



The WATCHTOWER

Announcing
Jehovah's Kingdom



They shall know that I am Jehovah.

-Exodus 35:15.

VOL. LXX

SEMIMONTHLY

No. 14

JULY 15, 1949

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

"PATIENCE MEANT FOR SALVATION" TESTIMONY PERIOD

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

"WATCHTOWER" STUDIES

Week of August 28: "The Sign that Messiah Is Present,"
¶ 1-19 inclusive, *The Watchtower* July 15, 1949.

Week of September 4: "The Sign that Messiah Is Present,"
¶ 20-32 inclusive, also "Like Lightning and Noah's Days,"
¶ 1-11 inclusive, *The Watchtower* July 15, 1949.

ITS MISSION

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

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

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

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"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is \$1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE SIGN THAT MESSIAH IS PRESENT

"For just as the days of Noah, so will be the presence of the Son of Man."

—Matt. 24: 37, Rotherham; Young.

JEHOVAH'S time has come for the creation of a new and righteous world. With this end in view he has taken his power to reign over the earth and has set up his Theocratic Government with his promised Messiah as King. For thousands of years the earth has been ruled by a succession of devilish, beastly political governments, Jehovah's name has been blasphemed, his supremacy challenged and denied, and mankind greatly oppressed and debased. Now His own appointed time has come to make a change for the sake of his own glory and the blessing of all men of good-will. After millenniums of misrule the crisis that was certain to come has come. This crisis exposes the weaknesses, imperfections and corruption of the world-organization and puts it on judgment before all creation. The almighty God of righteousness has already doomed it to destruction. Shortly he will destroy it. His power to do so is not limited, and the global flood that he brought in Noah's day to wipe out the then "world of the ungodly" is a historical illustration of what he will do to the present ungodly world. *It* can not escape its foretold destruction, but the situation is not entirely hopeless for the people. A new world of righteousness stands at the door for all people of good-will. The establishment of God's kingdom of absolute power guarantees the early entry of that glorious new world. Since these things are so and can be proved, it denotes that the second presence of the Messiah is here!

* The Messiah is the Chief Son of God, but he is also called "the Son of man". In ancient prophecy he was called such, and this pointed forward to the time this heavenly Son of God would become a man. No, he would not just appear to be a man by incarnating his spiritual body, by materializing a human body and making himself visible to men for a while as holy angels had done prior to then. But he would really become a man, yes, a Son of man, by being born to a woman as a member of the human race, thus becoming a son of mankind. But though born of a virgin woman, he would derive his life from Jehovah God and would be a Son of God, the same Son of God that

he had been in heaven but with a different body and form for the time being. This required first his laying aside his spiritual body and all the heavenly glory and power connected with it, that he might be truly a perfect man, the equal of Adam who in his Edenic perfection was called "Adam, the son of God". —Luke 1: 35; 3: 38, *Rev. Stan. Ver.*

* If we compare the heavenly and the earthly, this was a great humiliation for him, for even perfect man is made a "little lower than the angels". Just the same, in order to serve God's righteous purposes, this Chief Son of His was willing to humble himself to this extent, even though he well knew in advance that it meant his going down into a seemingly disgraceful death as a man. "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross." —Phil. 2: 6-8, *Rev. Stan. Ver.*

* In the leading articles of the last preceding issue of *The Watchtower* we learned that the purpose of this humiliation even to a terrible death as a man was twofold. First of all, it was to vindicate the supremacy of Jehovah God who sent him to earth, because this Son of man would exalt Jehovah and would keep faithful to His universal sovereignty in the face of death and would thus prove his right to the kingship in the coming kingdom of God. This kingdom for the vindication of Jehovah God was the thing of greatest importance. Secondly, the coming of the Son of God and his dying was that he might furnish a ransom sacrifice for mankind, to relieve them of the condemnation of sin and to open up to them the opportunity for eternal life in the righteous new world.

* By thus dying sacrificially he ceased forever to live as a man, for he never took back the humanity he had sacrificed as a ransom. But God did not leave his most faithful Son forever in the embrace of death.

1 Why is not the situation entirely hopeless for people today?
2, 3. What did being called "the Son of man" mean for Messiah?

4. What was the twofold purpose of Messiah's first coming?
5, 6. (a) In resurrection was he restored to manhood or spirithood, and how was he rewarded? (b) Why is he entitled "the Son of man"?

No, only for three days. He was too precious to lose to God's universe. Also, why should he prove his right to the heavenly kingdom and then never have life to enjoy the Kingdom power? Such a faithful course as his properly called for the grandest reward that Almighty God could give him and that God had promised him. He had emptied himself of all things heavenly so as to come down and be born a perfect man. The reward called for, no, not just the heavenly life rights and position he had had before humbling himself to be made flesh and blood. A reinstatement in what he had before would not be a reward, but would be simple justice. A reward would be to exalt him higher than he ever was before and to enlarge his life-rights by conferring a deathless nature, immortality, incorruptibility. So the Most High God exalted the faithful Son by raising him from death a glorious spirit creature, with the power of an endless life in heaven, and to a loftier heavenly station, next to that of the Supreme God himself.

* Before then mankind had not prayed to God in the name of his Son Jesus Christ or bowed their knees in prayer to Him in His Son's name or confessed this Son as their Lord or Master. But now, due to the Son's exaltation above his previous heavenly position, all of humankind that want eternal life must do so. Testifying to such an exaltation as his reward, the Scripture goes on to say: "That is why God has so greatly exalted him, and given him the name above all others, so that in the name of Jesus everyone should kneel, in heaven and on earth and in the underworld, and everyone should acknowledge Jesus Christ as Lord, and thus glorify God the Father." (Phil. 2: 9-11, *An Amer. Trans.*) Despite this exaltation he still bears the title "the Son of man". Not that he still has his humanity in heaven (an impossibility!), but that he earned this title by his faithful, loving course. It serves to identify him as the One and only One that took such a course. Divine prophecy gave him such a title long before his human birth, and in the fulfilling of all such prophecy the title applies to him. Rather than a humiliation, the title calls to mind how he won his exaltation.

DEMANDED

' Before ascending to heaven to enter in upon his exalted state the Son of man comforted his loyal disciples with the assurance that he would come again. The foregoing paragraphs, and all the argument in the preceding articles of this series, make it plain that, when he comes again, he does so in the spirit and hence his second presence must be unseen to men. This time he comes in glory, and not to humiliate himself again in human form. Human eyes could not therefore expect to see directly what Daniel's

prophecy foretold concerning his coming. No more than our eyes could expect to see Jehovah God himself on his heavenly throne. The prophetic dream that Daniel had showed first the times of Gentile rule of the earth by beastly political governments, particularly domineering world powers or empires. When the time of permission for them to govern the earth without divine interruption runs out, the hour arrives for the Eternal God to judge them as to how they have ruled mankind and to execute the judgment he hands down. Opening up the eyes of our understanding to see things we could never behold with the naked human eye, Daniel's prophecy describes this critical moment in the history of these beastly world powers, saying:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn [of the fourth beast] spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 9-14.

* Mark that coming of the Son of man into his kingdom. That denotes the time of his second coming and therefore the beginning of his second presence or *parousia*. About seventy years before Daniel had this dream in Babylon the city of Jerusalem had been destroyed by the Babylonian emperor Nebuchadnezzar. Jerusalem had been the location of Jehovah's typical temple and where the kings of David's line had sat "on the throne of Jehovah" as His representatives. But before the destruction of Jerusalem and the overthrow of the active powers of the king of David's line, Jehovah God inspired his prophet Ezekiel to say to the doomed king: "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

7. 8. How did Daniel see him coming, and how do we see it now?

9. What does that coming of the Son of man mark in our time?

more, until he come whose right it is; and I will give it him."—Ezek. 21: 26, 27, *Am. Stan. Ver.*

¹⁰ At the first coming of Christ Jesus, the Son of David, he came to prove his right to the kingdom that had been overturned back there at Jerusalem's first destruction. So when God bestows upon him the Kingdom power to which he has a right and he thus enters upon the Kingdom, this means his second coming and the start of his second presence. The conferment of the Kingdom upon him must be when the "seven times" of uninterrupted Gentile domination of the earth expire, such symbolical "seven times" beginning with the overturning of the active kingdom power in 607 B.C. at Jerusalem's destruction. Elsewhere we have abundantly proved that those Gentile times ended A.D. 1914.* That date therefore marks the time of his second coming and the beginning of his second *parousia* or presence. If so, then, you will say, there ought to be a sign. There is, and divine prophecy described it for us long in advance.

¹¹ Jesus foretold a second destruction of Jerusalem, this time by Rome's armies in the year 70. After foretelling it, this took place: "And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, 'Tell us, When shall these be? and what is the sign of thy presence, and of the full end of the age?'" (Matt. 24: 3, *Young*) That question was raised respecting his second presence. Please, note that the disciples linked it with the end of this world. Their asking a sign of him was because they accepted him as Messiah the King. Hence it was not for the same reason that the Jewish religionists who did not accept him as such asked for a sign. Repeatedly in public, in their hearing, Jesus had referred to himself as "the Son of man". To the Jewish religious leaders this was the same as saying he was the Messiah, because this title stirred up in their minds Daniel's prophecy about the delivery of the Kingdom to the Son of man. With this in mind they asked a certain sign, as we read at Matthew 16:1-4: "Now the Pharisees and Sadducees came up and, in order to tempt him, asked him to show them a Sign from heaven. He replied, 'It is an evil and disloyal generation that craves a Sign, and no Sign shall be given to it except the Sign of Jonah.' Then he left them and went away."—*Moffatt*; Mark 8: 11-13.

¹² What was this "sign from heaven" that they asked of him? It was not the marvelous miracles he had been performing among them. It was the appearing of the Son of man coming "with the clouds of heaven", as described by Daniel. According to the Jewish Talmud, the tradition of the religious elders

had declared such an appearance to be the only certain sign of the coming of the promised Heir to King David's throne and the Deliverer of the Jewish nation. The selfishness of those religious leaders blinded them from seeing a first coming and presence of the Messiah and the necessary purpose of it. They confused the sign of his second coming with that of his first. So, because they did not then observe him coming with the clouds of heaven, they overlooked all the miracles he did and they rejected him as the Son of man, the Messiah. Jesus was anointed with God's spirit and was the lone Representative among them of God's kingdom, and so he said to them: "The kingdom of God is not coming in a way to attract attention, nor will they say, 'Look, it is here!' or, 'there!' for behold, the Kingdom of God is in the midst of you." (Luke 17: 20, 21, *Spencer*, Catholic) The One anointed to the Kingdom had already come, he was present, his first *parousia* was already in progress. But the blinded religionists did not discern or recognize the *parousia* or presence of the Kingdom Representative. In willful ignorance they asked for a sign from heaven, a sign which was not then due.

¹³ But did not Jesus give them an outstanding sign predicted in prophecy which should have been sufficient proof that the Son of man had come and had been present among them? Yes, he did. What the convincing sign was we read about in this account: "And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Luke 11: 29, 30, 32, *Am. Stan. Ver.*) What was that sign of Jonah to be given in the case of Jesus as the Son of man? It was his death as a man and his resurrection to life as a divine spirit. "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12: 40, *Am. Stan. Ver.*)* After that the resurrection of Jesus, the antitypical Jonah, must be preached by his disciples, and his resurrection on the third day from the heart of the earth must be accepted as proof of his being the Son of man, the Messiah or Christ.

¹⁴ The loyal apostles of Jesus recognized the first *parousia* or presence of the Son of man, the Messiah or Anointed One. It began with his being anointed

* See "The Truth Shall Make You Free", chapter 18. Also "The Kingdom Is at Hand," chapters 12 and 19.

10. What date marks the time of that coming, and why?
11, 12. (a) What sign did his disciples ask of him, and why? (b) What sign did religionists ask of him, and why improperly so?

* See the article "The Firstfruits of Resurrection", in *The Watchtower* of March 15, 1944.

13. What sign was given to that generation, and how?
14, 15. When did Messiah's first presence begin, and get recognized?

with God's spirit right after his baptism in Jordan river A.D. 29. Daniel, who was used to foretell his coming with clouds and entering upon his active Kingdom power, was also used to foretell, yes, date, his first coming. Daniel 9:24-26 tells us: "Seventy weeks [of years] are determined upon thy people and upon thy holy city, . . . to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: . . . And after threescore and two weeks shall Messiah be cut off, but not for himself."*

¹⁵ John the Baptist witnessed the anointing of Jesus that made him "Messiah the Prince". So he knew that the presence of the Christ had begun now. He knew it at least forty days ahead of other Jews, for first after Jesus returned from his temptation in the wilderness did John call the attention of his disciples to the Messiah with the words: "Behold the Lamb of God, which taketh away the sin of the world." The following day Andrew heard John call Jesus the Lamb of God and followed him and had a talk with him. Convinced of his discovery, "he first found his brother Simon, and said to him, 'We have found the Messiah' (which means Christ)." Simon Peter became Jesus' disciple and about three years later we hear his famous confession to Jesus: "Thou art the Christ, the Son of the living God." (John 1:26-42, *Rev. Stan. Ver.*; Matt. 16:16) Later, because Jesus told them that this first *parousia* of his would soon end by his going away to heaven to receive a kingdom for himself and then return, these apostles asked him in advance for the sign of his second presence.

THE KINGDOM

¹⁶ It is evident that his second coming coincides with his receiving the Kingdom and entering into its powers and duties. It is then that his second *parousia* starts. The apostle Peter links his second presence with his Kingdom power. In a second letter to Christians Peter refers to Jesus' transfiguration upon a lofty mountain and says: "For not as having followed cleverly devised stories made we known unto you the power and presence† of our Lord Jesus

* See the articles "Seventy Weeks" and "The Seventieth Week" in *The Watchtower* of December 1, 1946.

† Telling why he here translated the Greek word *parousia* this way, Rotherham says in the Appendix of his translation, under the heading "Presence": "In this edition the word *parousia* is uniformly rendered 'presence' ('coming,' as a representative of this word, being set aside). The original term occurs twenty-four times in the New Testament, . . . there is in 2 Peter 1:16 also a peculiar fitness in our English word 'presence.' This passage, it will be remembered, relates to our Lord's transformation upon the Mount. The wonderful manifestation there made was a display and sample of 'presence' rather than of 'coming.' The Lord was

Christ, but as having been made spectators of his majesty. For when he received from God the Father honour and glory, a voice being borne to him such as this by the magnificent glory—My Son the beloved is this, in whom I delight, even this voice we heard when out of heaven it was borne, we being with him in the holy mount. And we have more firm the prophetic word."—2 Pet. 1:16-19, *Rotherham; Young*.

¹⁷ That such transfiguration scene represented his presence in Kingdom power is evidenced by Jesus' own reference to it. After Peter's confession of him as the Messiah the Son of God, Jesus said to his disciples: "Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom." How do facts show this took place? The account goes on to say: "And after six days Jesus taketh with him [some of them; whom?] Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only." Jesus then told them it was a vision, saying: "Tell the vision to no man, until the Son of man be risen from the dead." (Matt. 16:28 to 17:9, *Am. Stan. Ver.*) It was a prophetic vision, and Peter himself explains it was a foreview of the Kingdom "power and presence" of the Lord Jesus. This showed not only that he would then be glorious but that he would carry on works like those of Moses and Elijah.

¹⁸ When before the Jewish Supreme Court on trial for his human life Jesus referred to his second com-

already there; and, being there, he was transformed (compare Matthew 17:2, n.) and the 'majesty' of his glorified person was then disclosed. His bodily 'presence' was one which implied and exerted 'power'; so that 'power and presence' go excellently well together—the 'power' befitting such a 'presence'; and the three favoured disciples were at one and the same moment witnesses of both. . . . The *parousia*, in any case, is still in the future, and may therefore be enshrouded in a measure of obscurity which only fulfilment can clear away; it may, in fine, be both a *period*,—more or less extended, during which certain things shall happen,—and an *event*, coming on and passing away as one of a series of divine interpositions."—*The Emphasised Bible*, published in 1897, by Joseph B. Rotherham.

17. How did some apostles see Messiah come in his kingdom?

18. How did he tell the Jewish court his coming would take place?

16. How does Peter link Messiah's Kingdom power and *parousia*?

ing as the Messiah, the Son of man. He said it would take place as described by Daniel (7:13, 14). This shows that his second coming finds its fulfillment in his coming into the Kingdom power. We read: "And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26: 63, 64; Luke 22: 66-70) Jesus' application of Daniel's prophecy to himself was the same as saying he was the Messiah, the Son of man that should in due time receive the universal kingdom from Jehovah God and come with its power. The malefactor that died on a tree alongside of Jesus may have had Daniel's prophecy in mind when he said to Jesus: "Lord, remember me when thou comest into thy kingdom."—Luke 23: 42.

¹⁹ The generation of Jesus' earthly days did not thus see him arriving in Kingdom power. But that generation was a prophetic illustration. It has its modern counterpart in our generation from A.D. 1914 forward. This generation is the one that sees the Son of man coming with the clouds of heaven as foretold by Daniel, because in 1914, the year marking the end of the Gentile times, Jehovah God gave the Kingdom to him whose right it is.

THE NEW WORLD NEAR

²⁰ The setting up of God's kingdom in the hands of his Messiah imports that a new world is at hand. The establishment of a new universal government, God's kingdom by Christ Jesus, is the prime requirement for the bringing in of a new world. That is why at the time it is established the cry rings out: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." That is why, when the apostles asked Jesus for the sign of his coming and of the end of this world, they were really asking for the evidence of the establishment of the Kingdom as having taken place in the heavens.

²¹ By all the pious utterances of the Vatican and the other religious organizations of Christendom people are deceived into thinking that at the time God's kingdom by Christ takes power the nations, especially the nations of Christendom, would rejoice and thank God and at once yield over their earthly sovereignty to his Christ. But the hypocrisy of the religious systems of Christendom and of the so-called "Christian nations" is shown in that just the opposite takes place. Jesus forewarned that it would be so. In the Revelation, or Apocalypse, he said that those who really worshiped Jehovah God and looked for his

Government would say: "We give thanks to thee, Lord God almighty, who art and who wast, that thou hast taken thy great power and begun to reign." But as for the nations of earth at this assuming of divine power Jesus the Revelator went on to say: "The nations raged, but thy wrath came, and the time for the dead to be judged, for rewarding thy servants, the prophets and saints, and those who fear thy name, both small and great, and for destroying the destroyers of the earth."—Rev. 11: 15-18, *Rev. Stan. Ver.*

²² The very fact that this rage of the nations breaks loose at the setting up of divine government for the earth constitutes part of the sign asked for. It occurred right at the end of the Gentile domination of all the earth, uninterrupted for the preceding 2,520 years. This fact shows that such rage is evidence that the end of the world has come and the presence of the Son of man in Kingdom power has begun. Who were the nations that broke into a rage over world domination at the end of those Gentile times A.D. 1914? First of all, the nations of Christendom; and most of them joined in before World War I ended. All the religious systems lined up with their sides and prayed blessings upon their respective nations, the actions of the Vatican being so notoriously in favor of Germany and Austria that by the treaty of London of 1915 between Italy, Russia, France and Britain the pope was barred from any part in the peace negotiations. That this outburst of the nations at the predicted time was the opening part of the sign, Jesus plainly declared. After casually passing over the wars and rumors of wars prior to the world's end and his presence in Kingdom power, he then said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." (Matt. 24: 7, 8) This war was stirred up, not by God, but by Satan the Devil as an act of opposition to the Kingdom's establishment. The fulfillment of this prophecy exactly on time is proof that Messiah, the Son of man, came into Kingdom power A.D. 1914 and that this constitutes his second coming and the beginning of his second *parousia* or presence.

"THE SIGN OF THE SON OF MAN IN HEAVEN"

²³ Then the features of the "sign" began to increase. In this prophecy on the world's end and his own presence Jesus shows the sign means his receiving his rightful Kingdom power, by quoting Daniel's prophecy. He does so in these words: "And then shall appear the sign [of whom?] of the Son of man [where?] in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man

19. How was the generation of Jesus' earthly days prophetic?
20. What does the Kingdom's establishment mean as to the world?
21. How does Christendom act at its establishment, as foretold?

22. What does this rage of the nations right on time prove?
23. With whose prophecy did Jesus link the sign of him in heaven?

coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24: 30, 31) What is that sign of the Son of man that appears in heaven?

²⁴ We do not resort to guessing here, but turn to the explanatory Scriptures. That sign is the birth of the Kingdom in the heavens, when Jehovah God brought forth the Son of man from his Theocratic organization (his "woman") and enthroned him as the rightful King to rule for Jehovah God his Father. The birth of the Kingdom took place A.D. 1914, followed by the rage of the nations. Yet it was not until 1925, or about eleven years after the beginning of sorrows had started and the days of tribulation had begun upon Satan's world-organization, that God revealed this sign to his faithful people, his witnesses on earth. He did so by making clear to their eyes of understanding the fulfillment of Revelation, chapter twelve, which speaks of the sign in heaven.*

²⁵ The description reads: "And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. . . . the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And there was war in heaven."

²⁶ That meant that God's kingdom by the Son of man had been born and that the end of Satan the Dragon's world was not far off. No question about it, for the result of that war in heaven was that Satan and all his demon organization were forced out of heaven and down to the earth. At this the announcement pealed forth in heaven: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. . . . Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." (Rev. 12: 1-5, 7-12, *Am. Stan. Ver.*) No sane person will deny that that means the full end of Satan's world-organization with all its nations is but a short time off. However, the birth of the new Government and its victory offsets the woe that the defeated

Satan brings upon earth and sea, for it means that a righteous new world of life, joy and peace is also not far off.

²⁷ If we rejoice at the birth of God's kingdom by Christ, we cannot also mourn for the nations and the disastrous end that is coming upon them. At the right time, as Jesus foretold, all the nations and tribes of the earth are mourning. They are not rejoicing with us now. Why is it? Do they see the Son of man coming in the clouds of heaven with power and great glory? Certainly they are having their attention called to it. How? By God's elect. The main purpose of the long interval between Christ's first *parousia* and his second is to take out the full number of His elect or those chosen for the heavenly kingdom with Christ. At the end of the world there is, of course, only a remnant still on earth of the entire number of elect ones. Jesus prophesied that for the sake of preserving this remnant yet in the flesh the days of tribulation on the Devil's world-organization would be shortened. During the interruption by which the tribulation is shortened, from A.D. 1918 till the battle of Armageddon where the great tribulation is renewed and finished, this remnant in all parts of the earth must be gathered together into a unified organization.

²⁸ This gathering of the remnant of the elect has been going on since 1918 "from the four winds, from one end of heaven to the other". It has been going on, so Jesus assures us, under the direction of his angels. (Matt. 13: 39-43) You have not seen any angels? Of course, you have not, because those angels are spirits, and you can no more see them than you can see Christ Jesus during his second presence. But this does not disprove that they are doing the gathering work under the direction of the present Son of man. And just as you do not see the angels with your naked eyes, so you do not hear a literal trumpet sounding a loud blast. But you do hear what that "trumpet" symbolizes, namely, the Bible message about the end of the world, the setting up of the Kingdom, the *parousia* of the Son of man, and the approach of the battle of Armageddon for the vindication of Jehovah's universal sovereignty. (Ps. 47: 2-5) It is the message by which the remnant of the elect, and all their associates of good-will, are gathered to the great Signal, the Kingdom. As it was prophesied: "When a signal is raised on the mountains, look! When a trumpet is blown, hark!" (Isa. 18: 3, *An Amer. Trans.*) The going forth of such an assembly message, and the resulting gathering and unifying of the remnant of God's elect from all quarters of the globe, is a prominent part of the sign betokening the invisible presence of the Son of man with all his angels.

* See the article "Birth of The Nation", in *The Watchtower* of March 1, 1925,

24. 25. What is that sign? When and how was it revealed?

26. What did the man child's birth mean for us and Satan's world?

27. How are nations having the sign in heaven called to notice?

28. How is the gathering of the elect and companions carried on?

THE WITNESSING TO THE NATIONS

²⁹ The sounding of this message like a trumpet and the assembling of Christ's anointed followers could not take place without their knowing he is here, though unseen. His disciples knew of his presence at his first advent, and this fact must hold true regarding his second presence. Ever since *The Watchtower* was published in 1879 its readers were instructed that the second *parousia* of our Lord would be unseen, in the spirit. Hearing such a message, they could not be expected to keep quiet about it. In fact, they are under divine command to tell it out to others. The very purpose of gathering them into an organized unity world-wide is that they may combine their forces in giving a testimony concerning God's kingdom by Christ, the Government established in 1914. That this witness to the Kingdom in operation must take place during his *parousia* Jesus prophesied, and his prophecy is in effect a command: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) This witness to all nations has been given and continues to be given by an increasing number of Jehovah's witnesses particularly since 1920*, and all the fury of Nazism, Fascism, Communism and World War II has been unable to halt it or even decrease it. Why? Because Jesus' prophetic command must be obeyed. This increasing witness internationally to God's established kingdom forms a telling part of the "sign" of his presence, and it is so mighty a part that it cannot be hid.

³⁰ This furnishes eloquent proof that the enthroned Son of man is now ruling in the midst of his enemies. Since A.D. 1914 the nations have raged over the issue of world domination. They have vainly imagined they could block the triumph of the Kingdom that was born that year. God's wrath is upon them, and rightly so, for they do not heed the witness to the Kingdom

* See the article "Gospel of the Kingdom", in *The Watchtower* of July 1, 1920, page 199, paragraph 7.

29. To fulfill what part of the sign are they gathered?
30. Where does this prove he is present and ruling with a rod?

but persecute His witnesses. To his resurrected Son Christ Jesus, the apostles Peter and Paul apply Psalm 110, which declares: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." He did sit there until A.D. 1914. Then the next verse of the Psalm goes into fulfillment: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (Ps. 110:1, 2, *Am. Stan. Ver.*) The very fact that he must rule in the midst of his enemies proves that he must be present, that his *parousia* must be in effect among such enemies from the time he began ruling in 1914 until he destroys them at the battle of Armageddon, as Psalm 110:5, 6 foretells.

³¹ Psalm Two also showed that, once enthroned on the governmental seat of Zion, Jehovah's King must be present, reigning among raging nations, among peoples of vain imaginations, and among kings, rulers, and judges all combined in a world-wide conspiracy. But how is the presence of Zion's King made manifest if he is a glorious divine spirit? Why, by his defending and maintaining the cause of his loyal subjects upon earth; yes, by his having them preach this gospel of his established kingdom to all nations for a witness; and by his promoting on earth the true and pure worship of Jehovah. The King is Jehovah's High Priest, to whom he says: "Thou art a priest for ever after the order of Melchizedek." And the glorified Jesus is like Melchizedek in being both a King and Priest upon his throne.—Ps. 110:4; Acts 2:34; Heb. 5:5, 6; 10:12, 13.

³² The evidence is overwhelming, therefore, that Christ Jesus the King-Priest is present, ruling among his enemies before he dashes them to pieces with the "iron rod" of his power at the battle of Armageddon. There they will mourn as never before! All this is proof, too, that the time of his coming corresponds with the time of his entering into the Kingdom and directing his attention to his enemies at the earth. Let all his friends rejoice!

31. His ruling now among his enemies is how shown?
32. With what, therefore, does his coming coincide?

LIKE LIGHTNING AND NOAH'S DAYS

SOME Bible students may still have trouble and say: 'But a lightning flash takes place in the fraction of a second, and so how can a presence of Christ be likened to a lightning flash? Does this not prove that *parousia* should correctly be translated here *coming*?' These questions refer to Jesus' prophecy on the sign of the world's end and of his *parousia* at Matthew 24:27. And so we answer by quoting Rotherham's translation of the verse: "For just as the lightning goeth forth from the east and shineth

unto the west, so shall be the presence of the Son of Man." With this the translations by Young and in *The Emphatic Diaglott* and in the margin of the *American Standard Version* agree. The likeness between the lightning and the *parousia* is not with respect to the instantaneousness with which the lightning flashes. It is with respect to how it shines and is seen.

¹ Jesus' words leading up to this comparison show this. In those words he warns his disciples against

1. What did Jesus liken to lightning, and in what respect?

2. In leading up to this likeness, what warning did he give?

men who would pretend to be *visible* Christs or to produce *visible* Christs. After telling that the days of tribulation upon Satan's world-organization would be cut short for the sake of God's elect remnant, he adds: "Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not." Why not? "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the presence of the Son of man."—Matt. 24: 23-27, *Am. Stan. Ver.*, marginal reading.

* That is to say, the actuality of the *parousia* of the returned Son of man is not to be kept secret and will not be hid from general public knowledge. So, should any men since 1918 say to us that Christ is *visibly* present and they know where he is; and, if we will come with them into the deserted wilderness or into some inner chambers, they will show him to us, they are deceivers. We should not believe them. The reason why is that Jesus does not confine the knowledge and spiritual vision of his presence to a lonely wilderness or to the inner chambers of some conspirators or some spiritistic seance. That would not be like lightning flashing with a roar from heaven. No man can confine the flashing light of lightning from heaven to a wilderness or to inner chambers or laboratories. No; people from east to west, from horizon to horizon, see the lightning flash. Likewise Jesus would not let the light of his second presence be kept secret to a few in a wilderness or in inner chambers. The evidences of his *parousia* as above described become dazzling bright to all mankind. True, the remnant of God's elect at the world's end read the Sign aright and first discern that the Son of man is here in Kingdom glory and power. But they are not allowed to keep that knowledge and spiritual vision to themselves in their homes or Kingdom Halls. "Fear them [the ridiculers] not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops."—Matt. 10: 26, 27.

* Jehovah's witnesses have fearlessly obeyed this command during this time of the royal *parousia* of His Son Jesus Christ. In harmony with the full title that this magazine bore down till its issue of December 15, 1938, "The Watchtower and Herald of Christ's Presence," Jehovah's witnesses have advertised with all the powers and means at their command that the

Gentile times ended in 1914 and that then the Son of man became present in the Kingdom as royal Representative of the Supreme Sovereign, Jehovah God. Since 1919 they have distributed this message by means of booklets and books in the enormous quantity of more than half a billion copies, in upward of eighty-eight languages, in practically all the nations. This distribution has been supplemented by hundreds of millions of free tracts, advertising handbills and magazines, by hundreds of thousands of free public lectures, by other lectures over hundreds of radio stations on paid-for time, and by house-to-house proclamation and free home-Bible-study courses carried on by hundreds of thousands of Jehovah's witnesses acting as Kingdom publishers. From east to west people have been reached by this publicity work in many languages, and by this they have been enlightened about Jehovah's Theocratic Government by Christ Jesus. They have had their eyes opened to his invisible presence in regal power. The reigning King is responsible for it. So the prophecy will continue to undergo fulfillment down to the battle of Armageddon that "as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day".—Luke 17: 24.

"AS IN THE DAYS THAT WERE BEFORE THE FLOOD"

* That the event designated as his *parousia* would last over a period longer than the moment of a lightning flash or than a 24-hour day, Jesus himself explained. Mark these words of his: "For just as the days of Noah, so will be the presence of the Son of Man; for as they were in those days that were before the flood feeding and drinking, marrying and being given in marriage, until the day Noah entered into the ark; and they observed not until the flood came and took away all together, so will be the presence of the Son of Man."—Matt. 24: 37-39, *Rotherham; Young; Diaglott*.

* Now compare this with Jesus' words on the same subject, recorded at Luke 17: 26, 27 (*Am. Stan. Ver.*): "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Jesus certified that his presence would be like Noah's days. The "days of Noah" would mean the time of his presence, more particularly when he was given the advance notice of the end of the "world that then was". His days of possessing the knowledge of the coming end of the world extended into many years, likely forty or fifty years. For when Noah was

3. How, then, must his presence be like the lightning?

4. How has the flashing like that of lightning been accomplished?

5. How did Jesus show his *parousia* would be for many days?

6. What were the "days of Noah" to which his *parousia* is like?

first notified of God's purpose to destroy that ungodly world and was commanded to build the ark of safety, he had three married sons. Noah became father to all three sons during the last hundred years before the flood. By the time all three grew up and married according to customs of those days, about fifty or sixty years could well have elapsed. Then, when Noah was told to build the ark and take them all inside, they joined him in building it. (Gen. 5:32; 6:18; 7:6; 11:10) So they built that ark in the time of the end of that old world. This indicates that "the days of the Son of man" would run over a period of years at the end of this world. Not strange, then, that today we find ourselves thirty-five years from when he came into his kingdom at the end of the Gentile times in 1914.

⁷ Those days of Noah's presence at building the ark lasted for some years at least. Then there came one particular day, a D-day. That day the predicted flood came and it swept away all the people outside the ark. When Noah started bringing in all the animals a week before the flood, the people in general did not know the day or the hour that the flood would break. But God was guiltless in the matter. He did not leave them without advance notice of the coming of the flood, but raised up Noah, "a preacher of righteousness." (2 Pet. 2:5) They knew Noah was present building an ark. They heard his preaching of the end of their world. But they went on eating, drinking, indulging in marriage, building and planting for an uninterrupted future during a continuing old world. Their not knowing at the time that the deluge poured in upon them was due to their own willful ignorance. Their blood was on their own pates.

⁸ Now Jesus said that the "days of the Son of man" in his second presence would be like Noah's in those same respects. His presence has already extended over 12,706 days, but sometime there will come a day. We do not know the day nor do we know the hour of that day when the event corresponding to the flood

will break forth and it will destroy the "heavens and the earth which are now". Jesus said we would not know the exact time of that world catastrophe. He stated: "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Back there not even Jesus himself knew. Evidently he knows now.—Matt. 24:35, 36; Mark 13:31, 32.

⁹ Peter compares this end of the world with that of the antediluvian world and declares that the worldly people will perish in their willful ignorance at the battle of Armageddon. "There will come in the last of the days with scoffing scoffers, after their own covetings going on and saying—Where is the promise of his presence? For since the fathers fell asleep all things thus remain from the beginning of creation. For this they wilfully forget—that there were heavens from of old and an earth on account of water and by means of water compacted by God's word,—by which means the world that then was with water being flooded perished; while the heavens and the earth that now are by the same word have been stored with fire, being kept unto the day of judgment and destruction of the ungodly men."—2 Pet. 3:3-7, *Rotherham*.

¹⁰ Their ignorance in which they perish will be willful, because Christ Jesus, the Greater Noah, has raised up preachers of righteousness, and during all these years of his presence these have called attention to his *parousia* and the end of the world. But like the antediluvians, the mass of mankind go on with their eating, drinking, marrying, building and planting, not taking Jehovah's witnesses and their message seriously. They attach no significance to all features of the sign that the Messiah is here.

¹¹ But further features of the *parousia* of the Son of man and also his appearing and revelation we must leave for the next succeeding issue of *The Watchtower* to take up.

7. Who was responsible for the people's not knowing, and why?
8. Who now knows the day and hour of the world catastrophe?

9. How did Peter foretell that men would scoff, and why so?
10, 11. Why is the ignorance in which they will perish willful?

NEBUCHADNEZZAR, DEMON-WORSHIPER MANEUVERED BY JEHOVAH

NEBUCHADNEZZAR was a demon-worshiper. The meaning of his name includes the name of a Babylonian god, "Nebo is protector against misfortune." He named his son and successor to the Babylonian throne after another pagan god, calling his offspring "Evil-Merodach". His court was attended by heathen priests, his utterances glorify demon-worship, his building works include many sanctuaries to pagan gods, and his personality was of a decidedly religious turn. Yet of him Jehovah God says, using a variation of his name: "Nebuchadrezzar the king of Babylon, my servant." How could this be?

Jehovah God used Nebuchadnezzar as an instrument to execute judgment against backsliding Judah. Nebuchadnezzar's father, Nabopolassar, founded the Babylonian empire as the third world power when he rebelled from Assyria, and years later the son Nebuchadnezzar overthrew the Assyrian capital Nineveh and smashed the Egyptian armies at Carchemish under Pharaoh-necho. Upon news of his father's death, Nebuchadnezzar hastened back to Babylon to ascend the throne. This was in the year 625 B.C. In 618 B.C. he subdued Jerusalem and carried many captives to Babylon, after putting to death the revolting vassal-king,

Jehoiakim. He also removed King Jehoiachin, and set Zedekiah upon the throne. The latter's rebellion in his ninth year as king once again brought on a siege of the city by the Babylonians, and, in 607 B.C., the city's fall and desolation, looting of the temple, and captivity of its inhabitants. In wreaking this work of destruction and desolation Nebuchadnezzar is used as Jehovah's executioner, to punish Judah for its backsliding into demonism.—See 2 Ki. 24: 1-25: 21; 2 Chron. 36: 5-13; Jer. 21: 1-10; 22: 18, 19, 24-28; 25: 1-11; 39: 1-9; 46: 1-12; 52: 1-15.

In other military operations Nebuchadnezzar laid siege to Tyre and invaded Egypt to defeat Pharaoh-hophra. (Jer. 43: 8-13; 44: 1, 11-14, 24-30; Ezek. 26: 7; 29: 18-20; 30: 10) After conquests he pursued the policy of shifting populations and using slave labor; and it is with such labor forces that much of his construction work was effected. He built the massive wall of Babylon, a magnificent palace, hanging gardens to please his Median wife Amytis, or Amuhia, temples and sanctuaries, a huge reservoir near Sippara for irrigation, canals across the land, quays and breakwaters on

the Persian gulf, and the huge image on the plains of Dura to which the three faithful Hebrew captives refused to bow down.—Dan. 3: 1-30.

But Nebuchadnezzar never turned from his worship of demon gods, not even when Jehovah the true God delivered the three Hebrews that he caused to be cast into the fiery furnace. Through him Jehovah made known prophetic dreams that were interpreted by Daniel, dreams that indicated the earth-wide rulership that was to come to Christ's kingdom and that marked the length of the Times of the Gentiles. In the latter one, Nebuchadnezzar is shown to be the victim of a madness due to his pride, and fancied himself an inferior animal. In the wildness that followed in fulfillment he ate grass with the oxen.—Dan. 2: 1-49; 4: 1-37.

The demon-worshipping Nebuchadnezzar was maneuvered by God to act as His servant at times, but he did not become one of Jehovah's witnesses, nor did the Babylon he so extensively built escape Jehovah's wrath.—Isa. 13: 1-22; Jer. 25: 12-14; 50: 1-51: 64.

FROM PARAGUAY TO SURINAM

THE giant hydro-airplane roared northward from Buenos Aires. Among the passengers aboard were the president of the Watch Tower Bible and Tract Society, N. H. Knorr, his secretary, M. G. Henschel, and the district servant serving with the brethren in Argentina, G. Hughes. It was an interesting flight; we were always within view of the mighty Paraná river and its tributaries. The land below was well populated and very green. Many small bodies of water dotted the countryside. Apparently this part of Argentina was receiving much rainfall, and considerable land was swampy. We landed on the river near Rosario, one of the principal cities of Argentina. It appeared to be a modern city, for there were large white office buildings rising in the center of the city and the riverfront was equipped with modern port facilities. Many freighters of foreign flags were loading cargo. The plane was moored in the middle of the river for about ten minutes. A motorboat taxi served to bring passengers and luggage, together with a little air freight and mail, and a few passengers disembarked at Rosario. Similar stops were made at Corrientes and Formosa. After we left Formosa the ride became a bit rough and many of the passengers became ill.

Just after noon on April 4 we arrived at our destination, Asunción, the capital of Paraguay. The site chosen for the city's location was a small bluff overlooking the Paraguay river, one of the main transportation lifelines of the inland republic of Paraguay. We landed on the river, and while the crew were mooring the plane securely near the opposite side of the river a motor launch speeded across the water from the municipal docks to fetch us. As we climbed through the small doorway on the side of the plane and into the launch we were greeted by a warm breeze that told us we would not be cold in Paraguay. As we neared the fireproof docks we could see some of the graduates of the Watchtower School of Gilead were waiting for us. The five missionaries were pleased that the plane was on time and they were very glad to see us. Since there was to be an assembly in Asunción

the next day, many of the brethren from other communities in the country were in the capital and they too greeted us. Entry formalities did not take long and we were soon seated in a taxi for the trip to the missionary home and Branch office of the Society located at the corner of Rio de Janeiro and Mary Lyons, a good section of the city.

Asunción was quite a contrast to Buenos Aires. Of course, it is a much smaller city. The roads are not nearly as good. There is no city water supply; each person has to arrange for his own well or else buy water from one who has a supply. Transportation facilities need to be improved. As we traveled through the city we observed the evidences of the recent revolutions. The façades of the buildings in downtown Asunción were scarred with the pock marks of bullets. The steel poles supporting electric wires had been pierced by gunfire. The police barracks, of course, had been the hardest hit. The country has been made poor through such unsettled political conditions and the people continue to suffer. So there is a real need for the comfort that the Kingdom message brings to the distressed people.

Our three and a half days in Asunción passed along rapidly. We found the missionary home to be a very comfortable place to live, in pleasant surroundings. Four of the five missionaries were recent arrivals and they were beginning to work on their problems of gaining a good knowledge of the Spanish language and learning something of the customs of the people. (Many of the people use the Indian language, Guaraní, and that makes the work a little more complicated.) But it was good to see how energetically they tackled their problems and how interested they were in helping the people of good-will they had already met. They recognized that although the number of Kingdom publishers in Paraguay had increased from 21 in 1945 to 67 now, much more is still to be done in that small country.

On April 6 and 7 the assembly was held in the Salón de la Sociedad Española. The assembly opened with 50 brethren present from various parts of the country. It was with much

joy and in high spirits that these publishers joined in the field service and in advertising the public lecture. Many new publishers got their start in the house-to-house work during this assembly. The people of Asunción knew there was a big convention on.

Thursday evening was the time for the public meeting. In Asunción the people have become accustomed to staying home at nights, and therefore the local brethren were wondering how many people would be coming out to hear the lecture. They were well pleased to see 185 people crowded into the hall that night to hear the lecture "It Is Later than You Think!" Brother Hughes was at his best in interpreting for Brother Knorr. That was the conclusion of the assembly.

As we made our way home to the Branch office we noticed that about the only people on the streets were those who had come to the meeting. A few cafés were open for business, but otherwise the city was quiet.

The next morning, April 8, we were up at 4 a.m. We had breakfast with the family at the missionary home and then our taxi came to take us to the airport. The brethren went to the airport in another taxi. It was quite a long ride of several miles into the country. The sun was just beginning to make the east light when we left the home, but by the time we reached the airport it was daylight. We thought over the prospects for the expansion of the work in Paraguay and agreed that they were good. The missionaries and the local brethren had a fine spirit about them and much good progress had been made in establishing new companies of Jehovah's witnesses during recent months. Now arrangements had been made for Brother G. Hughes to spend several weeks in the country visiting the new companies and the old ones and also calling upon the isolated publishers and persons of good-will scattered throughout the land. The good counsel and help he would give the brethren in Paraguay would surely equip them for more good works as the work expands. We had enjoyed our travels with Brother Hughes in Uruguay, Argentina and Paraguay, and now the time had come to take leave of him. We must go on to Brazil and he must remain in Paraguay. So at 6:15 a.m. we said goodbye to the six brethren at the airport and boarded the twin-engine plane of Panair do Brasil.

BRAZIL

The plane flew eastward over the rolling hills. Much of the fertile land was under cultivation. There is good grazing land and plenty of forest. We found that as we approached the junction of the rivers Paraná and Iguazú, where Argentina, Brazil and Paraguay meet, we could see the evidences of lumber industries. Great quantities of logs were floating down the smaller tributaries and much of the rolling land had been cleared of trees. We were flying quite low then because we were near to our first landing at Iguazú, Brazil. As the plane circled for the landing we could see a cloud of mist rising at one spot in the forest to the east, evidence of the presence of the famous Iguazú Falls. Brazil has established a vacation place and national park there at Iguazú, in addition to maintaining a fort for defense of the country. The woods surrounding the airfield stood forth as ample witness to the fact that this would be a fine place to spend a holiday. But after we had checked with the police for

immigration purposes and had ascended again into the skies we caught sight of the magnificent falls. The captain purposely flew over the falls so that all of the passengers could see them. They were truly a sight to behold. We had seen the Niagara Falls on the Canada-United States border, and Iguazú seemed much larger than those. No wonder there was a big resort on the Argentine side of the river, for here were falls among the finest in the world.

Shortly after we passed the falls we reached an altitude high above the clouds and there was little to see until we approached the city of Curitiba. There we dropped down to the earth for breakfast at the airport. There were some mountains between Curitiba and São Paulo, and that made the last hop of the flight an interesting one. The pilot followed the shoreline of the Atlantic ocean for a time and then headed inland toward the high plateau upon which São Paulo rests.

At São Paulo we were given a very hearty welcome. There were about 150 brethren gathered at the airport which is under construction. It certainly was a pleasure to see the joy on the faces of the brethren. They were filled with the spirit of the convention, anticipating their best assembly ever in São Paulo, which is called 'the Chicago of Brazil'. The city and suburbs spread out over many square miles and the entire area is a thriving metropolis. Scores of new buildings are being erected, many of them of more than ten stories in height. People find great difficulty in locating living accommodations in São Paulo because of the influx of people, and so it is expected that São Paulo will soon be among the biggest cities in the world. We had accommodations at a large hotel and after we checked in there we decided to go out to the missionary home at Santo Amaro, a suburb of São Paulo, to spend the evening with the Gilead graduates. The group had been assigned to São Paulo, but on account of the housing problem all they could find in the way of living quarters were homes in the suburbs. But it seemed that their going to Santo Amaro was just the right thing. They had done excellent work there and the company had grown to the point where the territory was insufficient for the company publishers and the missionaries. The work of the missionaries there was finished, so arrangements were made during the visit for the group's going to another section of the city nearer to the center of town and they will now begin working a district that has had very little witnessing done in it.

It was not an easy matter to find a suitable hall for the assembly, but finally the brethren in São Paulo located and arranged for the use of Ginastico Paulista on Rua Couto Magalhaes. The people in the athletic society were very friendly and were pleased to have the assembly in their hall. Attending the assembly certainly proved to be considerably different from the visit of four years ago, because at the first session at 9 a.m. on April 9 there were 484 present ready for field service. This was more persons in attendance than there were publishers in the truth in all of Brazil on the president's visit four years before. As the program progressed during the day the attendance continually increased until 843 conventioners had gathered in the hall.

Everyone was interested in the public meeting and much advertising was done for this public meeting, especially on Saturday afternoon. Some did magazine work and others

distributed handbills. It was found to be advisable to have a Brazilian brother give the public lecture; and he certainly made a good job of it that Sunday afternoon. The audience of 1500 paid very close attention and often applauded as he made his points.

A baptismal service was held during the assembly. The discourse was given at the assembly hall, but the actual baptizing was done in a swimming pool of an athletic association not far from Santo Amaro. The pool was offered free of charge. As a real proof of expansion 74 newly consecrated publishers were immersed that April 10.

At the closing session of this assembly, which Brother Knorr addressed, there were 990 in attendance. Most of them had come from the southern part of the country and those living to the north were looking forward to the assembly at Rio de Janeiro. A few from the northern half of the country did manage to attend the São Paulo assembly, including Brothers O. Claus and C. Anderson, who are assigned to São Salvador. These two missionaries, graduates of Gilead, together with a Brazilian pioneer brother, traveled approximately a thousand miles by boat, train, bus, car, and truck. They started for the assembly three weeks in advance and took with them 600 bound books and a thousand booklets. They planned their trip so as to visit villages along the route, places that had never been served with the Kingdom message. The experiences these brethren had to tell were truly thrilling and showed the Lord's guidance upon their energetic efforts and their true missionary spirit. On the trip, in each town they planned to work they would always have to find a home where their literature could be stored and then find rooming accommodations. One of the many experiences they had was this:

Upon arriving in the town they went to the fourth house on the street and there they received permission to store their literature. One of the three remained with the books while the other two went off to a *pensión* to arrange for sleeping accommodations for the night. The one who stayed with the literature explained matters to the people as to what the pioneers were doing and wanted to express appreciation for being allowed to keep the literature there over night. But the people were more than merely friendly; they were interested in the truth. They were so interested that they said all three must come back to their house that night and talk about the Scriptures. They did not realize that the brethren had been traveling for ten days and had been sleeping on trucks or almost anywhere they could get a rest, as well as doing witnessing, and they were tired; the brethren felt they absolutely must get a good night's rest that night. But here these hungry souls wanted to be talked to; so the pioneers washed up and got some refreshment and all three went to the home of the interested people where 14 persons had been gathered together to hear their message. More than two hours were spent on this back-call and the people insisted that the brethren must come back the next day to explain more. But the brethren pointed out how they had to move on toward the south in order to get to the assembly. Nevertheless the interested people would have it no other way . . . the brethren must come back in the afternoon to preach to them. Finally the brethren, seeing the genuine interest shown, agreed. On Sunday morning the pioneers witnessed in the town and placed 55 bound books, along

with many booklets, and then in the afternoon went back to the home of the people of good-will where they had been the night before. There more than 20 persons had gathered together because they knew the message was so good. After this meeting the interested persons insisted that they would not let the brethren go until they promised to return on their way home from the assembly and organize them into a company.

Experiences like this are life to a missionary; and to hear the brethren relate the story, along with all their other experiences of the trip, made one appreciate their love for the "other sheep", no matter where they live or how they live. On their trip the hardships were great, but the three brethren came through safely and having the joy of placing nearly all of their 600 bound books and thousand booklets. They visited numerous villages and found good-will interest at all of them. So Brother Knorr arranged for them to make a much slower trip going back to their missionary home over the same route. They will undoubtedly organize several companies, and then these will be served regularly by a circuit servant.

This three-week trip made by the three brethren will never be forgotten by them and, as one of them put it, they "could see the Lord's leading all the way, because when we wanted to leave a town the Lord made us stay on account of the fact that there were 'sheep' there to feed. Some towns that we tried to by-pass in order to save time we were forced to visit by changing of busses or riding on other trucks and we had to stay over night or perhaps a whole day. These things did not fit in with our plans, but they certainly fitted in with the arrangements the Lord had for feeding the 'other sheep', for in every instance where our plans were thwarted we got a rich blessing because we preached wherever we had to stay".

Many similar experiences could be related concerning the wonderful work in Brazil, but now we must hurry on with our story and get to the assembly at Rio de Janeiro.

On Tuesday morning we planned to leave São Paulo by Panair do Brasil, but when we reached the airport we learned, much to our surprise, that there was a strike and no PAB planes were flying. However, through the courtesy of the PAB representatives we were transferred to other airlines and then we had to go to Rio via Santos. We were assigned to the VASP airline, and this proved to be a thrilling ride. After take-off the usual procedure is to gain altitude and after reaching several thousand feet head for your destination. But the pilot did the unusual this trip. We looked out of the windows and saw that we were just a few hundred feet above the ground. It seemed we were brushing the treetops and causing ripples on the lakes. We were flying below the clouds and the ceiling was not very high that day. The plane zoomed close to the roof of a house here and there and we could distinguish the features of the children who were at play near by. The concrete highway wound its way through the hills and suddenly it seemed to disappear along with the ground as we passed out over the coastal lowlands where the mountains abruptly drop down to the level of the sea. We could not understand the reason why the pilot did this, but we asked him later at Santos and learned that he had received special permission from the aeronautics board to fly low all the way to Santos because of the heavy

clouds above us that day. We made the flight from São Paulo to Santos, about 60 miles, in less than fifteen minutes.

RIO DE JANEIRO

The Santos airfield is located on an island across the way from the city, but in the distance we could see ships docked in considerable numbers and the city looked as if it were built on an island with a hill in the middle. Here was one of the coffee shipping centers of the world. We did not stay more than ten minutes.

From Santos the plane headed out over the ocean and up into the clouds. Occasionally we saw an island or a beach along the coast. After a little more than an hour the clouds disappeared and there to the west we could see the curving beach of Copacabana and the tall modern apartment houses. And there was the famous *Pão de Açúcar* or Sugarloaf mountain known the world around as the symbol of one of the finest harbors in the world, Rio de Janeiro. We flew past the Sugarloaf as we gained view of the harbor, and there at the foot of the mountains lay the sprawling city of Rio de Janeiro with its many modern office buildings and apartment houses. All of this was beautiful to see and very interesting, but what interested us most as we landed was whether there would be anyone at the airport to meet us. We were glad that we had Brother C. D. Leatheo, the Branch servant for Brazil, with us, because we knew he could speak the Portuguese language.

Much to our delight we spotted Harry Black, a Gilead graduate and circuit servant in Brazil, and then we saw a multitude of others. There were familiar faces among the brethren who were present, the faces of missionaries who had been serving well in the interest of the Kingdom in Rio de Janeiro. We had to walk a good distance from the plane to the airport buildings. We could stop only for a moment, and then departed for the Branch office, which is in another section of the city. But since it was April 12, the time for the Memorial celebration of Christ's death, we told everyone we would see them later in the day.

On the last trip made by Brother Knorr to Rio he served at a meeting in the Kingdom Hall with a small group of 23 publishers. Now, four years later, there were more than that at the airport and they told of how their three units would be meeting together for the celebration of the Memorial. The company had arranged for the use of the *Liceu Literario Portugues* on Largo da Carioca, all to have their celebration together. Brother Knorr spoke through an interpreter. The hall was packed out. People were standing on the balconies built around the sides of the building and many had to stand in the aisles or the lobby entrance to the hall. All were served by loud-speakers. When the total count was taken there were 520 attending the Memorial service and 26 partook. What an increase from the 23 of four years ago! Expansion is on in Brazil!

The days that followed were busy days, because here at Rio there are a number of missionaries and also the Branch office for Brazil. A day was spent in the Olaria section of Rio with the missionaries at the home there. They had found much interest in that section and the company formed there had grown to a size where it could adequately handle the work; so plans were made to have the missionaries move to another part of the city. It was good to hear the brethren

speaking Portuguese with persons they encountered; they were trying hard to master the language for use in God's service.

Saturday morning would begin the second district assembly for the country. A number of the brethren in São Paulo wanted to attend two assemblies, and so they, 150 of them, arranged to come to Rio. They had special cars attached to one of the trains, due in Friday night. They were having a very happy time on their trip, when they learned that they were going to be delayed considerably because of a train derailment ahead of them. This would mean that they would be many hours late getting into Rio. But these brethren were not going to waste their time. If they were going to be sitting around for about five hours at a railroad station they were going to put those hours to good use. So, when their train pulled into the next station to wait until the cars were put back on the tracks and all cleared ahead, the brethren began advertising verbally that there would be a lecture held at the station platform shortly. A brother was selected who had recently given a public talk, and all of the passengers on the train were invited to attend. It was not long until many of the passengers were on the platform listening to the brother's lecture, and many of the townsfolk that had stopped in at the station also heard. More than a hundred heard the talk, and following the talk it was announced that the people could obtain literature if they were interested. One pioneer placed ten bound books and many booklets, and other brethren placed large quantities of literature. Some of the townsfolk said they never had heard of this before and they wanted to know how they could learn more. Their names and addresses were taken, and this will give opportunity to the circuit servant to stop in that town and see what he can do to organize a new company, or perhaps when there are more pioneers enrolled in Brazil they can go into this town and help the "other sheep". The brethren did not realize the time was passing so quickly and they were a happy lot as they arrived at midnight at Rio.

The assembly was started at the Banda Portugal on the broad Av. Pres. Vargas. Saturday morning the hall was already filled by 520 persons, all prepared to go out into the field service. Large halls are difficult to find in Rio, so the brethren did the best they could with what they had. By Saturday night they somehow packed 863 into the hall.

Sunday morning was the time set aside for the baptism service, and 155 symbolized their consecration by being immersed at a beach on the bay right near the heart of the city. Thousands of people were walking along one of the main streets, and so a considerable crowd assembled with the brethren to witness the immersion.

A brother who is pioneering in Brazil was selected to deliver the public lecture, "It Is Later than You Think!" The hall to be used was in one of the finest buildings in Rio, the *Associação Brasileira de Imprensa*. Everything was of the finest in that place. It was comfortably air-conditioned. Advertising had been well done, and so the hall proved to be too small; many had to stay in the lobby. But a total of 1,064 attended. This was followed by lectures to the brethren, but most of the others remained to hear.

That evening after the final discourse by the president of the Society the graduates of Gilead who were in the country were gathered together, 19 in the group. One told

of the fact that publishers from up in the Amazon country around Manáos had come to the meeting; so most of the companies in the country had been represented at one of the two assemblies. It was good to hear of their experiences and their joy of serving the Lord in that foreign assignment.

Reflecting on the wonderful work done brings joy to anyone's heart; for in 1945 there was an average of 344 publishers and in the month of March 1949 there was a new peak reached, namely, 1,820 for all of Brazil. The missionaries from Gilead have done much to advance the work in Brazil, and the local brethren have co-operated admirably. The spirit of expansion which the missionaries have in their hearts has been picked up by the local publishers and the pioneers so that, united, they march forward, pointing the people to the Signal, Christ Jesus. All are working shoulder to shoulder as one group promoting true worship. It was a joy to be with these brethren in Brazil, for their zeal is truly great. Their aim is for 2,000 publishers before the year ends.

We got up early on Monday morning to say good-bye to the brethren at the Branch office. They had been very kind to us during our stay, and we appreciated it very much. A brother took us by car to the Pan American Airways station in the heart of the city, and before we left there some of the missionaries came to say good-bye. Then a bus took us out to Galeão Airfield, which is closely guarded by the military and restricted to civilians. At 9:15 a.m. it was announced we were to leave, and we were preparing to board the plane, when, much to our surprise, three of the Brazilian brethren that missed us downtown and had come all the way out to the airport just to say good-bye rushed up and told us we would surely see them in New York city for the 1950 international convention. There was hardly time to say more.

In a few moments we were up in the air again, flying once more over the beautiful city of Rio de Janeiro. We had time to take one more good look and then we headed off to the north over the rugged green mountains that surround the harbor at Rio. There were only 7 passengers in the plane, so we had it almost to ourselves. Our flight was a long one, because the first stop was to be at Belém, on the Amazon river. We spent an hour at the airport at Belém that afternoon, a wet, hot spot if there ever was one. The city, over which we had flown, was nothing like Rio; it was for the most part made up of little tin-roofed houses on wooden pilings. Before we left it began to rain, which is quite common there.

NETHERLANDS GUIANA

The rain continued all the way from there on. We landed in the dark at the airport of Cayenne, French Guiana. We could smell the odor of insect spray when we entered the waiting room, so we were not bothered by mosquitoes at all. It was getting late then and we were glad to take off for our destination, Zandery Field, Surinam. In about an hour we were there. There were many people standing outside of the airport building, but we could not see who they were. When they spied Brother Knorr, many of them burst into song and we immediately recognized a Kingdom song and knew some of the brethren were on hand. After we passed through the customs and immigration routine we found that 40 brethren had come in a bus the many miles out to the

airfield. There was room in the bus for us too, and so we had a good time riding to the city. The brethren were singing, sometimes in English and sometimes in Hollandish. They had brought along food, and that together with the singing made the trip of about one hour's ride seem short. The brethren showed great enthusiasm and joy.

We were going to be in the Netherlands' colony of Surinam for only three days, and two of them were to be taken up with the convention. There is a Branch office and missionary home in Paramaribo, the capital of the colony, and we were invited to stay with the brethren there. Paramaribo is only a few feet above sea level, or river level, and when it rains the water does not drain away quickly. It just happened that we were there during the rainy season of the year. But it did not rain all day long, and so the brethren were able to go along in the advertising work, telling of the public meeting to be held on the 20th at Theater Bellevue at 5:30 p.m.

Paramaribo is a very interesting city. There are peoples of many nations and races living there. In addition to the Dutch, there are Negroes, Javanese, Indians and Chinese. It was good to see some among the publishers whose parents had come from British India, one of whom was immersed during the assembly. We enjoyed being with these brethren and seeing how they, though of various nations and races, seemed to fit right together in the unity of the spirit. They joined in field service and advertising with placards and bicycles; and so everyone in the city was aware of the fact that the convention was in session.

The program for their assembly was an interesting one. It was all in the Hollandish language except one talk which was given in the talkee-talkee. All of the graduates of Gilead gave experiences or talks, and it was gratifying to hear them talk in the Hollandish language, showing they had put forth much effort to learn the tongue so that they might be in position to minister to the people in that country. There were 85 in attendance during the assembly. Several were immersed.

This being the rainy season, there were heavy downpours of rain throughout the day. That did interfere somewhat with the attendance at the public meeting, which was held at 5:30 p.m. in the Theater Bellevue, next to which was the voting place for the election that was being held that day. But 200 persons were present. It was noticed how much they appreciated the message, because they gave rapt attention. Brother Knorr released the new booklet in the Hollandish language, *"The Kingdom of God Is Nigh"*. The brethren appreciated this very much, for they have few publications in that language. One of the Gilead graduates acted as interpreter, and did very well.

Following the public meeting the brethren returned to the Kingdom Hall and there 92 heard the final sessions of the assembly. They expressed appreciation for the visit by the president of the Society, for it had helped them with many of their company problems. The publishers in Surinam had increased from 21 to 90 in the past three years, and arrangements were made to help improve the work in that country. There is still much to be done, and the missionaries that are there are doing the best they can under the circumstances. All of them feel sure that greater progress will be made during the coming year.