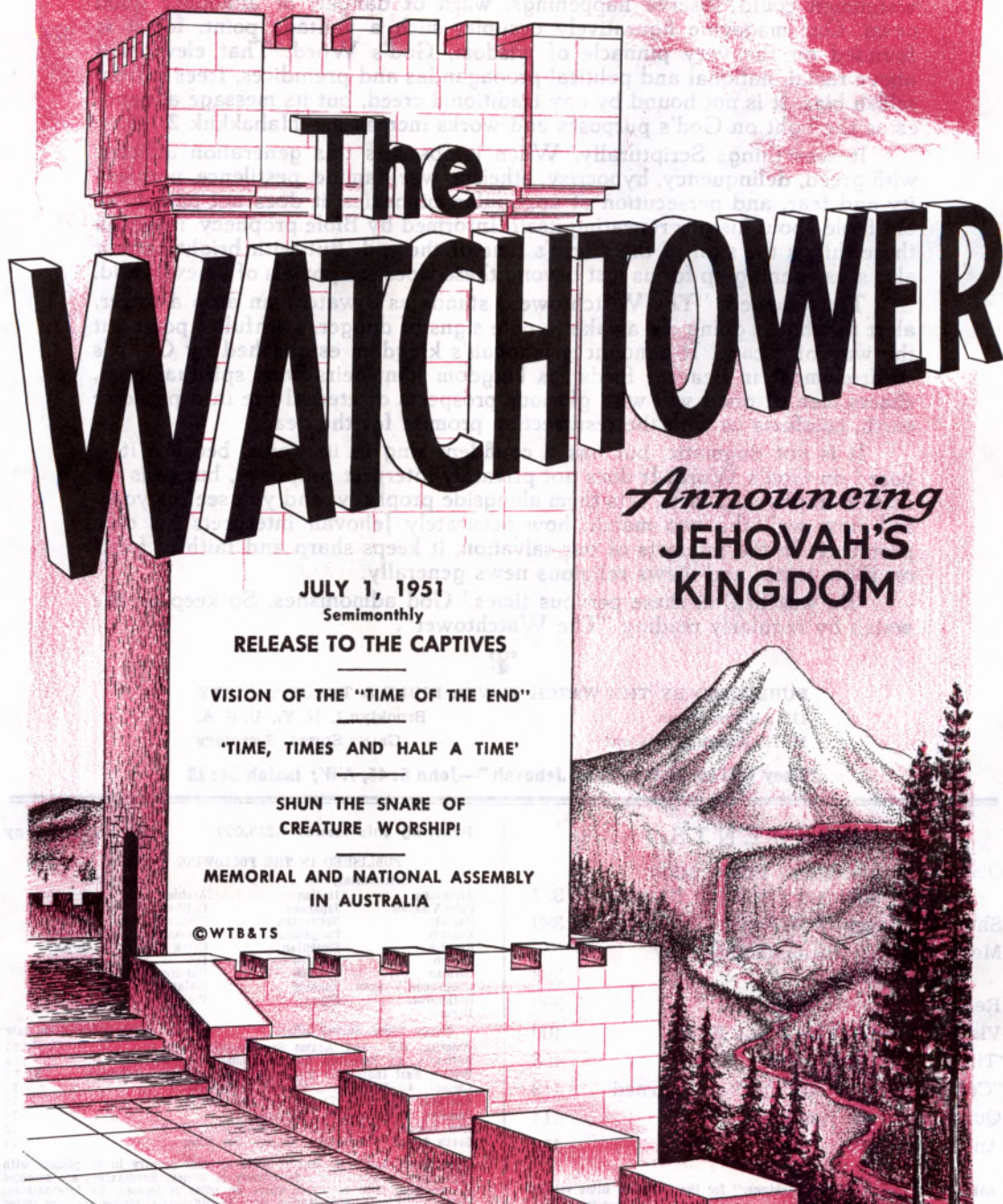




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 1, 1951

Semimonthly

RELEASE TO THE CAPTIVES

VISION OF THE "TIME OF THE END"

'TIME, TIMES AND HALF A TIME'

**SHUN THE SNARE OF
CREATURE WORSHIP!**

**MEMORIAL AND NATIONAL ASSEMBLY
IN AUSTRALIA**

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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

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

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

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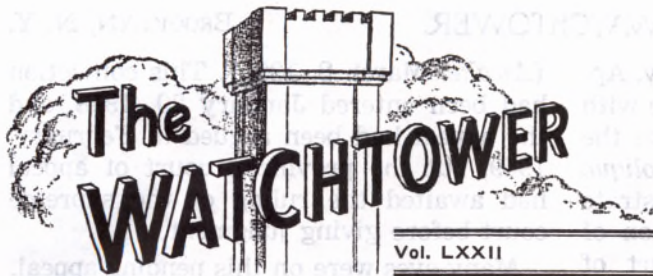
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QUEBEC'S CAMPAIGN OF PERSECUTION SUFFERS ANOTHER STUNNING BLOW

THE history-making judgment of the supreme court of Canada which held that Jehovah's witnesses were not guilty of seditious libel in the Province of Quebec (*Awake!* March 8, 1951), and the scathing denunciation of Quebec mob violence and legal proceedings, which went with the judgment, were a terrific blow to the arrogant pretensions of the Roman Hierarchy in that country. The veil had been torn aside from the medieval conditions that exist where she is in control. This up-to-date protecting of liberty did not set well with the philosophy of oppression and the totalitarian stultifying of thought which are part of the Roman Catholic system.

In a gesture of defiance, Catholic spokesmen and officials stated they simply were not going to follow the judgment of the supreme court but, secure in their Quebec majority, would feel entitled to continue prosecuting Jehovah's witnesses, law or no law. The French-language newspaper *L'Action Catholique*, which customarily speaks with the voice of the church, urged that the judgment be ignored, saying: "Since the majority in favour of the acquittal was only one [the judges of the supreme court divided five to four] it appears to us that the provincial and municipal authorities need not feel obliged to free the hundred other witnesses detained under the same charge. . . . French Catholic Quebec hasn't the same concept of

liberty as the other ethnic element [How true!] . . . For the Protestants, it is freedom of choice that makes the law; for the Catholics it is quite different. The Protestants are not offended by insults to their religion, but the Catholics, thank God! are much more sensitive on this point."

In line with the advice of *L'Action Catholique*, Mr. Antoine Rivard, solicitor general of the Province of Quebec, issued a statement that in spite of a decision by the supreme court of Canada holding Jehovah's witnesses to be not seditious he would nonetheless continue to prosecute them on this charge. The *Montreal Gazette*, January 6, 1951, said: "Court proceedings against some 100 members of the Jehovah's witnesses in the province charged with seditious libel will be carried out despite a recent ruling of the supreme court of Canada granting an acquittal to one convicted, Antoine Rivard, K.C., solicitor-general, declared last night . . . 'The decision', said Mr. Rivard, 'is to carry on with the cases' . . . In view of Mr. Rivard's statement it is expected that cases on court rolls will be dealt with as soon as possible."

The Department of the Attorney General had treated the Boucher case in the supreme court as a test case—till it went against them. But now they wanted to test all the others too.

The Catholic Church is always eager to accuse Jehovah's witnesses of showing dis-

respect for duly constituted authority. Apparently it is only wrong to disagree with Roman Catholic authorities, because the solicitor general and *L'Action Catholique* certainly did not hesitate to demonstrate their open disregard for the decision of the duly constituted supreme court of Canada. The judgment of the highest court is binding, no matter how many judges decide it, as *L'Action* was later to discover.

Some of the other arguments of this organ of the Roman Church are also of interest. It says that freedom of choice makes law for the Protestants only. Complaint is also made about insults to the Catholic religion. The supreme court simply said that Jehovah's witnesses could not be prevented from condemning mob violence (as sponsored by Quebec Catholics) and priest interference with administration of justice. Surely *L'Action* does not feel its religion is insulted by denunciation of mob violence. Or does it pretend that rioting is a sacred part of its faith? At least it is an interesting argument!

The *Montreal Gazette* "expected the cases on court rolls will be dealt with as soon as possible". Nothing could have been farther from the facts. After more than six months, the attorney general has not proceeded with a single one of the hundred-odd cases pending, despite the fact that counsel for Jehovah's witnesses have pleaded with judges and prosecutors to proceed to trial.

THE CROWNING BLOW

All the grandiose but meaningless declarations on the part of the prosecutors received a further stunning setback through a decision of the Quebec court of appeal which acquitted another of Jehovah's witnesses, Renée Ouellette, on another seditious libel charge. The provincial court accepted and followed the Supreme Court decision in the Boucher case

(*Awake!* March 8, 1951). This conviction had been entered January 20, 1948, and the appeal had been argued in February, 1949, but the provincial court of appeal had awaited the ruling of the supreme court before giving judgment.

Many eyes were on this pending appeal. Would the provincial court accept the ruling of the supreme court, or the arguments of *L'Action Catholique*? Would its judgment leave the door open for Mr. Rivard to make good his threats to continue the prosecutions?

The hopes of Quebec's persecutors and prosecutors were extinguished on March 30, 1951, when their own Quebec court of appeal held one of Jehovah's witnesses not guilty of sedition. The decision was given reluctantly, under protest and with very bad grace, as the Quebec court could not resist saying that it did not agree with the decision of the supreme court freeing Jehovah's witnesses, but felt they had to follow it anyhow. The strong arm of the Most High had through this decision established a barrier for the protection of His people. The opposition can beat against this barrier but they cannot get around it. The Catholic authorities can no longer persecute God's witnesses under this outmoded charge of sedition.

The braggadocio and swelling declarations of *L'Action Catholique* and Solicitor General Rivard are now sadly deflated. Duplessis, the dictatorial, freedom-hating premier of Quebec, has said he would run Jehovah's witnesses out of the province. It was he who instituted more than one hundred seditious libel charges against Jehovah's witnesses, for the terrible crime of trying to make the Bible known to the Catholic people. His inglorious campaign of persecution has received another setback. Of the multitude of charges NOT ONE SINGLE CONVICTION HAS BEEN MAINTAINED!

Shun the Snare of Creature Worship!



BY INSTINCT and by nature, human creatures desire to worship and reverence someone they consider higher or mightier than themselves. "There be gods many, and lords many." Hero worship is a common practice throughout the world, among all races and people. The Chinese worship their ancestors; the Communists their dictators; the "bobby-soxers" their crooners. The idolizing and worshiping of creatures take on other forms too, for, instead of exalting someone else, certain individuals place themselves on a pedestal to be looked up to and admired. With others "their god is their belly".—1 Cor. 8:5; Phil. 3:19, NW.

Satan the Devil was at one time a heavenly cherub exceedingly glorious and beautiful in perfection. But, becoming conceited and puffed up in his own estimation, and desiring that men and angels worship him rather than Jehovah God, he rebelled against God and misled Eve into sin and induced Adam to fall. (Ezek. 28:17) Since that rebellion millenniums ago, this presumptuous and wicked one has used every device to turn men from their Creator. If the Devil cannot have creatures laud him directly, he tries to turn their praise toward other creatures, that they may forget the only Source of life.

Thus it was that Satan raised up Nimrod as a glorified killer of animals, a sportsman and hero extraordinary, whom the people deified and worshiped as "a mighty hunter before [against or ahead

of] Jehovah". (Gen. 10:8, 9, AS; Ro) That was the beginning of not only hero worship but also the doctrine of the "divine right of kings", and many other forms of idolatry which are still in vogue both in heathendom and in Christendom. It is therefore understandable why Jehovah God, upon separating the Israelites from the creature-worshiping nations to be a holy nation exclusively devoted to His pure worship, gave them these laws, the first two of a set of ten: "I am Jehovah thy God, . . . Thou shalt have no other gods before [like Nimrod, who was placed "before"] me. Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God."—Ex. 20:2-5, AS.

The sad history of the nation of Israel, however, shows that time and time again that stiff-necked people violated these divine laws and fashioned themselves images of various beastly creatures which they idolized and worshiped. It was not long after leaving the bull-worshiping land of Egypt that the Israelites made for themselves a molten calf out of gold and offered sacrifices to it as if it were God. (Ex. 32:1-35) Such type of creature worship was also the "sin of Samaria", instituted by Jeroboam, the son of Solomon, when he split off and formed the ten-tribe kingdom. In order to prevent these Israelites from

going up to Jerusalem to worship at the temple of Jehovah, Jeroboam set up two golden calves to which the people were to offer sacrifices and prayers.—1 Ki. 12:25-33; Hos. 8:4-7; Amos 8:11-14.

10 DIRE CONSEQUENCE OF EXALTING SELF

Satan the Devil also caused ambitious, self-important and high-minded individuals among the Israelites to forget God's fundamental laws prohibiting creature worship, and as a result frightful consequences fell upon them. Miriam and Aaron sought to exalt themselves, but suffered abasement. (Num. 12:1-15, AS) Some time later Korah, together with Dathan and Abiram, gathered two hundred and fifty princes and men of renown together in open rebellion against Moses. Thinking their assigned privileges of tabernacle service in the theocratic arrangement were too menial, and craving more honor and praise and glory, they conspired to seize the authority delegated to Moses and Aaron. In one great engulfing catastrophe the ground beneath them simply opened "and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods". "And fire came forth from Jehovah, and devoured the two hundred and fifty men that offered the incense."—Num. 16:1-35, AS.

Israel's first king, Saul, was another who fell into the devilish snare of worshipping self. Setting up one's own will above and in rebellion against the will of God, and stubbornly going one's own way and following one's own pleasures and desires, is nothing more than making an idol of self. It is putting the creature above the Creator. Now Saul was such a person, and for that reason Jehovah God rejected him. "Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to

hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry."—1 Sam. 15:22-24, AS.

Greed and covetousness are manifestations of selfishness, a form of making an idol of self, and hence are condemned in the Scriptures as idolatry. "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and COVETOUSNESS, WHICH IS IDOLATRY." "Let fornication and uncleanness of every kind or greediness ['covetousness,' *margin*] not even be mentioned among you, just as it befits holy people. For you know this, recognizing it for yourselves, that no fornicator or unclean person or GREEDY PERSON—WHICH MEANS BEING AN IDOLATER—has any inheritance in the kingdom of the Christ and of God." (Col. 3:5; Eph. 5:3, 5, NW) Heed this warning: "Flee from idolatry," every form of it, for "those who practice such things will not inherit God's kingdom".—1 Cor. 10:14; Gal. 5:19-21; 1 John 5:21, NW.

The record of wicked Haman the Agagite also serves as good counsel. This veritable impersonator of the Devil, and a most vain and conceited self-made idol, rose and fell from his perch in the fifth century before Christ. All the servants of the Persian king Ahasuerus "bowed down, and did reverence to Haman"—all the servants except one, Mordecai, a true Jew who faithfully worshiped only Jehovah the Most High. Now Haman was an overweening braggart of the worst sort, boasting before his wife and friends of "the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him". But such availed Haman nothing as long as Mordecai refused to grovel in the dirt when he passed by. In the end, Haman was hanged on the gallows he had built for Mordecai,

but faithful Mordecai was exalted to a position next to the king himself.—Esther, chapters 3 to 10, AS.

EXAMPLES SET BY CHRIST AND APOSTLES

The example to follow is Christ Jesus. At the outset of his ministry the "Devil took him along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan! For it is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."'"—Matt. 4:8-10, NW.

Jesus was not covetous during his pre-human existence as the Logos, for "although he was existing in God's form, [he] gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake". (Phil. 2:6-8, NW) "Obedient" at all times! Unlike the Devil, Korah, Saul and other rebels, Jesus was not self-willed; to Jehovah he said, "not as I will, but as you will." (Ps. 40:7, 8; Matt. 26:39, 42, 44; John 4:34; 5:30; 6:38) Jesus was not greedy for power, position or prestige. He refused to become a man-made king, and when it was his Father's due time for him to present himself as Jehovah's king, he did so with the greatest meekness and humility. (John 6:15; Zech. 9:9, LXX; Matt. 21:4, 5) When the people attempted to show reverence and honor to Jesus by calling him "good", he rebuked them, saying such titles belong to God.—Luke 18:18, 19.

Jesus also instructed his disciples that they too should avoid exalting self or other

creatures. "Do not you be called 'Rabbi' ["My great one; My excellent one"], for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister [servant]. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:8-12, NW) Thus we see Jesus echoed the truthful words of Elihu, who declared: "Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man. For I know not to give flattering titles; else would my Maker soon take me away."—Job 32:21, 22, AS.

Some time later the apostle Peter was privileged to be the first to take the Kingdom message to the Gentiles, but he did not take credit to himself because of that or allow them to worship him. "As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. But Peter lifted him up, saying: 'Rise; I myself am also a man.'"—Acts 10:25, 26, NW.

Again, we read how Paul and Barnabas cured a lame man among the pagans of Lystra, and immediately the crowd shouted: "The gods have become like men and have come down to us!" They called Paul "Hérmes" and Barnabas "Zeus", and they would have offered bulls in sacrifice to Paul and Barnabas, had these not vehemently protested: "Men, why are you doing these things? We also are human creatures having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them." (Acts 14:8-15, NW) Paul and Barnabas were well aware of what had just happened to wicked old Herod; for, when that boaster was delivering a public address, "the

assembled people began shouting: 'A god's voice, and not a man's!' Instantly the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired."—Acts 12:21-23, NW.

THEOCRACY KEEPS CLEAN OF IDOLATRY

Christendom is full of every form of creature worship. Like the ancient Pharisees that craved the most prominent places in the public eye, so also have the modern-day clergy by their dress and conduct. Ambitious for a following, with ears itching for the plaudits of men, they have brought in hundreds of sects and cults, and by replacing the Bible with the commandments of men they cause the credulous people to worship multitudes of idols. They have canonized a host of dead men as "saints", declared a human creature to be the "mother of God", and to these the people pray. Leaders like Luther, Wesley, Calvin, etc., are hallowed and their names are engraved on monuments, plaques and shrines as a memorial. "Empty-headed," they have "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created."—Ps. 96:5; Matt. 23:2-7; 2 Pet. 2:1; Rom. 1:21-25, NW.

But all such demonic practices are entirely foreign to the clean theocratic organization. Among true Christians there cannot be divisive sects, one saying he belongs to Apollos, another to Cephas, another to Paul, another to this or that man. Christ is not divided, and neither is God's organization. "Let no one be boasting in men." (1 Cor. 1:10-13; 3:3, 4, 21-23, NW) It is not even lawful to worship angels, and when holy men of God tried to do so in times past they were told: "Be careful! Do not do that! All I am is a fellow slave . . . Worship God." The angels that appeared to Jacob and the parents of Sam-

son would not allow those people to worship them either.—Rev. 19:10; 22:8, 9, NW; Gen. 32:29; Judg. 13:15-18.

A mild yet subtle form of idolatry that must be guarded against is the practice some make of applauding excessively when their favorite speaker or some prominent individual among the Lord's people addresses an assembly. The mere stepping of this individual upon the platform sometimes brings a round of applause. If this person gives a poor talk and receives a maximum ovation, yet a little-known speaker gives an excellent talk and receives a minimum applause, is this not a step toward creature worship? If the applause is given for what is said and not for who says it, then it is given to the Author of the message, Jehovah God; and that is the way it should be.

Yes, human creatures are made with a desire to worship something, so why should they not worship 'him that made heaven, and earth, and the sea', Jehovah God? The fear and reverence of creatures leads into a snare, but "the fear of Jehovah is the beginning of wisdom". (Rev. 14:7; Prov. 29:25; Ps. 111:10, AS) Hence creatures should not be wise in their own eyes. They should not be "measuring themselves by themselves" or "comparing themselves with themselves". For "if anyone imagines he is somebody, he is deceiving himself, for he is nobody". If anyone must boast, therefore, "let him boast in Jehovah," for, of a truth, "not the one who recommends himself is approved, but the man whom Jehovah recommends." (Prov. 3:7; Rom. 12:16; Gal. 6:3, Mo; 2 Cor. 10:12, 17, 18, NW) Consequently, wise men, mighty men, or rich men should not glory in their wisdom, might or riches. Rather, "let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah."—Jer. 9:23, 24, AS.

Memorial and National Assembly in AUSTRALIA

This article continues the account of the recent Far Eastern trip by the Society's president, N. H. Knorr, and his secretary, M. G. Henschel. The last installment concluded with their departure from New Zealand. This article catches up with them as they arrive in Australia.

MILTON HENSCHER and I were relaxed, sitting in our seats on the second deck of the big Tasman Empire Airways Solent flying boat and talking over our scheduled arrival at Sydney. In just a few hours we would be there and then we would go to the branch office in Strathfield. We would eat something there, and then, I said, "Let's go to bed early." This was Friday afternoon, March 16, 1951. We were due to get up the next day at 5 a.m. and be on our way to Perth, the principal city on the western coast of Australia. We would reach there late Saturday night, there would be three sessions at the Perth assembly and then we would leave by plane at 11:15 p.m. Sunday and fly all night back to Sydney.

There it was! Sydney, Australia, and the big steel bridge and beautiful harbor. Splash! The big boat hit the water. A flying boat is not like a land plane. It slows down in a hurry. The bay was calm when the plane touched the blue waters. There was a sudden slowing down and then the sensation of sinking. But you sink only to the right depth.

At the landing what a crowd there was to greet us! We saw some people we knew and many faces we remembered from our previous visit. And there were many new faces too. There was Roy Moyle, the acting branch servant for Australia, accom-

panied by a new arrival from America, Ted Jaracz. It was 5:30 p.m. when we landed and after 7 p.m. by the time we motored out to Strathfield after clearing customs. The Bethel home looked nice and the garden around it was well kept. It was truly like coming home to enter the portals and see many members of the family who were there at the time of our previous visit. We were sorry we did not have much time with them, but we felt the need of rest.

At 7 a.m. on March 17 we were at Mascot airport and by 7:30 we were flying on a Trans-Australia Airlines Skymaster toward Melbourne. Brother Moyle was with us. An unscheduled stop was made at the capital, Canberra, but no additional passengers boarded the plane. Rumor had it that the prime minister was supposed to be en route to Melbourne. So on we went and when we reached Melbourne's Essendon airport we spied a large crowd and a banner saying "Welcome, Brothers". The passengers wondered what was going on; we knew. Well over a hundred of the publishers had come out to see us. A number of newspapermen were there and interviewed me, taking photos. It was an unusual event for Essendon airport for such a crowd to assemble when the passengers were not disembarking.

On to Adelaide we flew and there again we found a lot of brothers awaiting us. There were perhaps eighty at Parafield, and it was good to see them. They too were talking about the coming convention. They wished us a good visit to Perth, and then we took off once again. We flew along the south coast of Australia and then out over the desert. At dusk we flew over the famous Australian gold-mining center of Kalgoorlie and then landed at Perth at 8 p.m. We had flown almost 2,300 miles that day and we were travel-tired. We went to the home of the brothers where we were to sleep and had a visit with them and some refreshments. Then to bed.

PERTH, W. A.

"I'm glad I could come over and save you that long trip to Sydney," I told 870 of Jehovah's witnesses and their friends in the Town Hall, Perth, capital of Western Australia. Everyone seemed to appreciate that expression and I learned afterward why it brought forth a warm burst of applause—barely a hundred of the audience would have been able to get to the national assembly in Sydney.

Prior to our arrival the assembly had been going on for two days. Most of the daylight hours had been spent advertising the public address. Friday night's service meeting had been bright and helpful, they said, and the points were driven home with good demonstrations. The ministry school had followed, taking in the first lesson in the analytical study of the *New World Translation of the Christian Greek Scriptures*. It had aroused the interest of all and whetted the appetite for the coming regular study of its features. Comments were made to me that the attendance at the theocratic school was sure to pick up. No one would want to miss any of this special study of the Greek Scriptures. Early Saturday morning there had been a baptism service. Sixty-one had been immersed.

Then, as the brothers put it, came the big day. Sunday was to be a day of sessions from nine in the morning till nine at night. Brother Moyle from the Strathfield Bethel started it off, followed up by Brother Henschel. Then I spoke on the subject of morals and conduct within God's organization. Brother Rees, the circuit servant, said afterward: "This hard-hitting, unrelenting, yet kindly talk had the audience on the edge of the seats, intent on every word. One lady, attending her first meeting, said she had never heard that kind of talking before, and she was delighted. The hall really buzzed with discussion after that talk."

Next was the public meeting at the Capitol Theatre. The thermometer was getting uncomfortably near 100 and the call of the beaches was very strong. How many would come to hear a Bible lecture? Three o'clock saw 1,291 present to hear the conversational address, "Proclaim Liberty Throughout All the Land." At least half of that number was made up of the general public and people newly interested in the good news. When the hall cleared afterward I talked with the pioneers about Gilead and future prospects. Of the twenty-nine pioneers present, fourteen filled out preliminary applications for Gilead training and foreign missionary service. It is hoped all will prove worthy of being called.

Then back to the Perth Town Hall for tea and the evening meeting. It began with an experience session that had a unique setting, to say the least. The company servant at Pingelly, W. A., explained that in his company there were "New Australians", as recent immigrants and displaced persons from Europe are called; also there were old Australians, or the aborigines, and ordinary Australians. He had representatives from each category on the platform and called on them in turn for their experiences. For half an hour the hall resounded with applause as now a native, only just learning to read and write, then a European who is struggling with the language, related their experiences. It was moving indeed to hear those new Australians tell that the first witnesses they saw after arriving in the country were the aborigines, the original Australians. Experiences like these certainly gladdened the hearts of the conventioners with new vigor and warmth.

Next Brother Henschel spoke on Jehovah's judgments, drawing heavily on the Bible record for proof of his points. Then I spoke on matters concerning divine healing. Eyes opened wider and wider, heads nodded approvingly, pens raced along the

lines of notebooks, as old ideas were replaced with Scriptural truths. They did enjoy the true-to-life illustrations!

At the airport at 11 o'clock that night a crowd gathered to say farewell. A last wave, and they were out of sight in the dark, but still in our memories. What a blessed gift God has given us—memory! We had not seen much of the city, but we saw the publishers of the Kingdom and those we wanted to think about.

We were due in Adelaide in about five and one-half hours. We landed at daybreak and found eight of the publishers at the airfield. They had risen two hours earlier. Some would not be able to go to Sydney and we were sorry about it with them. They would await reports of returning conventioners.

At 7 o'clock we were in a Convair liner heading toward Sydney, 847 miles away. When we reached the proximity of the Blue mountains the weather looked very bad. There were heavy black clouds ahead and the hostess said we might be unable to land at Mascot airport. It was raining hard at Sydney. While we awaited definite word on whether or not we would land at Mascot the clouds appeared to break apart and soon we could see the red roofs of the outskirts of Sydney. It was 10:40 when we landed on the wet runways, but wet or not it was good to see them, and soon we were at the Bethel home once more. It had been raining a great deal and we hoped the downpour would cease, because the convention was soon to open.

SYDNEY, N. S. W.

On March 22 the scene which greeted the spectator's eye at the Moorefield Racecourse, Kogarah, Sydney, was indeed unusual. Yes, there were thousands of people present but not one horse! People were milling around the bookie stands but no

one was betting, or even interested in horse racing, Australia's national sport. For this was the occasion of the National Assembly of Jehovah's witnesses, "Jehovah's Praise Theocratic Assembly," scheduled for March 22-25. And what a delightful setting it was! For days prior to the assembly the weather had been anything but kind, with downpours of rain which transformed the firm soil into soft, sticky mud. One day before the assembly was to begin the weather cleared, with beautiful blue, clear skies which lasted throughout the entire program. The nights were balmy and beautifully lighted by the full moon rising over the bay.

The Australian brothers were truly delighted with the many provisions made for their comfort and convenience during their stay. In all, 28 separate departments catered to the delegates, outstanding of which were the cafeteria and the caravan camp. The entire arrangement was similar to the International Assembly in New York and one was struck with the efficiency of the organization, as a peak crowd for Australian conventions was reached. From the grandstands the audience enjoyed a feast for the eyes. The platform was patterned along the lines of the New York platform, but much smaller. Large white letters spelled out the words "Jehovah's Praise Assembly". Flowers banked each side of the speaker's platform. In the background the jade-green lawns of a golf course and the well-clipped race track provided a beautiful setting for the stage. In the far distance could be seen the blue waters of Botany bay, where Captain Cook first landed in Australia, and the white sands of the beach. The speakers themselves had a commanding view of the three grandstands and the tent. During the sessions hundreds would sit comfortably on the lawns around the main grandstand and listen. In all,

everyone appreciated the open-air setting with plenty of room to move about, lovely shady trees, ample facilities and ideal weather.

When upward of four thousand people come together, one would expect to find a great variety among them, particularly when they come from places as far as three thousand miles apart. There were visitors from Western Australia, Northern Territory, Queensland, South Australia, Victoria, the island of Tasmania, and some even made the voyage from New Zealand. In Australia, however, there is no accent change as one journeys from one state to another, so, apart from a few wide-brimmed hats and country drawls, it was not possible to detect a Western Australian from a northern Queenslander. Company servants, pioneers and circuit servants from all these states made interesting reports during the convention, showing how progress is being made in large cities and in country places.

Without a doubt the high light of the meetings was the Memorial celebration on Friday night. This was a "first" in many ways. Never before in Australia had a Memorial celebration been conducted in the open air. The significance of the occasion was emphasized by the huge full moon shining out from behind scattered velvet clouds. The emblems of bread and wine were served separately. An audience of 4,206 sat quietly in the stands and on the grass in observation as the emblems were served and 263 partook, while I gave Scriptural explanation and admonition. It was so peaceful and serene. Truly it is an event permanently on the memories of the Australians who attended.

On Saturday morning the discourse on "Baptism" was given; and what a joy it was to behold 160 rise from the audience to signify their desire to be immersed! They were thereafter transported to the beach

and baptized. The press took note of this event. Then in the afternoon, after I concluded my discourse, more than three hundred of the pioneers and circuit servants assembled in the tent to consider Gilead training and working in the islands assigned to the Australian branch, such as New Guinea, New Caledonia and Norfolk Island. Eighty pioneers filed preliminary applications for Gilead, while thirty others volunteered to be sent to the tropical islands for pioneer service. They showed clearly that their desire is to expand the knowledge of the good news everywhere.

With a clear blue sky above, 5,805 persons filled the stands and lawns on Sunday afternoon when I delivered the public lecture on "Proclaim Liberty Throughout All the Land". The listeners took in every word and warmly applauded the comforting words of the talk. It was a good witness for Sydney. The Jubilee celebration of Australia's Federation was on, being well announced and noted by special festivities. But how different from Jehovah's jubilee of liberty!

One thing that was to be contended with in Sydney was the power black-outs which might come at any time, due to the shortage of generating equipment in the area. Strikes and coal shortages also afflict the country. The first day there were black-outs during the daylight hours, but the brothers had foreseen this problem and had arranged for an auxiliary supply of power to keep the public-address system functioning. Because the grounds had no lighting arrangements, much work was done to install the lighting system. Jehovah's witnesses are the first people to light this racecourse. In all, 12,000 feet of wiring was used. Loud-speakers were installed throughout all the grounds so you could sit either in the stands or under some shady Moreton Bay fig tree, or remain in a tent or house-car in the caravan camp.

A great convenience to the convention departments too was the installation of their own telephone system, saving many steps when messages had to be sent or when emergencies arose.

Items specially appreciated by the conventioners were the invitation to visit the branch home and printery following the assembly and the introduction of Brother T. Jaracz, a graduate of Gilead and an American, as the new branch servant for Australia.

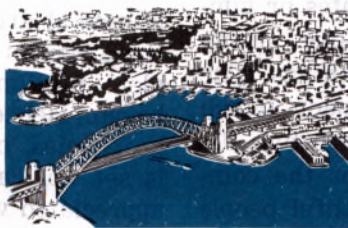
On Sunday night the assembly came to an end. The expressions of the publishers showed it was one never to be forgotten. They had been refreshed as they drank in the new truths, encouraged and strengthened as they found themselves better equipped and 'armored' for the Devil's final onslaughts, cheered and encouraged by the sweet companionship of old and many new faces.

The spirit of the publishers in Australia is very good. It was a delight to us to see the improvement over the conditions existing during the previous visit to Australia in 1947. There is absolute unity in the work in Australia now and they have enjoyed many rich blessings from Jehovah in the field service during recent times. When we were there in 1947 they had 3,284 publishers reporting, but now the peak is up to 5,163, which shows that there is Theocracy's expansion in Australia as in the rest of the world.

It was a pleasure to see hundreds of the publishers inspecting the home, printery and garden on Monday. We were busy about the place taking care of the remaining business to be done at the office. Our visit with the Bethel family had been too short, but there were others expecting to

see us up north. That night, the 26th, we were to leave for Djakarta, Indonesia, on the BOAC Constellation. The Bethel family and about a hundred of the Sydney company publishers gathered at the Mascot airport by 9:30 p.m., when we were told to board the plane. They were a jolly lot and wonderful company. They insisted that they would like to have another big convention like the last one very soon and so we should come back to Australia and visit them again before long. We bade them farewell and took our places in the aircraft. There was a vigorous waving of hands as the huge plane slowly moved away from its position beside the terminal building. Down to the end of the field we went and there paused while the captain tested the engines. It is usually done, but when fifteen minutes passed and we were still in the identical position we began to wonder what was wrong. Finally the steward informed everyone that there was a defect in one engine and it would be necessary to return to the terminal.

At the terminal we found not one of the publishers had departed for home, so we were reunited with them and we told them they now had their second visit of the year from us. Other passengers impatiently stood or sat there while the engines were being repaired, but a theocratic traveler has so many good friends and brothers and sisters that he has the advantage over the ordinary voyager. The extra hour with the publishers was a quick one, with much joy and pleasure. Then we proceeded to the plane once more and this time it was different. At 10:55 we were off the ground on the way to our first refueling point, Darwin, an outpost on the north coast of Australia. We went to sleep.





RELEASE to the CAPTIVES

"Jehovah bringeth back the captivity of his people."—Ps. 14:7, AS.

JEHOVAH God is the Great Deliverer and sets free whom and what he will at the appointed time according to his declared purposes. His word is never broken. His promises, though thousands of years old, are and will be carried into effect. In pre-Christian times Jehovah caused his prophets to have holy dreams and visions which were recorded by these servants, to the end that his faithful people at the appointed times should read and understand them, so providing them with knowledge, guidance and comfort. Often the servant who was given the vision did not perceive its meaning, the simple reason being that it was not for him but for others. Jehovah gives the vision and hides its meaning, and he it is who reveals the meaning thereof and to whomsoever he chooses. (Ps. 25:14) And now, in the articles to follow, we shall learn that the Almighty Deliverer will set free all lovers of truth and righteousness, and rebuild his holy city (Zion, God's organization) and make it "beautiful in elevation, the joy of the whole earth". (Ps. 48: 2, AS) This time it will not be the literal city of Palestine, but a spiritual organization with Christ Jesus the King seated upon its throne.

² Daniel was a faithful worshiper of God, and one greatly beloved. (Dan. 9:23) His name means "God is judge" or "God's judge", hence one who vindicates or punishes, pronounces sentence—one strong enough to accomplish these things. The day has now come for judgment, which means condemnation to the oppressors, deliverance to the oppressed, for the complete vindication of God's faithful people

and for the praising of his holy name. Therefore, of special importance are the visions and wonders seen by Daniel and recorded for these last days. They were not given for this faithful prophet's guidance, but for a time when the saints of the Most High God would be living amidst terrible corruption and violence in the world; when they would be preserving unshaken attachment to the truth, though in a situation encompassed with difficulties and surrounded by temptations; at a time when they would be publicly confessing their faith, their worship and the prophecies in Jehovah's holy service amid grave dangers, expressing God's judgments in defiance of intemperate, powerful, and ruthless tyrants. During this time they would experience miraculous proofs of his undeserved kindness and protecting care.

³ The visions and wonders recorded in the book of Daniel are for the comfort, encouragement and strength of the people of Jehovah, this despite the generally accepted view expressed by Bible commentators that all of them are to be understood as having a fulfillment over an extended period of thousands of years, furnishing a historical description of successive kingdoms and world empires, all of which are to be fulfilled before Messiah's reign. It is now clearly revealed that a number of these visions were to enter upon their complete fulfillment when Christ's kingdom began. Hence they are not pre-Kingdom prophecies, but apply when the Kingdom is set up. Once this fact is grasped and appreciated we shall get the force and ap-

plication of these marvelous visions, and even learn of events taking place in heaven itself, which events have their effect upon God's people and the nations of earth. Only Jehovah God and Christ Jesus could disclose such wonderful secrets, and this they do so that the glad tidings may be declared that the day of deliverance is here.

⁴ Such visions find their application and fulfillment in the time of judgment of the Gentile system of things. God judges them while their term of power runs out, and he will punish them for their treatment of his people. These wonders also deal with the rise and fall of the shameful abomination that makes desolate, the setting free of the captives from mystic "Babylon the Great", and the complete end of all powers opposed to God's kingdom, yes, their inglorious end, by the impact of the powerful, invisible forces of heaven operating against satanic wickedness. Such revelations in the days when the actual events are taking place truly comfort and strengthen those who are devoted to God, and it could not be so if these many prophecies had received fulfillment centuries ago, unless, of course, for confirming such prophecies by miniature fulfillment. Now is the time when there is great distress in all the earth, when perilous times are upon us, and when dreadful happenings are yet to come to pass. Now is when earnest inquiry is being made into the reason for these troubles and perplexities, so that the hope for deliverance and survival may be determined.

⁵ There cannot be any doubt concerning these Daniel-recorded prophecies' coming to pass in these "last days", because it is so stated. It is further established that prophecy may be understood only after it has been fulfilled or during the course of its fulfillment. No matter who tried to grasp the meaning of these visions they

could never know until Jehovah the "revealer of secrets" (Dan. 2:47) disclosed them by bringing the actual events to pass. To Daniel it was said, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4, AS) Not general worldly knowledge, such as the terrific speeds now attained through modern-day inventions, but something far different. The Greek *Septuagint Version* gives the correct thought: "Daniel, close the words, and seal the book to the time of the end; until many are taught and knowledge is increased." The verb "to run" is used at Jeremiah 5:1 with regard to searching after knowledge. In the same sense it is used at Zechariah 4:10 (AS): "The eyes of Jehovah, which run to and fro through the whole earth." Also compare Amos 8:12, AS: "They shall run to and fro to seek the word of Jehovah, and shall not find it." The phrase in Daniel 12:4 means to read earnestly and thoroughly, to the end that they might be taught.

⁶ Jehovah purposed that the prophecies given to Daniel should be fulfilled and clearly revealed in the "last days" of the Gentile nations, and thereby knowledge would be increased. The *Rotherham* translation renders the phrase, "knowledge shall abound." The proper conclusion to reach, therefore, is that until Jehovah's set time comes to fulfill the prophecy and to give his spirit to his people, impelling them to diligently search his Word through and through, as it were, page by page, prophecy by prophecy, no one could possibly have an accurate interpretation. At the best it would be a guess. Understanding has been reserved for the "consummation of the system of things", where we are now living and have been since 1914.—Matt. 24:3, NW.

VISION of the "TIME OF THE END"

FOR the vision belongeth to the time of the end." (Dan. 8:17, AS) This "time of the end" covers a period of many years, those of a generation, and it can come into effect only when the Gentile times expire and when the kingdom of the Messiah is ready to take over the rulership of the earth. A time certain was decreed in which to bring about the complete end of the great nations now ruling on earth, and this time began A.D. 1914 and will terminate with the mighty battle of Armageddon. "Seal the record until the fixed period." (*F. Fenton*) Yes, the time for this period is fixed but as yet Jehovah has not revealed the actual day or year of its end to his faithful people, but he knows. During this fixed period, the length of a generation, tremendous wonders will happen. Indeed the whole course of human events will change, insofar as the system of things, rulerships over the nations, and modes of living, are concerned. New systems of things will be introduced, leading eventually to peace, joy, health and everlasting life. Jehovah shall be known to his people and his 'praises sung from the rising of the sun to the going down thereof'. Deliverance in the fullest sense will be the blessed lot of those who worship and bless the God of Daniel. Jehovah the Judge of all the earth and heaven will bring to pass his good pleasure.

² Daniel's prophecy reveals how during the "time of the end" the sovereignty

1. How long is the "time of the end", and why the command to "seal the book" until then?

2. Why is this the most eventful time in all history, and with what effect in heaven and in earth?

would be taken from the present ruling powers, invisible and visible, and be given to the Messiah Prince, who is the Lord Jesus Christ, and to the saints of the Most High God. The time for this transfer of authority has really come and

the name of Jehovah must now be exalted. There could not be a more eventful time in the history of the world. It is truly thrilling to be alive and witness the passing away with great noise of the old system of things and the inauguration of new and better systems of things. Yes, it is earth's greatest event, for the time has come at last for the kingdom of Jehovah God to be ruled over by Christ the King of all kings. The pinnacle of the ages is here, the grandest, the most glorious day has dawned. Heaven rejoices, the earth is glad, and multitudes of people are singing aloud for sheer joy, praising Jehovah the Creator, who is worthy. "And they are singing the song of Moses the slave of God and the song of the Lamb, saying: 'Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are one of loving-kindness?'"—Rev. 15:3, 4, NW.

TIME FOR RELEASE TO BEGIN

³ The time for the release of the children of God's organization Zion from Babylonish captivity is when Jehovah God commences to rule as King. And we must connect the Kingdom rule with this great deliverance to really appreciate Daniel's prophecy which clearly marks the time for us. It is a time of great jubilation, the prisoners freed, the dispersed of spiritual children returning to spiritual Zion, their real

3, 4. What will help us to really appreciate Daniel's prophecy? and what is the outstanding reason for globe-encircling praise?

home-coming. And why should it not be a time for much rejoicing! Do not even worldly nations sing aloud and clap their hands and almost cause the very atmosphere to shout happiness when their armies return from war, and when the prisoners of war return to their land, cities, homes and loved ones? Then how much more should Zion rejoice when her conquering Commander marches forth victoriously, and when the captives are freed and the Signal raised on high leading them back to God's city, to their "home". The day of all days is here. The psalmist directed by God's holy spirit voiced many expressions of exultation concerning the time when Jehovah would rule as King. "In that day" all things living would rejoice. In this connection it is worth our time to read many of these psalms, particularly Psalms 93 to 100. A few expressions are here quoted: "Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith: The world also is established, that it cannot be moved." "Oh come, let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving; . . . Jehovah is a great God, and a great King above all gods." "Yahweh hath become king. Let the peoples tremble, he is enthroned on the cherubim, let the earth shake. Yahweh in Zion is great, and high is he over all the peoples. Let them thank his Name—great and reverend."—Ps. 93:1 and 95:1-3, AS; Ps. 99:1-3, Ro.

⁴ The whole universe displays Jehovah's majesty, but this is particularly so in the sanctuary of Zion. The English language seems to exhaust itself in joyous expressions of jubilation. It is as though the psalmist were saying, 'Break forth into song and music!' To get the sense, the import, the joy, the purpose behind those in-

spired prophetic utterances, they cannot be read in monotone, or as one would read a newspaper. No, for they vibrate with life, intensity, gratitude and warmth in the realization that the long-promised day of deliverance from all wickedness and wicked persons has come, for 'Jehovah has become King'.

⁵ During the prophetic career of Daniel God's people were in the 70-year period of Jerusalem's desolation, and the visions, wonders and prophecies were received by him in the land of exile. He yearned and longed for the return to Jerusalem where Jehovah would be King and the children of Zion could worship him in purity and without the defiling Babylonish influences and bondage. When would it come? and how? were the great questions. Daniel sought Jehovah in prayer and supplication to find out the answers, and for this reason he was greatly beloved. "Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies' sake. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name."—Dan. 9:17-19, AS.

⁶ In a miniature way many prophecies received partial fulfillment when Israel returned after the 70-year desolation. Thousands made their long journey back over the rough roads from Babylon to Jerusa-

5. To God's people in Daniel's day what were the pressing questions of the hour as indicated by Daniel's prayer?

6. What marvelous means of communication between heaven and earth are to be noted in the miniature fulfillment of the deliverance?

lem, and amidst very troublous times they rebuilt the city and temple and repaired the walls which had fallen down. Jehovah directed and blessed that return. He even disclosed information for the comfort of Daniel by one of his angels. "At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision." (Dan. 9:23, AS) It is thrilling to learn how Jehovah uses some of his angels. "And I heard a man's voice between the banks of the Ulai, which called, and said, Gabriel, make this man to understand the vision." (Dan. 8:16, AS) This same Gabriel was appointed to express Jehovah's purpose concerning the birth of the Son of God to Mary. "In her sixth month the angel Gabriel was sent forth from God to a city of Galilee named Nazareth, to a virgin promised in marriage to a man named Joseph of David's house; and the name of the virgin was Mary." (Luke 1:26, 27, NW) Truly this use of angelic messengers to connect earth and heaven constituted a marvelous means of communication.

⁷ It is also a fact that in these last days the angels are used invisibly to care for the same sacred service. "For he will give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11, AS) How beautifully this is portrayed for us in the dream given to Jacob the chosen servant of God! "And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." (Gen. 28:12, 13, AS)

7. Why can it be said that today also there is in operation such a marvelous method of communication?

And the Lord Jesus promised Nathaniel he would see a like thing. "He further said to him: 'Most truly I say to you men, You will see heaven opened up and the angels of God ascending and descending to the Son of man.'" (John 1:51, NW) Yes, Jehovah commissioned angels to attend to the King's commands in those days, and so, too, now: "But when he again brings his Firstborn into the inhabited earth, he says: 'And let all God's angels worship him.' Also with reference to the angels he says: 'And he makes his angels spirits, and his public servants a flame of fire.'" —Heb. 1:6, 7, NW.

GENTILE TIMES ENDED

⁸ The great deliverance promised for thousands of years begins when the 'times of the Gentiles' run out, which is A.D. 1914. Powerful Gentile kingdoms have ruled on earth and over God's people since 607 B.C., as was indicated to Israel's king: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:25-27, AS) This period of time stretches for 2,520 years, from 607 B.C. to A.D. 1914. Throughout those many centuries God's nation never had a king of David's line ruling on the throne, for the crown was reserved for him whose right it is, namely, God's anointed King, Christ Jesus. "Yet I have set my king upon my holy hill of Zion. I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee

8. How do we determine the time of the complete fulfillment of the vision?

the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:6-8 and Psalm 110, AS.

⁹ The coronation was not to take place at the first advent of Christ Jesus, but at the second. He was not to be King over just one small part of this earth, but King of all. He is "King of kings". "For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11, NW) "Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet." (1 Cor. 15:24, 25, NW) When the Gentile times expire then every power will be broken to pieces. (Ps. 110:5, 6) "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:9, AS) No, a literal city will not be the seat of this majestic, glorious, mighty King, but heaven itself. It is with these sacred truths that we get the setting for the proper understanding of the 12th chapter of Daniel, and see Jehovah's faithful ones in these last days earnestly inquiring of God the meaning of the present-day events and seeking for an understanding of the vision of Jehovah's promises to comfort his people.—Isa. 40:1, 2; 44:2, 8; 45:1-4, AS.

MICHAEL 'STANDS UP' AND TIME OF TROUBLE

¹⁰ Daniel 12:1 (AS) reads: "And at that

9. What Scriptural proof is there to show that the coronation of the King of kings could not take place until these "last days"?

10. How do we identify "Michael", and in what way does he "stand up"?

time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The name of this angel, "Michael," is most significant. It means "Who is as, or like, God?" Christ Jesus is "the image of God". (2 Cor. 4:4, NW) He is the "reflection of his glory and the exact representation of his very being". (Heb. 1:3, NW) "He is the image of the invisible God, . . . by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible." (Col. 1:15-17, NW) He is Jehovah's appointed Ruler, seated at his right hand. Therefore the text would read, according to the meaning of the name Michael, "Then he, who is as, or like, God, will stand up." For a long time Christ has been waiting for the time to stand up for the children of God's people. At last the day comes. "Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110:2, AS) He is the "great prince", the foremost one. At last he comes. And why does he come? The obvious answer is, to aid and to defend his people and to destroy their enemies. It is a time for judgment, and God's judge is Christ Jesus. The day for deliverance arrives when the Lord Jesus Christ stands up for the children of God's people.—Ps. 50:1-6, AS.

¹¹ Though the statement pertaining to the time of trouble is brief, we should not understand that to indicate it is a very short time. For we are bound to take into account the many other prophecies in the book of Daniel, and elsewhere, in order to grasp how much is involved. Christ Jesus

11. What is indicated in Jesus' prophecies as to the duration of the "time of trouble"?

groups many such prophecies and enlarges on them when explaining to his disciples some of the things which must come to pass in the last days. (See Matthew 24.) He shows the beginning of this time and how the troubles increase, and mentions some of the sorrows to fall on the world, during the time of trouble. The length of time is indicated by him when he said, "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34, NW) The actual meaning of these words is, beyond question, that which takes a "generation" in the ordinary sense, as at Mark 8:12 and Acts 13:36, or for those who are living at the given period. So it was on "this generation" that the accumulated judgments were to fall. (Matt. 23:36) This therefore means that from 1914 a generation shall not pass till all is fulfilled, and amidst a great time of trouble.

DELIVERANCE

¹² "And at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1, AS) This grand promise, therefore, shall be kept. Zion's spiritual children are to be called from wherever they are dispersed. "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth." (Isa. 43:5, 6, AS) "Saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break

forth into singing, O mountains: for Jehovah hath comforted his people, and will have compassion upon his afflicted. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith Jehovah, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride."—Isa. 49:9, 12, 13, 18; Ps. 87:2, 5, 6, AS.

¹³ The time has come for Zion to rise and shine, for her light has indeed come. (Isa. 60:1-3 and 52:1, 2, AS) Zion's children have been brought out from mystic Babylon. Freedom has come, and Babylon's end is here. The erstwhile conqueror now is conquered. The glory of that great city is ended, and her mighty ruler, Satan, is laid low and despised. Some who move along with the released captives become lawless, wicked and contemptible, and it is to their everlasting shame. They came out of Babylon's "dust" (Dan. 12:2), but do not live in Zion. They die. (Matt. 24:48-51) The setting free of the prisoners goes on, for just as it would take time in the days when Israel was in literal Babylon for the word to reach through the length and breadth of the land, so it is today. It is taking years to reach all the Lord's "other sheep", but they will all hear, for it is the determination of the Great King to bring them all together. It is difficult to find them, for they are so widely scattered. But, thanks to Jehovah God, they will be gathered and our work will not have been done until they are found. But, "As Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and

12. Who are "thy people", and how do other prophecies point to the fact that they "shall be delivered"?

13. How are many awakened from their dustlike condition, with what differing results, and why can we be sure God will "gather" them?

they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." (Jer. 16:15, 16, AS) This great gathering is primarily God's, given into the hands of Christ Jesus, and we, God's people on earth, are kindly permitted to share in their grand work. Never let us conclude that it is *our* work and take to ourselves the credit for bringing some to Zion, as though they were *our* sheep. No, they are not ours; they belong to God; but oh the joy of sharing in this gathering work and being used to help others know the way out of captivity and into God's organization!

"WISE SHALL SHINE"

¹⁴ "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3, AS) Jesus said, "The harvest is a consummation of a system of things, and the reapers are angels. . . . and they [the angels] will collect out from his kingdom . . . persons who are doing lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father." (Matt. 13:39-43, NW) Note how similar these words are to those of Daniel, chapter 12. Now we are in the time of gathering, the harvesting of God's royal children, before the winter storms of Armageddon's battle come on for the destruction of this system of things. For many years God has caused his angelic messengers to care for the interests of his gathered people. For their sake, and so they might be preserved, many wicked

persons have been gathered out, and such purifying work still goes on. Anyone hurting God's children or walking lawlessly will not remain in the assembly of the righteous. But those humble, faithful devoted ones who take heed to Jehovah's Word and commands are marvelously blessed. But how can they "shine as brightly as the sun in the kingdom"?

¹⁵ It is interesting to note Psalm 19:4, 5: "For the sun hath he set up a tent therein; and he is like a bridegroom coming out of his chamber, he rejoiceth as a hero to run a race." (Ro) "See, there is the sun's pavilion pitched! He glows like a bridegroom leaving his chamber, exults like a hero to run his course." (Mo) No gradual dawning and emerging over the distant horizon this, but a sudden breaking forth, unheralded, unannounced, even as the sun leaps forth in all its splendor in the Mediterranean latitudes. "So perish all thine enemies, O Yahweh, but be they who love him as the going forth of the sun in his might!"—Judg. 5:31, Ro.

¹⁶ So shall the wise saints of God be in the Kingdom service in these last days—full of vigor, vitality and energy by reason of Kingdom joy. Leaping for sheer delight they zealously run the race. Before them is their work, and it will be accomplished according to the King's schedule. No time have they to dally along the road; no holding back. Brighter shines the Kingdom light. Just as the powerful sun scatters the darkness of the night and causes it to disappear and irresistibly moves on from brightness to greater brightness, so the holy servants of Jehovah increase and expand their efforts. Were all the inhabitants of the world to object and fight against it, they could not stop or delay for one second the sun's rising and shining. So Jehovah's people shall shine in the Kingdom as

14. What Scriptural corroboration have we of the fact that we are now in the time for the "wise" to "shine"?

15, 16. How can they "shine as brightly as the sun in the kingdom"?

brightly as the sun. All the terrible forces of Satan's world cannot stop the light of truth from shining through for even one second. Let us therefore be confident in God's power, for "God is with us". Yes, let those who try to stop us perish.

¹⁷ Let us not forget that, because of storm clouds, the brilliance of the sun is not immediately seen. Temporarily the brightness of the shining may be obscured; but the sun is still there, and shortly appears in all its glory. So with the shining forth of the wise in the Kingdom. Sometimes persecution, bans and prohibitions interfere for a short time with the shining forth and the light is partially obscured. But remember, the Kingdom is here and Christ Jesus is King, and he determines that the righteous shall so shine. If you are of those faithful ones who are being circumscribed and limited in your worship of Jehovah by worldly powers, take comfort and rejoice that God's day is here and the night for Jehovah's people is over, and you will yet be brought forth from the difficulties and proscriptions you are enduring and you will yet shine forth more brilliantly. Yes, upon the horizon are the black clouds presaging a great storm; but be of good cheer, for the great day has dawned and the sun of righteousness has risen never again to set. Be wise, therefore, by obeying Jehovah's Word.

¹⁸ The shining forth causes multitudes to see the way to go, for it is a light dispelling their darkness. "The people sitting in darkness saw a great light, and as for those sitting in a region of the shadow of death light dawned upon them." (Matt. 4:14-16, NW; Isa. 9:1-4) Yes, the way out of Babylon's darkness is made clear, for the Kingdom sun shines upon it. The faithful therefore declare the Kingdom truths with

boldness, without fear of man or conditions, for they know whom they serve and why they serve, and where they are going. Shine forth then, you people of Jehovah, so that the returning multitudes will not lose their way or stumble as they eagerly make for the holy city. Those who shine forth are the wise ones, and shall be rewarded by Jehovah forevermore. Blessed privileges now and everlasting praise in the new world will be your portion.

AUTHORITY OVER THE WATERS, AND BREAKING OF POWER

¹⁹ Daniel 12:5-7 continues: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The one clothed in linen here foreshadows Jesus Christ, and this is easily understood by the aid of other scriptures. "I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude." (Dan. 10:5, 6, AS) "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of

17. What special comfort may we take from the illustration of the "sun", and so why do we do well to be "wise"?

18. Who are those that derive blessing from the shining forth of the wise? How so?

19-21. Who is represented by the "one clothed in linen" standing above the waters, and what is signified by the question asked?

man, and he came even to the ancient of days, and they brought him near before him." (Dan. 7:13, *AS*) Christ Jesus is the one appointed by Jehovah over the waters, which are peoples, nations and tongues.

²⁰ Inquiry is made, "How long shall it be to the end of these wonders?" This pictures Jehovah's people in these last days asking, "How long will these things continue?" The angel standing above the waters with hand upraised as though in an attitude of swearing to God is similar to the vision recorded at Revelation 10:5-7, which is also for these last days: "And the angel that I saw standing on the sea and on the earth raised his right hand to heaven, and by the One who lives for ever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, he swore: 'There will be no delay any longer; but in the days of the blast of the seventh angel, when he is destined to blow his trumpet, the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish.'"—*NW*.

²¹ The Lord Jesus Christ has the sovereignty over all peoples and nations from one extremity to the other; the expanse of waters is encompassed in his mighty rule. "And the seventh angel blew his trumpet. And loud voices occurred in heaven saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' . . . 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king.'" (Rev. 11:15, 17, *NW*) Before this, mystic Babylon with its god, Satan, had been ruling. (Rev. 17:15, 18; 19:6) "Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith: the world also is estab-

lished, that it cannot be moved. The floods have lifted up, O Jehovah, the floods have lifted up their voice; the floods lift up their waves." (Ps. 93:1, 3, *AS*) How very pointed and definite is the Word of God! how clearly it shows that when Jehovah rules as King all the floods (multitudes) lift up their voices!

²² Therefore it is at this time Christ Jesus answers the inquiry of his people, "How long will it be?" by saying, "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Dan. 12:7) The correct thought here is not readily grasped if one confines his reading to the *King James Version*. Other translations help: "When the dispersion of a part of the holy people is brought to an end then shall come to an end all these things." (*Ro*) The marginal footnote reads: "'When the power of the disperser of the holy people shall come to an end.' (Oxford Gesenius)" "And when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished." (*AS*) "When the power of him who shattered the sacred people should be over, then the end of all should arrive." (*Mo; AT*) From these renderings it is plainly to be understood that the "dispersing", the "scattering" of God's people is ended, that they will now be gathered together, for the power of him who scattered them is broken. Now listen to the word of Christ Jesus: "And he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:31, *NW*) For the evil power which dispersed them is broken. They will go

22. How do other translations assist in getting at the proper answer given by "the one clothed in linen"?

through much tribulation but never will they be scattered again.

²³ Satan is the scatterer of God's people. He is the roaring lion trying to devour. (1 Pet. 5:8) To bring about the shattering of his power the very heavens will be shaken; and such acts could come only from the Almighty God and his King, Christ Jesus. "And the powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven." (Matt. 24:29, 30, NW) This is one of the long-promised purposes of Jehovah. "For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, . . . and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 2:6, 22, AS) "'Yet once more I will set not only the earth but also the heaven in commotion.' Now the expression 'Yet once more' signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain." (Heb. 12:26, 27, NW) "While men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a

23. When and how is the power of the scatterer broken?

cloud with power and great glory. But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:26-28, NW) It is therefore very evident that the shaking of the powers in the heavens will not of itself bring immediate and complete deliverance. Something has been set in motion, however, and it is the Lord Jesus Christ as earth's rightful Ruler opening his campaign against the enemy.

²⁴ God's anointed King, Christ Jesus, takes over rule in heaven in 1914. The former ruler, Satan the Devil, refuses to vacate, and resists the new king, and a fight results in heaven. The 12th chapter of Revelation describes what happens. The Kingdom is born and Satan the "dragon" stands by waiting to devour and destroy it. War breaks out, Michael battles it out with the Devil and his angels, resulting in a glorious victory for Michael, while Satan and his demon host are thrown out of heaven. The Devil's seat of authority is gone, his power is broken, but to bring it about the very heavens had to be shaken. He is not at this time destroyed, but is permitted to wage war against the saints of God on earth, to try to wear them out. However, his uninterrupted world rule has ended. This all happens in the period 'time, times and half a time', according to Daniel 12:1, 7.

24. Describe the events that come to pass within the period of three and a half times.

'Time, Times and Half a Time'

ONE "time" is accepted as referring to one year. Therefore this means 'one year, two years and a half a year', totaling three and a half years. Corrobo-

1. What scriptures aid us to determine the meaning of a "time" and why could it not refer to a period of 360 years?

ration of this "time" reckoning is provided by the inspired use of the expression at Revelation 12:6, NW: "a thousand two hundred and sixty days," and according to Bible reckoning this is three and a half years. Also reference is made at Revela-

tion 11:2 to the "holy city" as being trampled underfoot for forty-two months. Bible scholars of past generations have worked out the period on a scale of a day as one year, making 1,260 years. However, there is no reasonable support for this conclusion and these wonders cannot take place until after 1914, but must happen inside the length of time of our generation. It is Scriptural and proper to understand by 'time, times and half a time' the period of 1,260 literal days, or three and a half years.

² The visible part of the organization reflects the spirit and actions of the invisible part. Jesus said: "You are from your father the Devil and you wish to do the desires of your father." (John 8:44, NW; compare James 3:17.) The demons inspire rulers to do their bidding. (Rev. 16:13, 14, NW) When war broke out in heaven in 1914 and the term of Gentile domination over God's people ran out, then the nations commenced to rage in war which affected all peoples directly and indirectly. At the conclusion of the 1,260 days the war was stopped for the specific purpose of permitting the Kingdom work to get under way.

TRIALS DURING THE 1,260 DAYS

³ Prior to 1914 the faithful servants had been proclaiming the "end of the Gentile times" in that year. Now let us see what happened during these 1,260 days. These days of Daniel are not to be confused with Revelation 12:6, 14, which reads: "And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there a thousand two hundred and sixty days. But the two wings of the great eagle were given the woman, that she might fly into the wilderness to

her place; there is where she is fed for a period and periods and a half a period of time away from the face of the serpent."

(NW) Here these verses merely serve to show that 'a time, times and half a time' equals 1,260 literal days. Whereas those days of Revelation 12:6, 14 began after Satan was cast out of heaven, the 1,260 days of Daniel 12:7 began at the end of the Gentile times, about October 1, 1914.

⁴ The facts pertaining to Jehovah's people fit so miraculously that there cannot be any doubt about the fulfillment of this prophecy. Jehovah's "holy people" were to be scattered and shattered by the enemy for three and a half "times", or 1,260 days, following which time period the enemy's power over them would end or be over. (Matt. 24:9-12, NW) Right on time prophecy was fulfilled. The 1,260 days would commence when the Gentile times ended, about October 1, 1914, and would therefore terminate about April 1, 1918, after which the enemy's power would be broken. This indicates that by then Satan the Devil had been cast down from heaven and Christ Jesus came to the temple of God for judgment work. This was not altered by the fierce persecution which broke out at that time, for early in February, 1918, many of Jehovah's people in Canada were seized and thrown into prison. That same month the enemies of the truth took away books and private papers from the head office of the Society at Brooklyn. On the 7th of May warrants were served for the arrest of officers of the Society, and on the 15th of May they appeared in court. They were indicted, convicted and sentenced to long terms of imprisonment, and on June 20, 1918, were confined to prison. At this same time many others of the Lord's anointed were arrested and imprisoned, the main office of the Society at Brooklyn was completely dismantled, all communications between the main office and the branches

2. Why should the nations rage during the 1,260-day period?

3, 4. How do the experiences of the Lord's people during and at the end of the 'time, times and half a time' fulfill the prophetic words at Daniel 12:7?

were cut off, and the ministry of preaching the gospel throughout the earth by Jehovah's people was virtually stopped.

⁵ It was a distressing and anxious time, for the work of witnessing was interfered with, not only by the active forces of evil, but also by reason of fearfulness on the part of some. Others were disappointed that 1914 had not worked out in the way they had anticipated, for they still found themselves on earth instead of in heaven. Many were selfish, thinking more of themselves than of the work of God, and some of the Lord's people were submitting to the enemy without a fight for their right to worship Jehovah God. However, the few faithful, loyal ones continued to the best of their ability to comfort and feed the sheep. There was a very careful checking to see if the chronology of the Scriptures pertaining to 1914 was correct; also that the "signs of the times" were the ones that should be looked for; and during this time very little witnessing was done, and that which was done was in a "sackcloth" condition. The witnesses were not filled with the great joy and gladness of the Kingdom rule, but "in sackcloth" they deplored their condition as they saw no certain relief in sight. Certainly during the 1,260 days they were in an uncertain, anxious condition, and then at the end of those days great hatred and persecution came upon them.

THE "TWO WITNESSES"

⁶ Now note further corroborative proof of this period of time: "I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth." (Rev. 11:3, NW) The "two witnesses" are the antitypical Elijah-John-

the-Baptist work, and their being introduced at this time is important, for it helps us to understand Daniel's prophecy. Nearly seventy years ago *The Watchtower* for November, 1883, explained to God's people that Elijah and John the Baptist foreshadowed great works to be accomplished at this end of the system of things, and which were also to be done before 1918. The brothers serving Jehovah throughout that period did so believing they were engaging in such antitypical work. This noble, splendid and faithful service was interrupted in 1918. It is strengthening to faith to remember that Elijah himself fled from before the threatening face of wicked Queen Jezebel of Israel and took refuge at Mount Horeb, and thereby suffered a temporary interruption of his work. (1 Ki. 19:1-14) After this interruption Elijah returned to work and finally concluded his service by being taken away in a fiery chariot. However, John the Baptist ended his ministry by imprisonment and beheading. (Matt. 14:1-12) So it was antitypically with the work done from 1878 to 1918. It came to an end in a time of trouble, with imprisonment and the slaying of the work. The scripture was fulfilled: "The wild beast that ascends out of the abyss will make war with them and conquer them and kill them."—Rev. 11:7, NW.

⁷ This 1,260-day period ('time, times and half a time') was fulfilled from October, 1914, to April, 1918, during which time the mighty Prince Michael (the Lord Jesus) became King, enthroned in heaven, and set about Kingdom work and the deliverance of his faithful servants from Babylonish bondage. He took decisive action against the prince of the power of darkness and of this evil world and forcibly removed this wicked one from his exalted position, not merely unseating him but

5. What was the condition of the faithful during the 1,260 days? What other attitudes became manifest among those associating with them?

6. How does Revelation 11:3 corroborate the 1,260-day time period, and what is the fulfillment of the witnessing in sackcloth performed by the two witnesses?

7. What then must we conclude as to the opening and closing of this period of three and a half times, and what is the outstanding feature of its end?

throwing him out of heaven, with all his evil angels. He broke his power, so he no longer can scatter God's children. The time has truly come for these things to happen. "There will be no delay any longer; . . . the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish." (Rev. 10:6, 7, NW) "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, NW.

1,290 DAYS

⁸ Next, Daniel 12:11 (AS) says: "And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Two great wonders come to pass within this period: (1) "The continual burnt-offering shall be taken away" and (2) "the abomination that maketh desolate [shall be] set up". We have seen that at the end of the 1,260-day period the antitypical witnesses, Elijah and John the Baptist, were slain, thus taking away the "continual burnt-offering" of public praise to God, but that did not mean the end of the individuals' later performing such service. Satan and his agents no doubt thought it would end all the witnessing activities and declarations against his wicked organization and exposing the hypocrisy of his false religionists. But he did not count on God's power. In fact, he never does. Satan is selfish to the extreme, and is full of egotism, hence becomes blinded to the obvious, having in view only his devilish schemes. His position now was that of being confined to the region of earth and he was without further access

to heaven. Yes, he had had a place up there, but now it was no more. Hence he determined to try to establish his bullying, rebellious dictatorship on earth among the nations. For this reason the warning is sounded: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12, NW) So his first move is to unite all the nations in one design, in order that he may bully them into submission to his wicked conspiracy. The time is short for him to prepare for the next offensive by earth's new King. But mark this, that all his evil designs are in complete defiance to God's kingdom, for he will not acknowledge it and would, if possible, destroy it. How did he go about it? First he played havoc with God's people, and then when he finally got the leading visible servants of God's people into prison he produced the League of Nations. This confederacy was first brought about in the latter part of January, 1919; and there seemed to be a clear field for his satanic operations.

⁹ It was not as if many did not know that the time for Christ's kingdom had come, because they did. Remember, the witnesses had been preaching for forty years before the end of the Gentile times in 1914. Here is one published statement of religious clergymen when World War I was reaching its climax:

"The following manifesto was recently issued by a number of England's most noted ministers:

" 'First—That the present crisis points toward the close of the times of the Gentiles.

" 'Second—That the revelation of the Lord may be expected at any moment, when he will be manifested as evidently as

8. How and when was the continual burnt-offering taken away and the abomination of desolation set up?

9. Could those of professing "Christendom" at that time plead ignorance of the presence of the King?

to his disciples on the evening of his resurrection.

"Third—That the completed church will be translated, to be 'forever with the Lord.'"

"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.

"Sixth—That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

"Seventh—That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

"This remarkable statement was signed by A. C. Dixon and F. B. Meyer, Baptists; George Campbell Morgan and Alfred Byrd, Congregationalists; William Fuller Gouch, Presbyterian; H. Webb Peplow, J. Stuart Holden, Episcopalians; Dinsdale T. Young, Methodist.

"These are well-known names, and are among the world's greatest preachers. That these eminent men, of different denominations, should feel called upon to issue such a statement is of itself exceedingly significant."

¹⁰ However, the great enslaver, Satan the Devil, dominated worldly religionists and caused them to give their approval and blessing to his scheme. Even though they knew something of the truth and the fact of God's kingdom, note the following blasphemous utterance:

"The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the

establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the *political* expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'Peace on earth, good will toward men'. Like the gospel, its appeal is universal.

"The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.

"The [nominal] church can give a spirit of good will, without which no League of Nations can endure."—Federal Council of Churches of Christ in America, January, 1919.

¹¹ This League of Nations was standing before the peoples in a false position. It was a counterfeit, an offensive organization, and hence an abomination in God's sight. Satan demanded recognition of this scheme and purposed forcing obedience to his plea for world organization and worship of it by all peoples. "And the ten horns that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. These have one purpose, and so they give their power and authority to the wild beast. These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also those called and chosen and faithful with him will do so." (Rev. 17:12-14, NW) "And it puts under compulsion all persons, the small and the great, and the rich and the poor, and the free and the slaves, that they should give these a mark in their right hand or upon their forehead, and that nobody might be able to buy or sell except a person having the mark."—Rev. 13:16, 17, NW.

10. How did certain prominent clergymen blasphemously express themselves in 1919?

11. Explain why the League of Nations is appropriately described as "the abomination of desolation".

¹² Those who worship the abomination will be clearly and, no doubt, publicly identified, so it will make very obvious those who do not worship this political league which is an image of the beast and not of God's kingdom by Christ. God condemns its worship. "If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand, he will also drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath, and he shall be tormented with fire and sulphur in the sight of the holy angels and in the sight of the Lamb." (Rev. 14:9, 10, NW) Satan's purpose since 1919 has been and is to get the nations together in one selfish common bond, and they will be so bound as the distresses, hatreds and terrors increase; moreover, he will get desperate as the time nears for the decisive battle. In arrogance, in fearfulness, the nations will close their ranks, envying and hating each other, and yet in desperation clinging to what little they have. The rulers of the Gentile nations

12. What is the satanic purpose back of the "abomination", and to what is it now leading all nations?

should learn the truth and be wise, for they would then know they are being gathered together, not for peace, but for the Devil's purpose. "They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty." (Rev. 16:14, NW) Satan and his demons are not working for the good of humanity, but to maintain their domination over the people, and they would rather involve all nations in dreadful bloodshed than give up. The greatest war of all ages is near and will see all nations of earth under the dictatorship of the invisible Devil fighting against God's anointed people and against the King, Christ Jesus, and the holy angels of God. The warning goes out to the nations so that they may know the truth, but the warners are despised, ridiculed, jailed, put inside concentration camps, and some of them killed.

(This series of articles will be continued in our next issue.)

"Continue in the Things You Learned"

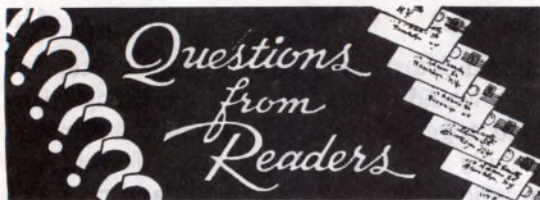
THE great Master Worker of all is Jehovah God, and all his works are perfect. Christ Jesus is also a worker extraordinary, for no other man ever performed works as great as he. "My Father has kept working until now, and I keep working." "We must work the works of him that sent me," Jesus said. (John 5:17; 9:4, NW) From village to village he hastened, preaching and teaching in the synagogues and in the homes of the people. On the mountain sides, at the seashores, by the roadsides, and in the market places, Jesus taught the people out of the divine Text-book of wisdom, God's Word the Bible.

What a wonderful example Jesus gave

in the pure worship! Recommending that others follow him, Jesus trained and instructed his disciples and sent them out to do the same worth-while work. And this is what Paul meant when he urged Timothy, "Continue in the things you learned." —2 Tim. 3:14, NW.*

Remember Lot's wife! Do not be a quitter and turn back to the filth of modern Sodom. (Luke 17:32) Look ahead to the sublime Kingdom and its divine blessings! Do not let worldly attractions or desires turn you aside. Your time and energy are limited. Expend them in God's service.

* A full discussion of this subject appears in *The Watchtower* February 15, 1950.



A recent court case in Chicago involving Jehovah's witnesses and their stand concerning blood transfusions caused widespread comment in the public press and among the people generally. Many questions were raised. The following were most frequent, and came from various localities.

- What are the Scriptural grounds for objecting to blood transfusions?

Jehovah made a covenant with Noah following the Flood, and included therein was this command: "Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4) The Law given through Moses contained these restrictions: "Eat neither fat nor blood." "Eat no manner of blood." "Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh." (Lev. 3:17; 7:26; 17:10, 11, 14; 19: 26) And in the Greek Scriptures the instruction to Christians is: "The holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication."—Acts 15:19, 20, 28, 29; 21:25, NW.

- Do not these prohibitions about blood apply only to animal blood, and not to human blood?

Certainly Jehovah did not tell his people to drain human bodies of blood before eating them, since he was not authorizing cannibalism. Hence while animal blood was the primary consideration in the foregoing scriptures, do not overlook that the recorded prohibitions were against "any manner of blood", that they were to eat "no manner of blood", the "blood of no manner of flesh". That embraces human flesh. The ani-

mal blood was for "an atonement for your souls". Yet Paul showed that this blood of sacrificial animals made no real atonement, but only typified Jesus' blood. If the typical animal blood was sacred, how much more so the anti-typical human blood! To prove the prohibition included human blood, note what occurred when three men risked their lives to get water for the thirsty David: "But David would not drink of it, but poured it out to the LORD, and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it." (1 Chron. 11:17-19) Because obtained at the risk of human life, David counted the water as human blood, and he applied to it the divine law regarding all blood, namely, pouring it out upon the ground. "Ye shall not eat the blood; ye shall pour it upon the earth as water."—Deut. 12:16, 23, 24.

- Since the blood donor does not die and no life is lost, why do the Scriptural prohibitions apply to transfusions?

We refer you back to the answer to the preceding question, and ask you, Did the three men who got the water for David die? No. Then did David consider this an extenuating circumstance that allowed him to drink the water he viewed as human blood? No. The death of the creature supplying the blood is immaterial. The prohibition was about taking blood into the system, and this simple fact cannot be altered by ingenious reasonings and subtle worldly wisdom.

- Since Christians are not under the Law of Moses that emphasizes these restrictions on blood, why be bound by such ordinances?

The restrictions on blood existed before the Mosaic Law, being given centuries earlier, as recorded at Genesis 9:4. They were carried over for Christian observance, even after the Mosaic Law was ended by being nailed to Christ's torture stake. The first answer in this group of questions and answers showed that this restriction on blood is basic for Christians, for when instructions on the bare minimum requirements were sent out this position on blood was included as one of "these necessary things". So this principle regarding blood existed before and after the Mosaic Law, yet was so vital that it was also therein incorporated and emphasized.

● Leviticus 3:17 states: "Eat neither fat nor blood." So why shun blood while eating fat?

The Mosaic Law required that the fat of sacrificial animals be burned on the altar, as shown by the verses that precede the one quoted in the question. The fat was specially suitable for this, since it would burn readily. However, the point to be made here in answer to the question is that the prohibition regarding the fat is a feature of the Mosaic Law. Whereas blood is forbidden in places other than the Law covenant, fat is not; hence when the Law was abolished by its fulfillment the prohibition on fat ended, just as on eating pigs, rabbits, eels, etc.

● Why do not Jehovah's witnesses refuse to eat meat, inasmuch as some blood remains therein even though the animal has been properly bled?

Some say that it is the interstitial fluids and not blood that runs out of meat. Any blood remaining in the body would congeal after a time and after exposure to air, and so would not be fluid after purchase from a butcher shop. However, a reputable book on physiology presents reasonable argument to the effect that some congealed blood is left behind even in well-drained carcasses. In an endeavor to remove all blood strict Jews go to great extremes. *Code of Jewish Law*, a compilation of Jewish laws and customs by a rabbi and published by a Hebrew publishing company in New York city, details the great pains to be taken with meat. The meat is submerged in water for half an hour, is then salted and put in position for draining for an hour as the salt draws out the blood, and is thereafter thoroughly washed three times. However, Jehovah's witnesses do not pursue such extremes, which seem typical of the Pharisaical zeal that fussed over trivialities and "disregarded the weightier matters of the Law". As Jesus said to them, "Blind guides, who strain out the gnat but gulp down the camel!" (Matt. 23: 23, 24, NW) The point is this: Jehovah God gave the ordinance not to eat blood, when he said man could eat animal flesh. At that time he instructed that his requirement would be met by allowing the slaughtered animal's carcass to bleed, to drain. It is his law we are seeking to comply with in this matter of blood, and after we have followed his requirement to bleed the animal, and thus met his demands, is that not sufficient? We need not become absurd and quibble like a Pharisee, piling on burdens beyond the requirements of divine law.—Matt. 23:4.

● Many say receiving a transfusion is not like eating blood. Is this view sound?

A patient in the hospital may be fed through the mouth, through the nose, or through the veins. When sugar solutions are given intravenously, it is called intravenous feeding. So the hospital's own terminology recognizes as feeding the process of putting nutrition into one's system via the veins. Hence the attendant administering the transfusion is feeding the patient blood through the veins, and the patient receiving it is eating it through his veins. After all the artful contrivings and reasonings and quibblings are over, the bald fact remains that a goodly quantity of one creature's blood has been deliberately taken into the system of another. That is what is forbidden by God, regardless of method.

● If the transfusion does good, perhaps even saves a life, is it not a Christlike service rendered? Did not Jesus say, "Greater love hath no man than this, that a man lay down his life for his friends"?

Jesus said that, as recorded at John 15:13. He also added: "You are my friends if you do what I am commanding you." (John 15:14, NW) He shed his blood for those who obey him, not shedding it transfusion-style, but on the torture stake in sacrificial death, thereby presenting its life value on Jehovah's antitypical altar for the redemption of obedient mankind, as typified by the animal sacrifices under the Mosaic Law. Blood transfusion is not Christlike. His blood was of a certain type, and for transfusion purposes would benefit only certain individuals with compatible blood, and would be death-dealing for many others. Did not Christ die for all kinds of men, for any who proved their friendship for him by obeying his commands? Also, only Christ Jesus' blood has ransoming and sin-atoning merit, so imperfect humans need not try to put themselves into his exclusive place by arguing that they lay down their life for their friends, as Christ did for his. Moreover, the life opportunities opened by his shed blood are for eternal life in a new world, not for a short extension of the present temporary existence. Any saving of life accomplished by transfusions is short-lived.

And doing it in disobedience of God's commands could cost one eternal life. No temporary good done could justify this permanent great loss. The water brought to David when he was

suffering physically from thirst would have done good to his body and would have brought welcome relief; but such good he considered no justification for violating the principle of Jehovah's law regarding blood. (1 Chron. 11:17-19) Similarly, on one occasion the Israelites were at the point of physical exhaustion and were famished, in sore need of food. They slaughtered animals and in their haste to meet their dire physical needs ate the flesh without taking time to let the blood drain out. The physical good this wrought for their systems did not justify their violation of God's law on blood, nor prevent their being rebuked as transgressors. —1 Sam. 14:31-34.

And let the transfusion enthusiasts with a savior-complex ponder the fact that on many occasions transfusions do harm, spread disease, and frequently cause deaths, which, of course, are not publicized. Now, are you as willing to take responsibility for bad results as you are to take credit for supposed good results? There is a possibility that your blood may cause a man to die. Remember, God's law permitted even the accidental slayer of a man to be executed by the victim's avenger, unless the slayer fled to and remained in specially provided cities of refuge. (Num. 35:9-34) Christians are taught to be even more careful of human life than the nat-

ural Jews were. Again we say, no good comes of violating God's law, regardless of the array of worldly wisdom brought forward to justify it before men.—Luke 16:15; 1 Cor. 3:19.

● Then are we to conclude that Jehovah's witnesses oppose the people's use of transfusions?

That would be a wrong conclusion. Jehovah's witnesses do not oppose the people's use of transfusions, but allow each one the right to decide for himself what he can conscientiously do. The Israelites felt bound to abide by God's law forbidding the eating of meat with the blood congealed in it, but still they had no objection whatever to those outside God's organization doing it, and even supplied unbled carcasses to outsiders who regularly ate such things anyway. (Deut. 14:21) Each one decides for himself, and bears the responsibility for his course. Jehovah's witnesses consecrate their lives to God and feel bound by his Word, and with these things in view they individually decide their personal course and bear their personal responsibility therefor before God. So, as Joshua once said to the Israelites, "If it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; . . . as for me and my house, we will serve Jehovah."—Josh. 24:15, AS.

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Week of August 5: Vision of the "Time of the End", ¶ 1-17.
Week of August 12: Vision of the "Time of the End", ¶ 18-24; also 'Time, Times and Half a Time'.