have advised their flocks not to talk with the Watch Tower workers; so it takes some time to carry on the work of education. Perhaps this visit will prove to be a help in arousing interest in the work.

Our visit in Cochabamba was very pleasant, but it appeared it would be very short, because we were to leave Friday morning for Oruro. When we awoke on Friday we heard the noises of the falling rain. It was not long until we received word from the airline office that the plane would be delayed. It was only 71 miles from Cochabamba to Oruro and we saw no reason why it should not be possible to go there quickly. We checked at regular intervals throughout the day and eventually learned there would not be a flight at all. In fact, the plane never reached Cochabamba from Santa Cruz. We tried to get another airline to take us to Oruro,

but their planes were also grounded. In Bolivia it does not pay to fly when it is cloudy. Later in the evening the brethren in Oruro communicated with us by radiotelephone and we told them we could not get there for the evening meeting, and asked them to do the best they could in Oruro. We told them we would not be able to visit their missionary home because we had to return to Lima in order to make connections for the flight to Chile. We would be passing through Oruro the next day on the way to Lima and hoped they could be at the airport even though it would be for only a few minutes.

Saturday dawned with clear weather and the birds singing and everything seemed to be going according to schedule. All of the missionaries and we three travelers went out to the airport on time. The plane came in from Santa Cruz, and when it landed they unloaded everything and towed the plane away to the hangar to work on one of the engines. This delayed us until noon, at which time we said good-bye and we were on our way to Oruro, La Paz and Lima. It was a bumpy trip to Oruro, for we were flying over high mountains and there were many air currents to push our little plane around.

As soon as the plane landed at Oruro we got off, and wasted no time getting to the place where the group of brethren were standing. We talked with them for the fifteen minutes that we were on the ground. We were happy to hear how well they were doing in the field service and how they were satisfied with their assignment at the 13,000-foot level. We showed them a few pictures of the new Bethel Home, which thrilled them, and gave them greetings of all their fellow workers from along the way and at Brooklyn. As we were busy talking we were told to board the plane. It was much too short a time, but we were grateful for these few minutes of fellowship, for we know the brethren in Oruro are doing very good work and much interest is manifested there in the mining city high on the *altiplano*. We left Brother Michalec behind. He was to tell the brethren all that we had to say during our visit and he would also take care of a baptismal service there the next day.

On we flew to La Paz. There was much rough weather over the *altiplano* and most of the passengers became ill. Since we were international passengers we were entitled to lunch, and as we ate our lunch we felt the stare of the passengers who were airsick. We had to take oxygen on this flight too.

When the plane reached La Paz there were five missionaries waiting at the airport to spend a few minutes with us and to hear of our success at the other Bolivian cities. They were sorry we could not spend more time in Oruro. We had a pleasant few minutes with them. It is a real pleasure to find people at different places as one travels along, people who are interested in the expansion of Theocratic work. But we must continue our story in the next succeeding issue of *The Watchtower*.

(Continued from page 162).

time to plan your vacation for 1950. Now is the time to save your funds so you can make the trip.

We ask too that all pray to the Lord for a rich blessing to be upon this assembly, that His will may be done and that the convention may redound to His honor and praise.

It is with real joy that we look to 1950 and this International Convention of Jehovah's witnesses in New York city, for not

only will the brethren be attending the convention but they will be able to visit both the new Bethel home and the new factory, as well as the new radio station, which should be fully completed, and inspect them. The Watchtower Bible School of Gilead is not too far distant, so many of the visitors may enjoy that also.

Further information concerning this International Convention will be published later in *The Watchtower*.