

# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JANUARY 1, 1956**

**Semimonthly**

**EXCLUSIVE DEVOTION**

—  
**'CHOOSE WHOM YOU WILL SERVE'**

—  
**"MY LOAD IS LIGHT"**

—  
**THE "TRIUMPHANT KINGDOM"  
ASSEMBLIES OF 1955**

—  
**WHY BOTHER ABOUT RELIGION?**

© WTB&TS

**"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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Abbreviations used in "The Watchtower" for the following Bible versions

<b>AS</b> - American Standard Version <b>AT</b> - An American Translation <b>Da</b> - J. N. Darby's version <b>Dy</b> - Catholic Douay version <b>ED</b> - The Emphatic Diaglott <b>Le</b> - Isaac Leeser's version	<b>LXX</b> - The Septuagint Version <b>Mo</b> - James Moffatt's version <b>NW</b> - New World Translation <b>Ro</b> - J. B. Rotherham's version <b>RS</b> - Revised Standard Version <b>Yg</b> - Robert Young's version
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Unless otherwise indicated, the Bible used is the King James Version

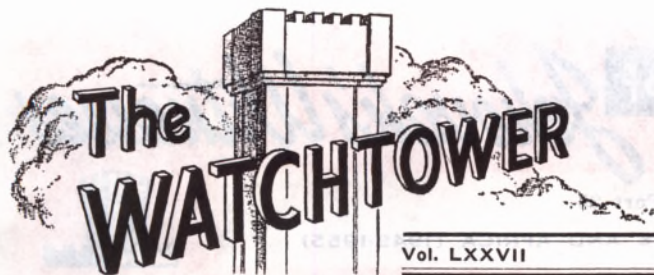
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**JEHOVAH'S  
KINGDOM**

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Number 1

## **Why Bother About Religion?**

Many people today are apathetic toward religion. A part of this is religion's fault. What does the true religion really offer, and what should it mean to you?

**M**ANY people question the value of religion today. Its values, they think, are mainly social, psychological, psychiatric or perhaps moral. Thus if they are mentally well adjusted and consider their morals satisfactory, many of them see little reason for doing much about religion. Even when the churches try to offer methods of preserving the economic system, of challenging communism or of staving off another war, their proposals do not meet the response they would like, for many people think that those things could be handled better by experts in the particular fields that are involved.

But true religion has a far more important mission. It does not try to get God to serve us, but shows how we should serve him. It is not just a means to an end, a device through which one can get God on one's side in business, social, political or other activities. Rather, it includes a submissive obedience to the universe's Supreme Sovereign.

It is only through having a knowledge of the instructions the Bible contains that we can know what God's commands are and how to serve him. For this reason true religion must involve Bible education. It must provide the Biblical knowledge that is missing from so many lives today. What further information will the

Bible provide? It shows the reason for earth's present difficulties, that ours are the "last days" of Satan's wicked rule, and that the present "critical times" spring from Satan's anger at knowing his destruction is near. This information marks ours as an important time, and stirs its hearers into obedience to the Scriptural command to preach this good news earth-wide.—2 Tim. 3:1; Rev. 12:12; Matt. 24:14, NW.

Those who understand God's Word will be stirred, just as first-century Christians were, into active participation in the work of voluntarily teaching others about this good news, really obeying the command to be "always ready to make a defense before everyone that demands of you a reason for the hope in you."—1 Pet. 3:15, NW.

This right knowledge about God's Word offers a great deal: the explanation of earth's present difficulties, a firm understanding of their outcome, and an understanding of the facts that Jesus said really do lead to everlasting life. (John 17:3) Vast multitudes of people have recognized that this information is vital, preaching it to the amazing extent that other material in this special issue of *The Watchtower* relates. Will you follow their good example, studying God's Word, learning his purposes, and teaching these to others?

## MODERN HISTORY of

# Jehovah's Witnesses

### Part 25

#### EXPANSION IN EUROPE AND AFRICA (1945-1955)



EUROPE with its population of nearly 400 million is the home of Western civilization. Politically Europe seems to be the center of struggle for world power and has been so ever since the Greeks under Alexander established European ascendancy over Asiatic and African powers nearly 2,300 years ago. Culturally Europe is the seat of old-world pagan-influenced learning, music, art, drama, sports and philosophy, which occupy the minds of millions. The full scale of European thinking includes the rightist conservative mind, which is rooted in ancient family aristocracy, class privilege (castes) and traditions perpetuated by Roman Catholicism. It hates change, hates intrusion, thinks itself exclusive, superior and remote from all new thinking. The shades of thinking vary toward the center, where there is the liberal mind that is largely the product of the Protestant Reformation democratically and progressively desiring only gradual change. In theory they think all men are created equal and that each man by his own capitalistic or socialistic efforts can attain security and salvation. To the extreme left of the scale of European thinking we find the radical mind of atheistic thought eager for revolutionary change toward mass control and distribution of wealth. Materialism is the system that makes man merely a number or cog in a vast national machine.

What chances does true Christian thinking have in the battle against such en-

trenched, formidable positions of the European mind?

Since 1880 the Watch Tower Society's literature has been circulating in Europe.<sup>a</sup> In time the three centers, Britain, Central Europe (headed by Switzerland) and Northern Europe (headed by Denmark and Sweden), became the strongholds of Jehovah's witnesses. From these points the entire continent was served, with Germany eventually becoming a most fruitful field of expansion. During both World War I and World War II these three centers survived intact and became generating points for quick revivals for all other parts of Europe. In 1942 the witnesses operated in thirteen countries, with 22,796 active ministers on the continent of Europe, not counting the German associates whom Hitler had banned and imprisoned. At the close of the second world war there was a rapid reopening of activities in banned countries, sparked by a survey tour by President Knorr and his secretary, M. G. Henschel, during the winter of 1945-1946.<sup>b</sup> By 1947 the revived witnesses in nineteen countries of Europe reported 74,196 ministers in the field service. In 1946 the Society began to send some Gilead-trained missionaries into Europe, and in this year it spent money, a hundred thousand dollars, in opening up branch offices and pur-

<sup>a</sup> *Watch Tower*, 1881, October-November, pp. 5, 6; *W* January 15, 1955, p. 48.

<sup>b</sup> *W* 1946, pp. 14-16, 28-31, 45-48, 63, 64, 92-95, 110-112, 141-143.

chasing printing equipment.<sup>c</sup> Recovery has been rapid. Results in gathering the other sheep have been astounding. In 1955 there were 227,374 active European ministers of the witnesses. Of these, 278 were Gilead-trained missionaries, working full time.

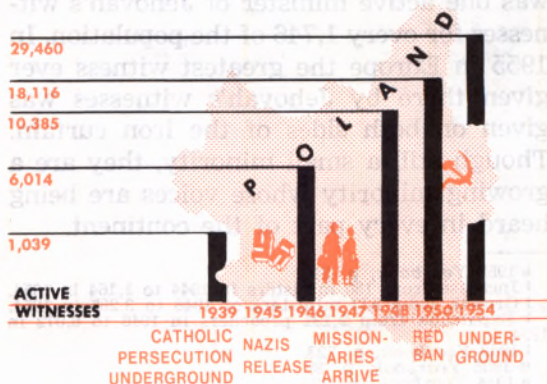
This amazing postwar expansion has not been undertaken without opposition directed from Communist sources. As Russia gradually lowered the iron curtain in Europe after 1948, thousands of the witnesses found themselves subjected to persecution as severe as, if not worse than, under Nazi occupation. After only three or four years of freedom from concentration camps thousands again had to return to such devilish institutions or be sent to work as slaves in Russian mines or, still worse, be banished to Siberia. In the East Zone of Germany alone 1,016 men and women of the witnesses have been sentenced to a total of 6,865 years in prison and fourteen have been killed.<sup>d</sup>

Take for example the tragic story of the witnesses in Poland. In 1939, before World War II began, there were 1,039 ministers valiantly withstanding bitter persecution from the fanatic Catholic Hierarchy, which had subjected the witnesses to a catacomb existence for years.<sup>e</sup> Release from Nazi tyranny in 1945 was sweet but proved to be short-lived. The Polish witnesses began quickly to reorganize theocratic worship in their land. In 1946 they reached a new peak of 6,014 ministers. Then in 1947 Gilead missionaries arrived to aid them further in organizing for expansion. By 1948 there were 10,385 active ministers preaching and in 1950 the amazing total of 18,116 was reached.<sup>f</sup> Nothing seemed to be able to stop these courageous Polish fight-

ers for true worship in gathering Jehovah's "sheep." In 1950 Poland found itself behind the iron curtain. The witnesses were banned in that year, the branch office was closed and leaders were arrested, not to be heard from again, and the Gilead missionaries were deported. Once again the Polish witnesses went underground to their former "catacomb" activities to keep the torch of Christian worship brightly blazing for the many other sheep still desirous of fleeing to Jehovah's place of safety.

In Czechoslovakia the witnesses likewise manifested themselves as true fighters for Christian freedom. Before Hitler took away the freedom of this progressive democracy in central Europe in 1938 there were 1,166 active ministers. During Hitler's time, underground activity kept alive a limited association among Jehovah's witnesses in Czechoslovakia. In 1945, with the downfall of Hitler, the work was quickly revived and for the year 1946 there were 1,209 active witnesses. When Czechoslovakia began to disappear behind the iron curtain in 1948, the witnesses were banned, their branch office was closed down and many were arrested.<sup>g</sup> Did this stop the expansion of the ingathering work? No. In 1950 there were 2,882 active preachers of

<sup>g</sup> 1950 Yearbook, pp. 141-143.



<sup>c</sup> 1947 Yearbook, p. 254.

<sup>d</sup> 1954 Yearbook, p. 161.

<sup>e</sup> 1940 Yearbook, p. 160.

<sup>f</sup> 1951 Yearbook, p. 26.

Jehovah's kingdom and in 1951 the number grew to 3,705.<sup>h</sup> Similar experiences can be reported for the witnesses in Communist Yugoslavia,<sup>i</sup> Bulgaria, Hungary<sup>j</sup> and Romania.<sup>k</sup> Even in Russia itself in 1948 there were more than eight thousand ministers of Jehovah's kingdom actively keeping up, in many clever, ingenious ways, the Bible-preaching service.<sup>l</sup> Thousands also are reported to be banished in Siberia, from whom there has been no word of contact. For the year 1954 it was grand to see that there were 64,123 witnesses of Jehovah still active in all these countries behind the iron curtain.<sup>m</sup>

The picture of European expansion is remarkably shown in the accompanying table.<sup>n</sup>

Year	Number of Lands	Number of Ministers	Number of Preaching Hours
1942	13	22,796	5,344,006
1947	19	74,196	12,819,994
1952	24	158,867	19,147,879
1955	24	227,374	23,720,651

Nearly twenty-four million hours a year of Christian preaching is certainly a mighty force to bombard the European mind. In Jehovah's mercy this campaign continues, that honest-hearted Europeans may free themselves from their bondage of wrong thinking to that of a new hope of everlasting life in God's new world. In 1955 there was one active minister of Jehovah's witnesses for every 1,746 of the population. In 1955 in Europe the greatest witness ever given there by Jehovah's witnesses was given on both sides of the iron curtain. Though still a small minority, they are a growing minority whose voices are being heard in every part of the continent.

<sup>h</sup> 1952 Yearbook, p. 246.

<sup>i</sup> Increase from 130 ministers in 1944 to 1,164 in 1954.

<sup>j</sup> Growth from 837 ministers of 1946 to 3,265 in 1954.

<sup>k</sup> Expansion from 2,191 preachers in 1946 to 6,072 in 1954.

<sup>l</sup> 1949 Yearbook, p. 223.

<sup>m</sup> 1955 Yearbook, p. 38.

<sup>n</sup> 1954 Yearbook, p. 273.

## AFRICA

Spiritually, Africa used to be called the "dark" continent because of its paganism. But since 1945 the advances made by true Christianity through Jehovah's witnesses no longer leave this continent of 203 million as an unenlightened area of the world. In the northern part of this vast continent the Mohammedan mind dominates. This type of thinking is fanatical, religious, unreasoning and highly sensual. Women hold an inferior status and polygamy is widely practiced. Morals are very corrupt, disease is rife, living is hard, education is lacking and higher spiritual values are not appreciated. As for the Europeans on this continent, they reflect a superior attitude, hold a state of mind similar to that of their cousins in Europe and maintain segregation from the black and colored natives. Then as to the African, his mind is deeply rooted in heathen customs and superstitions. He holds loyalty to his patriarchal system of tribal society. He has a settled dislike for and suspicion of the conquering and exploiting white masters. The African has little natural affection and does not understand what it means to love one's neighbor or even his wife and children. Wives are bought in exchange for cattle, according to their tribal system, in order to produce children and thus build up the local village. They have a belief in the departed "spirits of the forefathers," who can help them or punish them, depending on the suffrages of the living. Moreover, there has been a mind to "do business" with such "spirits," not on a basis of love for them, but on the basis of fear and gaining a material advantage in exchange for prescribed animal sacrifices. Cruel witch doctors have been the unloving agents to keep this system operating.

How have Jehovah's witnesses coped with such a variety of European, Mohammedan and primitive pagan thinking? In

the early 1900's the Watch Tower Society began to have associates in South Africa and established a branch office there, and then in the 1920's the educational work began to move northward into African sections. Also in the 1920's beginnings were made in British West Africa, where soon a branch office was established and the work was pushed inland. In the early 1930's work was started in Egypt to spread over slowly across the top of Africa. Through this three-pronged move, by 1942 some 10,070 witnesses were found in eleven African lands. Then in 1947 Gilead missionaries began to be sent into Africa, twenty that year. December, 1947, January, 1948, and then again in 1952 the Society's president visited almost all the branches in Africa, talked with the African witnesses and studied their preaching problems.<sup>o</sup> The number of active witnesses kept growing until, in 1955, there were 98,146 with 108 Watch Tower missionaries in thirty-four lands. This is a 875 per cent increase in thirteen years!

This has required a great amount of educational work and patient training on the part of the unselfish European ministers of the witnesses and their Gilead missionaries. Schools had to be operated to teach many of the Africans to read and write. Practically every angle of congregational organization had to be simplified, and rules and practices had to be introduced from no previous conception of matters Biblical. Christian moral standards had to be introduced, of one wife to a husband in marriage properly legalized, fornication put away and cleanliness insisted upon before permanent association with the Society could be permitted. The African mind has one obvious characteristic, that of being imitative. The white and long-trained native ministers socially mix with these eager newly interested Africans and set before them a good example of Christian

love and loving association. The African quickly detected this as not hypocritical but sincere and genuine. The Africans are being granted equal Christian dignity as they mature. In this way Christian love and warm fellowship are being inculcated to develop correct Christian thinking and higher standards of association, that they may take an equal position along with their New World society brothers in other parts of the earth. While these Africans are not encumbered with modern "comforts" of life, they have time to study the Bible to learn about God's new world. They are building up hope of gaining everlasting life.

The moral and intellectual transformation of the African witnesses is an amazing spectacle even to the secular governing authorities. The following table indicates the swells of Christian increase in Africa that give promise for many more of Jehovah's other sheep in that continent to be gathered into the "one fold."

Year	Number of Lands	Number of Ministers	Number of Preaching Hours
1942	11	10,070	2,200,163
1947	17	24,896	6,298,189
1952	32	72,228	15,460,243
1955	34	98,146	20,222,817

The method of preaching from house to house by Jehovah's ministers and making of return calls to hold Bible studies with newly interested ones is carried on in Africa uniformly, just as it is in other parts of the earth, according to the pattern set by Jesus and the apostles nineteen hundred years ago. In this manner over twenty million hours of Christian preaching from the Bible in various native versions was done during 1955 in what was formerly "dark" Africa. During 1955 there were 98,146 or one minister of Jehovah's witnesses for every 2,068 people living in Africa.

(To be continued)

<sup>o</sup> W 1948, pp. 61-64, 77-80.

# EXCLUSIVE

# DEVOTION

"I  
Jehovah  
your God am a God  
exacting exclusive devotion."  
—Ex. 20:5, NW.

**J**EHOVAH, the living God, has the right to demand exclusive devotion. He is the Maker of man and of the earth upon which man lives. All mankind should bring glory and praise to this One, the only Sovereign Ruler, for he himself said: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isa. 42:8, AS) Jehovah himself reveals that he first made the earth. Then from earth's dust he created our first parents, Adam and Eve, and placed them in Eden, a paradise home. Jehovah told these two persons to fill the earth, subdue it, and make the whole globe a paradise for their offspring. These two disobeyed God. They preferred to follow the words of another creature, joining him in his rebellion against Jehovah. For rebelling, Adam was sentenced to death. (Gen. 3:19) "Through one man sin entered into the world and death through sin, and thus death spread to all men." (Rom. 5:12, NW) Mankind, still in the loins of their first parents, thus became subjects of the "god of this world," Satan the Devil.

<sup>2</sup> Today mankind lives on this earth, not by right, but by the undeserved kindness of the true God. Not until he chooses to do so will the Almighty God interfere with the false god, the ruler of this world, Satan.

1. Why may man's Maker rightly require exclusive devotion from every human?

2. How and when will the disputed issue of Jehovah's sovereignty be settled?

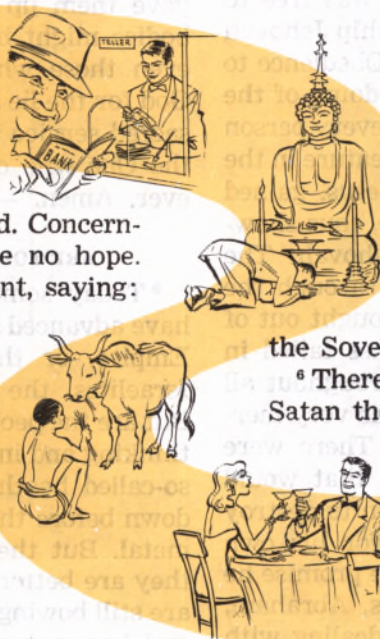
Already nearly six thousand years have passed since the rebellion in Eden; still Jehovah has allowed that first disrespectful creature (now Satan) to remain. However, Jehovah will not tolerate Satan's disrespect forever, for predictively he said: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16; Rom. 9:17, NW) The time for final settling of this issue as to who rules supreme has now come. Jehovah will receive exclusive devotion from all free creation when the false god, Satan, is abysed in "the war of the great day of God the Almighty" at Armageddon. —Rev. 16:13-16; 20:1-3, NW.

<sup>3</sup> Students of the Bible have knowledge of God's purposes, and they know that he sent his Son, Jesus Christ, to lay down his life as a perfect sacrifice in order to redeem mankind from death. This was done 1,923 years ago. Jesus proved himself worthy of being Jehovah's vindicator, and in 1914 Christ Jesus was placed in a position to rule. His first act in establishing the kingdom of his Father was to cast the Devil with all of his demon hordes out of heaven down to the earth, and with that done we now are very near to "the war of the great day of God the Almighty." Then Jehovah will show his sovereign power and

3, 4. (a) What steps have already been taken for settling the disputed issue? (b) How may prudent persons now avoid making a fatal mistake?

prove that all devotion is exclusively his. Persons who love righteousness have given to the Sovereign Ruler exclusive devotion. We are living in wonderful days when God-given prophecies about the end of this system of things are having fulfillment. All persons should acquaint themselves with the Bible, read it, study it and get accurate knowledge of it. "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition." (Heb. 10:26, 27, NW) By right thinking, by thinking the way God teaches us to think, we shall be happy to give exclusive devotion to the Sovereign Ruler of the universe. There will be no fear of the expected judgment.

<sup>4</sup> The system of things in which mankind now find themselves keeps them in a very morbid state of mind. Concerning the future, many have no hope. Such live only in the present, saying: "Let us eat and drink, for tomorrow we are to die." (1 Cor. 15:32, NW; Isa. 22:13) Men are hateful, lustful, selfish—believing the only way to gain happiness is by conquest of others. They seek this false happiness through conquest in business, in politics, in religion; and often whole nations try to conquer other nations. This world and its people are devoted to selfishness. This will lead to world destruction. There must be a change, and there will be.



<sup>5</sup> Today men worship themselves or other men in high places. They make of themselves idols and love to have it so. People today are no better in this respect than those of centuries gone by. History shows us the worship of stone gods, goddesses, four-footed animals, fish, birds. All kinds of creatures have been carved in wood or stone, then put on pedestals for people to prostrate themselves before. Even God's chosen people, the Israelites, bowed themselves down before images made of metal, stone or wood; and what was the result? Here is Jehovah's command through Moses: "You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion, bringing punishment for the iniquity of fathers upon sons down to the great-grandsons and great-great-grandsons in the case of those who hate me." (Ex. 20:5, NW) The whole world knows that it has chosen gods to worship other than Jehovah; and today mankind, wittingly or unwittingly, are against the Sovereign Ruler.

<sup>6</sup> There is one archenemy of Jehovah, Satan the Devil, whom the Scriptures call "the god of this system of things." (2 Cor. 4:4, NW) That false god wants to turn every person's heart and mind away from Jehovah God, to hate him even as Satan and his demons hate Jehovah. The Devil has done and is doing everything conceivable to blind the minds of unbelievers and

5. Mankind's present and past ways of worship prove what?

6. How has Satan's activity affected Jehovah and earth's inhabitants?

he puts forth strenuous effort to mislead and blind believers too. He wants all men to worship any object, no matter how degrading, selfish and loveless. He will go to any limits to debauch mankind. But no matter what maneuvers the Devil makes, no matter how loud the propaganda to praise men and worship them, and no matter how severe the pressure of persecution on true followers of Jehovah's enthroned Christ, the true God still demands of his genuine worshipers *exclusive* devotion. For Jehovah's witnesses there is no room for compromise. They must not bow down to any other gods or serve them. If they do they die, for Jehovah will not tolerate any worship of men or idols.

<sup>7</sup> The life that Jehovah gave to man in the very beginning was a gift, and man, by being obedient to his Maker, was free to use this life to praise and worship Jehovah and so maintain his own life. Obedience to his Maker was essential. The doing of the Sovereign's will is required of every person living on earth and of every creature in the universe. God's Son, Christ Jesus, gained eternal life through obedience, thus showing exclusive devotion to Jehovah. The Israelites, on their long trek through the wilderness after they were brought out of the land of Egypt, many times failed in their worship of God. But throughout all of this period Jehovah God was very merciful toward faithless Israel. There were occasions, one after another, that would have given Jehovah just reason to destroy the whole nation. However, for his own name's sake and because of the promise he had made to their forefathers, Abraham, Isaac and Jacob, he kept on dealing with them as his chosen people. For centuries those stiff-necked Jews went their way and continued to bow down to other gods, forgetting the true worship of the One who

gave them their daily needs, and by their actions said: "Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them." (Mal. 2:17, *AS*) About a thousand years after being delivered from Egypt the Israelites actually used these words, showing how corrupt the nation had become. Can anyone think that the only true God of the universe can allow such disrespect to go on forever?

<sup>8</sup> Later, in Paul's day, the situation was even worse, and he sized up humankind in this manner: "Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. Therefore God in keeping with the desires of their hearts gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen."—Rom. 1:22-25, *NW*.

#### ARE TODAY'S PEOPLE BETTER?

<sup>9</sup> Today some humans may think they have advanced since the days of the Roman Empire, or that they are not like the Israelites, the Greeks or the Egyptians. But are the people today any better in their thinking and in their worship? Look at the so-called heathen nations. They still bow down before their gods of wood, stone and metal. But the Christian nations—surely they are better! On the contrary, they too are still bowing down before crosses, altars and images or dolls supposed to be "the virgin" and other "saints." Not only in religious practice do we find men, women and children bowing down before their own handmade images and pictures of dictators

7, 8. (a) Why is obedience to Jehovah essential?  
(b) What results of obedience and of disobedience may we profitably compare?

9, 10. How does the worship practiced by so-called heathen peoples compare with that of Christendom?

but we find many worshipping statues of great men, heroes of war, and praying before "eternal" flames or a monument for an "unknown soldier"! Are they not worshipping the dead, who they claim have died, not in vain, but to "make the world safe for democracy"?

<sup>10</sup> Have these millions of men and women who have died in world wars made the world safe for democracy or for any of mankind? No; today Christendom bows low and honors her war dead, just like millions of so-called heathens who for centuries have been worshipping all their dead ancestors. Today, in Christendom, men and women seriously trust in carnal weapons and in strong men whom they see, and they actually worship such leaders. This is the world of today. Wherein do they worship the true and living God, Jehovah? Many claim that all this ancestor and image worship, regardless of what it is, brings one closer to God. But does it? To which deity does it bring you closer—to the "god of this world," Satan the Devil, or to the Sovereign Ruler, the living God, Jehovah?

<sup>11</sup> Today mankind is worshipping idols just as much as did the ancient Israelites and the pagans of olden time. Jehovah rejected his chosen people because they were not giving him exclusive devotion. Today Jehovah God will be casting off a whole world, yes, most of more than two billion now living, because they willfully choose not to recognize the Sovereign Ruler. (Jer. 25:32, 33, AS) It is time for everyone to turn to the living God, Jehovah, to study his Word, and to learn his way of life eternal. This "whole world is lying in the power of the wicked one," said John. (Matt. 13:19; John 12:31; 1 John 5:19, NW) In the very beginning Satan was successful in misleading Eve and through her to trip up Adam and to turn them both away from true worship. The wise counsel

of Jehovah's spokesmen of the past and present he has given "that we may not be overreached by Satan, for we are not ignorant of his designs."—2 Cor. 2:11, NW.

<sup>12</sup> Today the world is under the influence and guidance of "the god of this world," who has blinded the hearts and minds of the people in it. He has blinded them so that they will not see who is the Sovereign Ruler of the universe or understand his purposes. That wicked one does not want man to live; he wants him to perish in Jehovah's 'war at Armageddon.' Mankind, by continuing in their works of the flesh—which are "fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these"—will go on to the day of destruction. That is exactly what the Devil wants. "Those who practice such things will not inherit God's kingdom."—Gal. 5:19-21, NW.

#### WHO GIVE EXCLUSIVE DEVOTION?

<sup>13</sup> Today upon earth there is a New World society of men, women and children who are determined to give exclusive devotion to the true God, Jehovah. They are done with the works of the flesh, for they have been washed clean in the blood of Jehovah's faithful Son, our Lord Jesus Christ. (Eph. 1:5-7, NW) Now they must bring forth 'fruitage of the spirit, which is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control.' (Gal. 5:22, 23, NW) These sound principles of right living may and must be followed by anyone desiring now to survive and enjoy the approval of the Sovereign Ruler. By making the mind over, that is, by thinking now as Jehovah wants you to think, by thinking beneficially, uprightly, you surely will equip and prepare yourself

11, 12. Why is true worship timely today?

13. What essential requirements for New World living may now be recognized, and by whom?

for New World living. Every person who survives the "war of the great day of God the Almighty" will have proved to his fellows, as well as to himself and to the true God, that he or she really wants to be obedient to Jehovah, giving him exclusive devotion and joyfully worshiping him in his new world of righteousness forever.

<sup>14</sup> The issue of sovereignty—Who rules supreme?—must be settled; but Jehovah chooses his own time. In many centuries now past he has proved that integrity-keeping persons can be faithful even under extreme adversity. He has proved this by all kinds of men and women from every nation, kindred and tongue. When Jesus Christ was upon earth nineteen hundred years ago he opened up the way for willing ones of mankind to be reconciled to Almighty God. A new nation was being created that would truly bring glory and honor to Jehovah God. That nation, consisting of 144,000 and called the "little flock" (Luke 12:32), Jehovah destined to become joint heirs with Christ Jesus in his heavenly kingdom to rule and reign with him for a thousand years. "Furthermore," Paul wrote to them, "it is you God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things the flesh and the thoughts willed, and we were naturally children of wrath even as the rest. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he

raised us up together and seated us together in the heavenly places in union with Christ Jesus, that in the coming systems of things there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus. By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift."—Eph. 2:1-8, NW.

<sup>15</sup> Exclusive devotion Jehovah God is being given by all of these, for they "are being built up together into a place for God to inhabit by spirit." (Eph. 2:22, NW) Now even more people of all nations, kindreds and tongues are coming to worship Jehovah. Indeed, a "great crowd" are manifesting themselves in these days along with the remnant or remaining ones of the "little flock." These all are brought into one fold under Jehovah's one Shepherd, Christ Jesus. These "other sheep," as the Bible calls them (John 10:16), know too that Jehovah their God is a God exacting exclusive devotion, and that he will not tolerate any rivalry; therefore they have separated themselves from the world. All in the "one fold" heed Jesus' statement that he was in the world but not a part of it (John 17:14-16), and: "Keep on, then, seeking first the kingdom and his [Jehovah's] righteousness, and all these other things will be added to you."—Matt. 6:33, NW.

<sup>16</sup> Seeking first the kingdom of God demands of one exclusive devotion to Him. The now-established kingdom of God vindicates Jehovah's name and word. About forty years ago its first operation or act was to cast the Devil from his position of rival in heaven. (Isa. 14:12, AS; Rev. 12:9, NW) Now Satan and his invisible hordes can operate only in earth's vicinity. Here, too, their ousting is due. Here, too, the is-

14, 15. (a) Why has Almighty God selected certain humans to become his Son's associates in heaven? (b) Who comprise the "one fold" under Jehovah's one Shepherd?

16. Why is it necessary now for every human to recognize Jehovah's sovereignty?

sue of sovereignty or unrivaled rulership Jehovah's now-established kingdom will settle. (Isa. 9:7; Dan. 2:44, AS) "I Jehovah your God am a God not tolerating rivalry." (Ex. 20:5, NW, margin) Jehovah will not give his glory to any other person. His principles of truth and righteousness will be carried out. From now on, in the mind of every living creature, universe-wide, his identity as the Supreme Sovereign and his name Jehovah must stand alone! (Isa. 2:11; Hab. 2:20, AS) "You must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion."—Ex. 34:14, NW; *Fenton*.

#### "LET YOUR NAME BE SANCTIFIED"

<sup>17</sup> Jehovah cannot tolerate any other name to stand equal with his. He is above all. At one time he was alone, with all the power and authority in the whole universe. This supremacy he never has given and never will give to another. Everything that was made, created, brought forth, given life, was at the instance of this One, Jehovah. Creation is his work. He is the source of all life. He can create and destroy when he desires. But Jehovah, the eternal One, from everlasting to everlasting, is the creative God who wishes other persons to enjoy life; hence he gives life as a gift. (Ps. 90:1-17, AS) In Jehovah's doing so, however, he requires that his creature must recognize him as Sovereign Ruler and give him exclusive devotion. There is no room for competition or rivalry. When Jehovah created man and woman he did not create them to be worshiped. They were to be the worshipers. Jehovah is in the position of a potter. He makes the clay of the ground into a form for his pleasure. The clay on the potter's wheel is subject to his fingers. It is for the potter to decide the kind of

vessel to make—what it will look like, the glory it shall have, whether it should be one of great beauty or just one for common use. After the potter has made many beautiful specimens and set them upon his shelf for people to see, the persons looking at the work of the artist do not worship or praise the vessel. Honor or glory is not given to what is created; but the complimentary remark, the praise, goes to the one that formed the vessel. We should think a person quite unbalanced who stood before a piece of pottery, praising it and glorifying it; but if he spoke complimentary words to its creator we could understand his expression.

<sup>18</sup> Jehovah is the potter. He is the maker. He has produced these beautiful creatures upon earth. He shaped them. He formed them. He gave them their loveliness and made them attractive. He did more. He gave them life. It is Jehovah, then, who is to be complimented. He is the one who should receive the adoration, exclusive devotion. We are the things made. We glorify our Maker, in the same way that the vessel of a potter would bring honor to its creator. It is Jehovah God that has brought us into existence. He is the one to whom credit is due. He does not need to tolerate any rivalry, nor will he.

#### "WALK NOT AFTER OTHER GODS"

<sup>19</sup> In these days of great selfishness and striving among nations and people there are too many individuals that want praise rather than to give praise. In requiring praise they become rivals of God. The Devil told Eve that 'if you eat of this tree of knowledge of good and evil you will be like God.' This idea is still instilled in man, and man wants to be worshiped, even though he is nothing—just dust of the ground, clay formed into a beautiful crea-

17, 18. What claims of Jehovah should every human creature properly recognize today?

19, 20. (a) What is indicated by any human creature's desire for praise? (b) What examples of disrespect toward Jehovah serve as warnings to us?

ture by the Sovereign Ruler of the universe and given life by that Creator. But the living creature does not want to praise his Creator. He becomes proud, haughty, self-important; and it is not long until he begins to tell God wherein *He* is wrong. It is a common thing to read in newspapers the comments of Christendom's clergy, and to see how they criticize the Bible, God's Word. Many clergymen have written books on "higher criticism," going so far as denying the ransom sacrifice of Christ Jesus. They claim to be Christians but deny Christ himself as the Son of God. How could such be Christian?

<sup>20</sup> Other clergymen of Christendom go so far as to call Jehovah a "bully," thus bringing the Sovereign Ruler of the universe to a low, despicable position in the minds of those whom this One created. All of this is done to bring disrespect to the Sovereign Ruler and to bring praise to the one who was created, a man. Christendom and its representatives are not giving exclusive devotion to Jehovah. They are interested in their own aims, their own nation, their national wars; even believing that Catholics and Protestants in one country are more blessed, more greatly favored, than Catholics and Protestants in another country. Where is their unity, their brotherly love? Is it just vain words?

<sup>21</sup> There is only one true God, and one people living upon this earth, all from

21. For what other reasons is exclusive devotion to Jehovah of first importance now?

God's original creation; and in his due time all will be of one nation, having one God. He will not tolerate rivalry. His kingdom will endure forever. All mankind who refuse to get in line with true worship will be annihilated, destroyed, there being no place in his universe for rebels. "You must not walk after other gods, any gods of the peoples who are all around you, (for Jehovah your God in your midst is a God exacting exclusive devotion,) for fear the anger of Jehovah your God may blaze against you and he must annihilate you from off the surface of the ground." (Deut. 6:14, 15, NW) This statement is so definite and positive: "You must never have any other gods against my face," or, as the margin says, "You must never have any other gods in defiance of me." (Deut. 5:7, NW) But still there are many persons today who worship this world and this system of things, all of which is in defiance of God's righteous kingdom. On the one hand, they pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10); and, on the other hand, they go forward and support the United Nations organization, which is definitely set against God's enthroned King Christ Jesus. Religionists have supported and keep on supporting today's United Nations and yesterday's League of Nations. Indeed they went so far as to say that this "League" was the political expression of God's kingdom. Is it not plain to see that they are setting up something of their own in defiance of Jehovah?

## Heaven Can Wait

¶ J. J. Scherer, a Lutheran clergyman in Richmond, Virginia, for nearly 50 years, told a group of Roanoke ministers his view on going to heaven: "If tickets were offered me, one for a stay in heaven and the other in Virginia, I would choose the ticket to Virginia. I want to go to heaven—but not today."—*Dallas Times Herald*, June 29, 1955.

# Choose

## WHOM YOU WILL

# Serve'

**H**OW strange it is that today's world leaders have not heeded the words of Joshua! For Joshua served the same God the leaders of Christendom claim to be serving. He said: "'Fear Jehovah and serve him with integrity and in truth and remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Jehovah. Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the River served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah.' At this the people answered and said: 'It is unthinkable on our part to abandon Jehovah so as to serve other gods.'" (Josh. 24:14-16, NW) But though the world leaders do not think that way, that is the way Jehovah's witnesses think. At some time in their lives every one of the New World society of Jehovah's witnesses was a part of the old world. But they no longer are going to serve the gods east of the Euphrates River, that is, the gods of Babylon, or the gods of Egypt, which put their trust in military strength. Instead, Jehovah's witnesses have heeded the words: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." —Rev. 18:4, NW.

<sup>2</sup> The "other sheep" realize Jehovah, their God, brought them up out of Babylon. They willingly came and will not "abandon

Jehovah so as to serve other gods." They see the triumphant kingdom of Jehovah God already established in the heavens, and they see Satan the "god of this world" has been cast down to earth, and they understand the present woe among inhabitants of earth because the Devil has come down to them. Soon the Devil and his whole demonic organization will be abyssed because of not giving exclusive devotion to the Sovereign Ruler of the universe, Jehovah.

<sup>3</sup> Men and women who want to live, not die, must give to Jehovah exclusive devotion. Each of such must willingly choose to dedicate his life to Jehovah's service and follow his commandments. By following the commandments of God he proves that he loves God. He shows obedience to the will of God. "If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love." (John 15:10, NW) This means all Jehovah's commandments. Some individuals want to choose which commandments they will keep. For example, one will say it is not necessary to be baptized and symbolize his dedication of himself to Jehovah God. He feels that as long as he is associated with Jehovah's witnesses he will gain Jehovah's blessing and be taken into the new world of righteousness. He feels: 'I don't want to be tied

1, 2. As to their respective ways of thinking, how do today's world leaders and the witnesses of Jehovah differ?

3-5. (a) One having chosen to dedicate himself to Jehovah, what other steps of obedience then are rightly taken? (b) May one properly question the need for water immersion, and why do you so answer?

up so tightly with any organization; so I will not be baptized; I'll go witnessing, but I'll keep myself free.' It is not a matter of being tied with an organization. Rather, if you want to live, it is a matter of giving exclusive devotion to Jehovah God. One refusing to be baptized thinks baptism will obligate him and place greater responsibilities upon him. Remember, he already has the responsibility when he has the knowledge. One cannot bargain with God. If he wants life, he gives exclusive devotion to Jehovah God; he keeps God's commandments and he walks in the footsteps of Christ Jesus and gladly is baptized as an open, public confession of his dedication.

<sup>4</sup> Sometimes a visiting circuit servant finds a congregation of fifty-five publishers, all going out regularly every month, preaching the good news of the Kingdom and joyfully serving. But on checking the records he finds that twenty of the fifty-five have not been baptized. He wonders why and makes inquiry. He finds that they think that if they symbolize their dedication to Jehovah God too great a responsibility will be put upon them. Ask yourself, Do they really love Jehovah? Are they interested in exclusive devotion to him, or do they want to keep one foot in the old world and one in the new? When Jehovah set out a course of action for his Son, namely, to be baptized in water, then certainly that course of action must be followed by everyone that wants to live eternally in God's new world. No individual decides whether baptism is right or wrong. A person dedicating himself to Jehovah God and wanting life in the new world must know it is compulsory to be baptized. Some privately think of it as a silly formalism, but in effect such say that they are wiser than God. They flippantly conclude that this being baptized is old-fashioned! Even some might say: "Well, that is the only point I disagree on; otherwise, I ac-

cept God's Word." When further examining, you will find he disagrees also on many other simple things, putting himself in the position of a critic, criticizing the Creator. And here he, the critic, is only a vessel. Has the one created a right to question, criticize or find fault with what the Sovereign Ruler demands of any one of his creatures? (Rom. 9:20, NW) When Jehovah shows water baptism is a symbol of our dedication, then that is what every Christian should want to do.

<sup>5</sup> Was it not said by Jesus: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the consummation of the system of things"? (Matt. 28:19, 20, NW) Any individual who wants to live and gain Jehovah's favor must be humble before Jehovah God and recognize the provision that his Son made for his redemption, and at the same time carry out His commandments. That is why Peter said: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must contain within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. In fact, Moses said: 'Jehovah God will produce for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.'" (Acts 3:19-23, NW) Listen, then; for these commands are not too much for any creature.

<sup>6</sup> There may be things that a person does

6. How is understanding gained?

not understand, things that just now are not entirely clear. But the light shines more and more until the perfect day. (Prov. 4:18, RS) The more one studies God's Word and the more one lives by the commandments of God, the more he sees how reasonable it is; and life eternal is within his grasp. God's Word is more than common sense. It is wisdom from on high. Follow it.

#### 'NOT OF THIS WORLD'

<sup>7</sup> Jehovah's witnesses are peaceful, wanting only to be exclusively devoted to Jehovah's kingdom work. They know their position on earth is to represent God and him alone. Worldly governments do not want their constituents to be neutral as far as this world is concerned. However, when one gives exclusive devotion to Jehovah God he will not be mixed up with this world's politics, religions or commercial movements. While in the world he is not a part of it. All so minded seek first the kingdom of heaven and Jehovah's righteousness, and then all other things will be added to them.—Matt. 6:33, NW.

<sup>8</sup> Today's Christian minister cannot live according to the moral code of the old world, wherein it winks its eye at adultery and fornication, thinks it is smart to be drunk. Forgetting and forsaking fine counsel Jehovah has set forth in his Word, more and more persons have become delinquent. Also, more worried have become each nation's leaders concerning the delinquency. Now any violation of God's Word shows disrespect for the Sovereign Ruler and his enthroned Christ. Wickedness of the world as described by Jude warns us how it might infiltrate into the congregation of God. And concerning those who try to corrupt the true followers of Christ he said: "These men are murmurers, complainers

about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are admiring personalities for the sake of their own benefit." (Jude 16, NW) Such, of course, are not giving exclusive devotion to Jehovah God; and the scripture tells us that we cannot mingle ourselves with people of this kind or worship their gods or serve them, "for fear the anger of Jehovah your God may blaze against you and he must annihilate you from off the surface of the ground."—Deut. 6:15, NW.

#### SLAVE OR MASTER?

<sup>9</sup> Exclusive devotion to Jehovah God is a very serious requirement. Let us consider it now from Jehovah's viewpoint. "Exclusive" means keeping others out, or excluding. It means single or sole, or singly devoted. No one can be included in God's position. He is exclusive. Everyone else stays outside this most honored position that he only can hold. He is alone in his exalted place in the universe. He will not include anyone else with himself. His glory he does not share with another. Christ Jesus appreciated the very exclusive position his Father held in the universe; and on this point Paul wrote: "Christ Jesus, who, although he was existing in God's form, 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. 2:5-8, NW) Again Jesus himself said: "I am going my way to the Father, because the Father is greater than I am."—John 14:28, NW.

<sup>10</sup> Satan the Devil chose to try to push

7, 8. What right attitude toward "this world" is maintained by one dedicated to Jehovah?

9, 10. (a) How may we describe the exclusiveness of Jehovah? (b) What right and wrong attitudes toward Jehovah are exemplified for us by Christ Jesus and Satan?

Jehovah God out of this exclusive position; and, of course, Satan has not given to Jehovah exclusive devotion, for he seriously considers being like the Most High, and he has put it into the minds of all creation that they should be as God, knowing good and evil; in other words, that they should be judges, deciding what is right and wrong in the universe. So we often find clergymen disputing, challenging, the Word of God, claiming portions of the Bible are just fairy tales; and thus they have set themselves up as God, qualified to question and dispute with Almighty God. What pride!

<sup>11</sup> A humble person, devoted to Jehovah, would be filled with zeal and piety. "Devotion" means an eager inclination or a strong attachment; an ardent love or affection for one. Devotion has to do with one's religiousness. Today one who understands true religion carries on genuine worship, even as Jesus predicted: "The hour is coming, and it is now, when the genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him." (John 4:23, NW) Anyone giving Jehovah God exclusive devotion will not allow anything else to break into that devotion or to mar it. Jehovah cannot tolerate it; therefore the individual should not let anything interfere. One's devotion to Jehovah God must be filled with love. It must be an ardent love, a single love to Jehovah God—not a love that can be divided with someone else.

<sup>12</sup> On Exodus 34:14 the translation of the French (*Abbé Drioux Version*, 1884) puts it this way: "God wants to be loved uniquely"—that is, he wants to be loved in a class by himself, singularly. When upon earth Christ Jesus mentioned two commandments. First, said he, you must love

the Father with all your heart, mind, soul and strength; secondly, Love your neighbor as yourself. Here again this puts Jehovah God in a singular or unique position, exclusive, separated from all other love. He is outstanding and in a position alone, as Sovereign. Love goes directly to him without any sharing of that love. That is exclusive devotion. The similar second commandment is that we love our neighbors as we love ourselves. Although this love takes in a greater sweep, embracing humankind, who in turn can love us, yet no one human becomes exclusive in this unselfishness on our part. Our love for neighbor can include all mankind. But as to the Creator, he alone claims and rightly is given exclusive devotion. Loving our neighbor as we individually love ourselves is not exclusive, though proper. We do not worship the neighbor, but just show love. With Jehovah our love involves worship, service, obedience; and in this he tolerates no rivalry.

<sup>13</sup> Jesus showed the principle of this individual love, for he was very well acquainted with his Father, so well acquainted that he could say, when one knew the Son he also knew the Father. "Jesus said . . . 'No one comes to the Father except through me. If you men had known me, you would have known my Father also.'" Setting forth the principle of exclusive devotion to Jehovah God and his kingdom, Jesus also pointed out that greater love for the Kingdom and the vindication of Jehovah's name is more important than the love of neighbor. The creature's only approach to the heavenly Father now is through the Son; therefore Jesus said: "Everyone, then, that acknowledges his belief in me before men, I will also acknowledge my belief in him before my Father who is in the heavens." And, then,

11, 12. (a) What is included in genuine worship of Jehovah? (b) How are love of God and love of neighbor comparable?

13, 14. How is this comparison made clearer by Jesus? and how may we benefit by understanding it now?

to show how great must be this love for the Father that is shown through the Son, Jesus says: "He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me. And whoever does not accept his torture stake and follow after me is not worthy of me."—John 14:6, 7; Matt. 10:32, 37, 38, NW.

<sup>14</sup> After Jehovah's 'war at Armageddon' all survivors will know him and give him their first love. Even today Jehovah's witnesses must give him such love through the Son, Christ Jesus; and that puts us in a unique relationship with our Creator, for 'he is a God that wants to be loved uniquely.' "The Father is looking for such kind to worship him." That worship will be with spirit and truth, and it will be exclusive. There is no one else involved in this love and worship; hence it stands alone.

<sup>15</sup> When one is so exclusively devoted, it suggests another unique relationship between the two, that of master and slave. Jehovah is the Master because he is the Creator, the Owner; and it is required of the creature or owned one to do the will of his Master. Jehovah is the exclusive and sole owner of the creature. He made him. Jehovah God arranged for his Son to purchase the human family; so the scripture says: "You were bought with a price; stop becoming slaves of men." (1 Cor. 7:23, NW) In his letter to the Corinthians Paul set forth a very interesting discussion about slaves: "In whatever state each one was called, let him remain in it. Were you called a slave? Do not let it worry you, but if you can also become free, rather seize the opportunity. For anyone in the Lord that was called a slave is the Lord's freedman: likewise he that was called a free man is a slave of Christ. You were bought

with a price; stop becoming slaves of men. In whatever condition each one was called, brothers, let him remain in it associated with God."—1 Cor. 7:20-24, NW.

<sup>16</sup> In early Christian times it did not make any difference to God or Christ Jesus if people were free men or slaves. They could still be called to the high position of joint heirship with Christ Jesus in heavenly glory. But no matter what condition they found themselves in, bond or free, such became slaves of Christ; and it was only in that manner that they could become associated with God. Now, too, the person who comes to Jehovah and dedicates himself through Christ Jesus to Jehovah's service makes himself God's slave. In this action the Christian is not hypocritical but sincerely pleased to give exclusive devotion to the Sovereign Ruler and to carry out the will of the Father, just as the Son showed obedience to the commandments of his Father. This slavlike relationship comes from the heart. It is the dedicated one's innermost desire. In his heart he has the proper inclination toward God. For him it is natural to want to obey the true God. It is such an individual's deliberate choice to be a slave. It is the dedicated person's preference to put himself in this slavlike relationship to the rightful Master, Jehovah.

#### "SLAVE TO TIME INDEFINITE"

<sup>17</sup> In days of ancient Israel sometimes it became necessary for the Hebrew to sell himself into slavery. God's Word tells us: "In case you should buy a Hebrew slave, he will be a slave six years, but in the seventh he will go out as one set free without charge. If he should come in by him-

16. One's choice to be a slave of Jehovah today denotes what?

17, 18. (a) Anciently, in Israel, why might one become a "slave to time indefinite"? (b) What wholesome lessons may today's Christian minister draw from this ancient practice?

15. Scripturally, how is the position of a slave properly viewed?

self, by himself he will go out. If he is the owner of a wife, then his wife must go out with him. If his master should give him a wife and she does bear him sons or daughters, the wife and her children will become her master's and he will go out by himself. But if the slave should insistently say, 'I really love my master, my wife and my sons; I do not want to go out as one set free,' then his master must bring him near to God and must bring him up against the door or the doorpost and his master must pierce his ear through with an awl and he must be his slave to time indefinite."—Ex. 21: 2-6, NW.

<sup>18</sup> Here we find a man in slavery, wholly devoted to his master, and he goes so far as to say: "I really love my master." For a Christian, too, this is the right frame of mind to be in. Always he should see himself in the slavelike position, eager to serve the Master, Jehovah, who has given him life and all its blessings. No one should ever want to be free from Jehovah God, to go his own way. The Devil was the first one to hold this wrong desire and his end will be destruction.

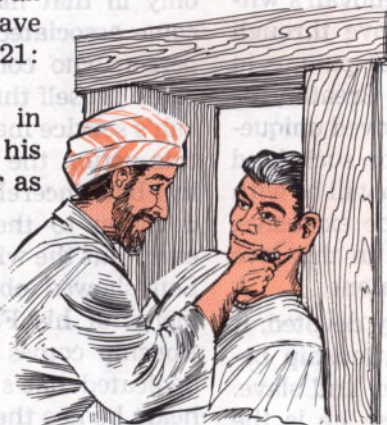
<sup>19</sup> Jehovah God rightfully demands exclusive devotion. But when this exclusive devotion is given to the Sovereign Ruler of the universe it must be given on the choice of the individual. He will not be forced to it. He must desire to give it, willingly, gladly. No one will drive him into this position or push him into the service of Jehovah God. But because of his study of God's Word, his wanting to do Jehovah's will, it is his inclination, his preference, to be in full harmony with God and God's

purposes and to be his slave, even as Jehovah's Son Christ Jesus was delighted to do the commandment of his Father.

<sup>20</sup> One who has dedicated himself to Jehovah's service certainly is like this Hebrew slave who is willing to be a slave to time indefinite. As to members of the New World society, this means for eternity. Jehovah so loved the world that he sent his only-begotten Son to this earth so that those on earth who choose to believe on him might have everlasting life.

He arranged for his Son to purchase the human family. There are many who will refuse to recognize themselves as slaves and come under this purchase price and will choose to go their own way, but that way of theirs, which is the way of "this world," will mean their death.—John 3:16; 1 John 2:17, NW.

<sup>21</sup> "The memory of the righteous is blessed; but the name of the wicked shall rot." (Prov. 10:7, AS) Those who refuse the ransom will die eternally and thus be annihilated, never having any existence. Just as Jehovah God recorded through his prophet Jeremiah: "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is Jehovah of hosts." (Jer. 51:57, AS) All persons who have dedicated their lives to the service of Jehovah God must realize that being a Christian is a serious thing; and, as expressed by Moses, "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." (Ex. 20:7, NW) One should not think that because he has dedicated himself to Jehovah God and was baptized in



19, 20. How does one's freedom to choose appear here in our study?

21. Choosing to serve Jehovah brings what obligations?

water, God now is obligated to do everything for him. God certainly will carry out his part of the agreement in blessing and caring for one; but the slave, who says that he will give exclusive devotion to Jehovah God, must also carry out his part of the

arrangement. He must show that he is a slave, and an obedient one of the Sovereign Ruler. One's life is dependent on his true, genuine worship, and 'the Father is looking for such kind of worship,' for he is "a God exacting exclusive devotion."

## "MY LOAD IS LIGHT"

**M**OST people in the world take the course of least resistance, and they follow the way of the great majority, which leads into sin and eventually death and annihilation. Some think that being a Christian is a very difficult task, and greater than they can bear in this wicked world. Many do not mind being "Christians," so called, of Christendom, where they can practice all the self-indulgences, carrying on the lusts of the flesh as Christendom approves; and they feel that they are doing all right. But to be a real Christian, one who is walking in the footsteps of Christ Jesus, is considered in the minds of most people a hard thing to do. But how can we harmonize the supposedly difficult task of being a Christian with the expression of Christ Jesus, who said: "My load is light"? Let us see what Jesus said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30, NW.

<sup>2</sup> Just what does Jehovah God require us as Christians to do? As we examine the Scriptures we find that the first thing is to preach the Triumphant Kingdom message throughout all the world for a witness to all nations. All people are able to talk in some language and express their feelings and their thoughts. And if one has a real, deep feeling of devotion to Jehovah God and has the mind of Jehovah as expressed in his Word, then he will preach good news to others. This in itself certainly is not a difficult task. Those of mankind who have been toiling and slaving in the Devil's organization and have made themselves slaves to it Jesus invites to leave their loaded-down condition and come to him and be refreshed. Jesus does not ask you to take the yoke upon yourself and do all the work alone. The marginal rendering of this expression "Take my yoke" says, "Get under my yoke with me." In other words, pull the same load and do the same thing that Jesus did when he was upon the earth. His assigned work was to preach to the lost sheep of Israel and get them in line for the blessings of God's kingdom. Not only Jesus himself did such preaching but he sent his disciples out to the villages

1. How do Christendom's supporters think of one's becoming a footstep follower of Jesus?

2, 3. (a) What does Jehovah require of his dedicated servants? (b) How did Jesus himself comply with that requirement and arrange for others to do so?

to preach the good news of the Kingdom. At his feet he wanted them to become learners of Jehovah's purposes and then to tell them out on every occasion.

<sup>3</sup> In reading the life of Christ in the four Gospels we do find that Christ was a mild-tempered person, lowly in heart; and all those who came to him found refreshment for their souls. The sick, on being healed, were anxious to tell what happened; and for his immediate followers the only responsibility he placed upon them was to preach, to talk to others and bring them comfort. He told them to go from house to house, from village to village, from city to city, from country to country. And this great expansion work of going to non-Jews from country to country began seven years after Jesus began his preaching. First of all the message was to go to the Jews to give them full opportunity to hear the divine message; and this message was presented in a most simple manner, merely by a speaking program. Certainly that yoke was kindly. It was not a heavy load placed upon anyone.

<sup>4</sup> Well, where does the difficulty arise in being a Christian? Certainly it is not the preaching that is difficult. It is the opposition that the Devil brings up against those mild-tempered and lowly in heart who do the work that Jesus has assigned to Christians to do. Jesus warned us that the opposition would be intense, but the work that he gave Christians to do would be light. It would not be a heavy load, more than they could bear. In his sermon on the mount Jesus said: "Happy are the pure in heart, since they will see God. Happy are the peaceable, since they will be called 'sons of God'. Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them. Happy are you when people re-

proach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you."—Matt. 5:8-12, NW.

<sup>5</sup> Jesus, describing conditions that would exist in the earth in these last days when this good news of the Kingdom should be preached, says concerning Christians: "But before all of these things people will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, you being haled before kings and governors for the sake of my name. It will turn out to you for the purpose of a witness." (Luke 21:12, 13, NW) All this persecution comes from the Devil's crowd because Christians are doing a good thing, giving Jehovah exclusive devotion. Just because you go about peacefully preaching the good news, which directs the attention of people to the Sovereign Ruler of the universe and to true worship, the Devil with his demons and his whole organization will oppose you. So, then, we see the thing that is hard is the stand we must take against the Devil and persecutors whom he raises up against human creatures for being faithful to God. The Devil has always been a cruel taskmaster, but Jehovah God through his Son Christ Jesus has given us a work not difficult to do. It is merely to preach. It is this kind, simple Kingdom truth that we bring to people that the Devil objects to. The communistic nations, the democratic nations, the religionists, the politicians, the commercialists, all object to the persistent earth-wide heralding of God's wonderful triumphant kingdom for the blessing of all mankind. The objectors do not want it! They are opposed to God's kingdom. But despite all the opposition that comes against Jeho-

4. Where does the difficulty arise in being a Christian preacher?

5, 6. (a) Who now comprise opposers of the preachers of Jehovah's Kingdom message? (b) How do those preachers regard that opposition?

vah's witnesses they move forward in greater numbers and with greater zeal than ever before in carrying out exclusive devotion to the Sovereign Ruler, Jehovah. They are dedicated to God for doing this service.

<sup>6</sup> They know by experience that Jesus' words are true: "My load is light." They also know that if they take up this load and get under the yoke with Christ Jesus they are going headlong into opposition from the Devil's organization. But despite the opposers' activity, Jehovah's witnesses in the year 1955 have had the grandest field-service report ever offered in honor of Jehovah's name and in defense of his Word. They have been bringing the "whole tithe" into the treasure house of God, and he has opened up the windows of heaven and poured out a blessing till there was no place for it. (Mal. 3:10, *Da*) Each year Jehovah's witnesses recount the blessings that Jehovah has bestowed upon them by sending in a report, which indicates the joy and pleasure they have had in preaching this good news of the Kingdom. (See chart for activity of Jehovah's witnesses in different parts of the world.)

#### HIGH LIGHTS OF 1955 SERVICE REPORT

<sup>7</sup> During the field-service year of 1955, ending with the month of August, there was an average of 570,694 ministers preaching the good news of the Kingdom in 158 lands. This is an increase of 44,770 more than in 1954; or an 8½ per cent increase in the average number of persons going out in the field service monthly, talking to others concerning the Kingdom. Many newly interested individuals began preaching for the first time, and this brought the peak of publishers up to 642,929 for the 1955 service year.

7. World-wide, how many shared in this preaching work in 1955?

<sup>8</sup> One of the great joys of the year was the bountiful blessing Jehovah poured out upon his servants during the "Triumphant Kingdom" Assemblies of Jehovah's witnesses. In the thirteen conventions held during ten weeks there were 403,682 in attendance at the public lecture. But what brought greater joy to the hearts of all those who have dedicated themselves to Jehovah God was that 13,016 "other sheep" were baptized during the ten-week period. Throughout the entire service year many more persons were determined to give Jehovah God exclusive devotion; and in the twelve months of the year 63,642 individuals were baptized by complete water immersion, declaring themselves to take on the light load of preaching this good news. This places responsibility upon those already associated with the New World society for years, and that is to train these new ones and bring them on to maturity and help them see their privilege of being regular congregation publishers as well as advancing into pioneer service and special assignments as missionaries in other parts of the earth.

<sup>9</sup> Today there are 17,011 full-time ordained ministers working throughout the world. To these ranks there could be added many more; and the Society confidently hopes that those who can arrange their affairs to get into the full-time ministerial activity will do so, for in this field there is an abundant blessing. A slight decrease in the number of pioneers has appeared during 1955 service year, there being 254 fewer full-time ministers than in 1954. We sincerely hope that this becomes reversed during the 1956 service year, and that many more will feel confident that Jehovah will open up the windows of heav-

8. What added blessings from Jehovah did many of those preachers share during 1955?  
9-12. (a) What features of the report concerning full-time preachers are noteworthy? (b) Concerning literature distribution? (c) Concerning other increases in 1955?

## 1955 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1954 Av. Pubs.	1955 Av. Pubs.	%Inc. over 1954	Peak Pubs. 1955	Av. Plo. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U.S. of America	153,969	163,875	6	187,120	5,809	122,249	3,484	14,342,195	24,878,721	609,403	18,093,164	8,017,490	98,343
Alaska	129	124		138	6	61	5	12,284	19,237	777	14,934	6,331	72
Bermuda	18	23	28	28	2	12	1	4,172	4,026	252	1,523	1,751	27
Fr. Equ. Africa	582	810	39	952	2	90	7		102,825			160,646	272
Guam	32	36	20	45	2	2	1	3,974	7,090	189	2,654	1,960	30
Iceland	6	9	50	10	3		1	5,578	4,790	107	1,275	1,682	10
Islands (Light)	4	4		4	4	113		2,916	4,473	86	1,032	1,381	18
Israel	18	18		23	4	24	1	2,170	7,830	70	967	2,827	21
Argentina	2,939	3,504	19	3,865	126	2,226	110	253,814	563,674	11,980	374,505	288,043	2,491
Australia	6,874	7,603	11	8,354	314	4,286	294	437,748	1,142,125	21,787	717,773	330,372	3,640
American Samoa	3	8	167	17	4	13	1	1,111	7,914	87	1,269	3,437	46
Fiji Islands	48	47		59	3	104	1	4,382	9,778	349	8,407	4,038	57
New Caledonia		3	New	4				42	198	6	87	36	2
Papua	18	37	106	61	1	1	1	326	4,640	7	216	818	16
Solomon Islands	1	1		1				124	190		82	70	1
Western Samoa	18	23	28	37		9	1	342	6,194	24	229	1,162	32
Austria	3,443	3,880	13	4,390	94	2,907	167	246,273	542,770	3,231	353,809	239,167	1,893
Bahamas	96	101	5	116	14	92	2	14,546	26,363	306	12,733	9,129	150
Belgium	3,686	3,911	6	4,547	81	2,155	91	227,460	476,327	4,446	229,763	176,109	1,628
Luxembourg	116	127	9	144	5	96	5	9,489	19,834	115	8,269	8,136	71
Bolivia	146	149	2	163	39	121	4	19,232	64,752	1,302	30,572	23,078	232
Brazil	6,662	7,931	19	9,391	168	4,247	163	526,886	1,080,086	19,676	414,892	385,250	4,146
British Guiana	387	441	14	509	46	381	18	53,547	104,103	668	71,843	36,401	528
British Honduras	92	101	10	125	20	102	5	9,352	36,330	131	16,155	14,430	201
British Isles	27,145	28,073	3	31,639	836	24,695	716	2,412,847	3,786,711	51,883	2,834,402	1,527,494	12,953
Elire	189	179		182	45	168	5	22,579	81,096	304	18,098	24,116	162
Malta	6	7	17	8		5	1	412	1,179	22	306	710	7
Burma	106	104		124	15	48	1	28,612	32,060	460	7,722	12,804	134
Canada	23,944	25,306	6	29,178	799	15,094	732	1,495,021	2,961,707	45,208	1,743,286	865,009	9,627
Ceylon	63	78	24	93	15	90	2	15,019	30,418	493	11,602	10,695	87
Chile	885	1,034	17	1,172	96	778	24	65,265	215,650	4,832	139,524	98,422	1,297
China	26	47	81	56	3		1	731	7,498			4,598	93
Colombia	478	612	28	662	71	439	16	62,530	174,529	967	58,358	75,457	891
Costa Rica	1,604	1,749	9	2,078	41	760	41	33,991	208,702	1,050	40,560	60,870	1,058
Cuba	9,428	9,656	2	10,488	314	5,075	288	291,487	1,292,733	5,789	361,529	412,811	6,340
Cyprus	355	356		372	20	97	10	8,502	55,547	327	7,147	21,416	289
Denmark	7,507	8,101	8	9,207	117	5,269	193	411,658	855,942	6,047	458,444	337,831	3,269
Faroe Islands	7	9	29	11	3	27	1	3,928	4,455	99	2,310	1,101	4
Greenland		3	New	3				584	478		207	278	2
Dominican Republic	328	425	30	478				1,042	44,789		114	23,199	399
Ecuador	228	265	16	319	35	119	6	35,548	76,355	1,016	35,004	33,390	371
Egypt	235	259	10	280	22	197	8	13,132	53,713	792	13,387	19,510	186
Anglo-Egyptian Sudan	9	10	11	11	2	11	1	1,016	2,014	160	1,177	816	14
El Salvador	292	321	10	357	36	280	10	25,945	82,417	1,061	37,137	31,335	377
Ethiopia	55	61	10	78	11	235	5	4,007	24,030	104	2,989	8,682	138
Eritrea	2	2		3		1		93	231		17	88	2
Finland	5,516	5,810	5	6,665	196	5,938	377	364,446	762,232	12,857	394,906	231,823	2,517
France	8,056	8,512	6	9,883	111	5,918	186	540,994	880,144	9,936	513,236	383,514	2,910
Algeria	39	47	21	69	5	51	1	11,338	12,833	450	8,853	9,726	65
Morocco	2	3	50	4				241	197	4	125	67	2
Saar	624	663	6	754	6	319	11	31,146	76,687	725	38,720	35,219	191
Senegal	5	10	100	12	2	1		2,503	4,265	106	960	2,035	12
Tunisia	15	29	93	35	3	16	1	6,081	5,222	159	3,567	2,111	13

Germany, West	44,492	48,446	9	54,635	949	30,982	784	3,781,175	6,820,946	52,630	3,855,630	2,550,011	20,163
Gold Coast	5,465	5,861	7	6,466	228	3,877	120	130,093	1,496,439	1,614	104,613	383,051	3,783
Gambia	2	3	50	3				46	545		108	327	2
Ivory Coast	19	34	79	54	4	35	1	925	16,439	49	629	5,615	59
Togo	101	114	13	138	9	54	4	2,633	48,768	63	1,432	12,786	152
Greece	4,190	4,693	12	5,573	18	1,612	247	92,310	363,798	2,131	78,596	189,691	1,443
Turkey	73	100	37	114	5	30	2	4,750	17,087	242	2,863	7,961	113
Guadeloupe	104	130	25	141	3	85	6	9,641	21,090	115	8,705	6,525	52
Martinique	4	5	25	8	2	28	1	3,625	3,771	120	1,937	1,923	12
Guatemala	384	474	23	510	34	554	15	32,652	96,169	1,436	51,810	36,985	484
Haiti	209	204		232	17	180	8	16,937	48,399	607	21,302	17,066	274
Hawaii	756	812	7	948	46	415	17	71,462	156,385	4,529	87,453	58,436	885
Honduras	410	407		447	44	455	17	22,298	105,870	1,179	44,540	37,954	527
Hong Kong	73	94	29	104	19	162	2	28,878	31,094	553	3,208	12,745	227
India	703	883	26	973	73	672	43	89,249	209,623	1,374	45,104	66,064	677
Indonesia (Java)	173	197	14	218	10	160	6	29,452	35,182	1,848	23,998	14,946	233
Sulawesi	25	28	12	31	2	13	1	4,201	6,823	172	1,901	1,610	15
Sumatra	3	11	267	16	4	29	2	5,450	5,256	347	3,180	1,725	28
Timor	2	3	50	5	2	1		1,077	1,920	42	293	656	10
Italy	2,356	2,829	20	3,238	111	693	114	197,865	403,217	2,451	135,311	188,912	1,600
Libya	27	52	93	65	5	12	2	2,210	12,331	87	2,156	5,920	64
Jamaica	2,905	3,191	10	3,751	94	3,048	148	117,925	472,192	1,130	103,587	156,347	2,855
Japan	368	466	27	525	76	417	16	162,599	160,251	3,399	105,671	69,254	800
Okinawa	10	15	50	21	2	9	1	9,194	5,089	177	8,751	2,712	19
Taiwan	1,432	1,482	4	1,785	74	160	31	2,099	236,157			109,723	638
Korea	688	1,170	70	1,407	51	227	21	90,337	222,390	3,838	45,395	81,760	708
Lebanon	392	419	7	501	27	589	11	24,936	69,936	834	12,007	19,383	184
Iraq	3	6	100	7	4	8		1,386	4,987	102	1,033	1,622	13
Jordan	76	74		86	4	60	4	1,295	12,344	60	659	3,476	35
Qatar		1	New	2				18	68	2	6	11	
Saudi Arabia	2	2		2				121	219	1	17	45	2
Syria	58	86	48	114	5	28	4	2,391	14,029	146	923	3,822	43
Leeward Islands (Antigua)	48	52	8	60	5	82	1	5,943	12,858	55	7,387	6,061	56
Anguilla	2	3	50	3	1			120	1,255	2	57	435	16
Dominica	60	69	15	77	3	92	3	2,949	9,619	39	3,547	3,615	42
Montserrat	8	8		9	1	12	1	376	1,033	3	603	219	3
Nevis	19	23	21	26	2	40	2	1,248	4,564	7	1,329	2,050	21
St. Kitts	50	56	12	64	4	32	2	4,774	11,701	24	5,499	3,797	47
St. Martins	6	7	17	7	1	18	1	425	1,522	6	334	203	3
Liberia	100	144	44	160	15	165	5	14,748	61,090	321	11,014	13,922	178
Mexico	10,486	11,873	13	14,633	187	6,030	436	319,621	1,363,396	7,969	346,534	376,603	5,727
Netherlands	8,274	8,692	5	9,854	159	3,104	153	240,549	1,054,202	4,112	448,647	400,100	2,932
Neth. Antilles (Curaçao)	102	99		113	8	35	2	13,163	21,983	760	22,548	9,711	94
Aruba	98	86		99	7	83	2	8,296	19,887	563	14,169	7,192	93
Bonaire	6	8	33	10	1	8	1	833	3,172	42	970	1,022	12
Newfoundland	252	262	4	323	19	230	26	18,760	38,291	1,019	23,951	12,230	119
New Zealand	1,898	2,214	17	2,519	73	1,286	82	130,507	286,627	5,212	215,996	97,058	1,077
Nicaragua	148	169	14	190	25	122	9	18,374	50,034	764	24,380	19,550	256
Nigeria	16,057	18,666	16	19,830	844	12,650	503	203,858	4,134,773	3,192	124,458	751,993	10,575
Cameroun	1,043	1,673	60	1,991	27	2,679	38	27,866	471,092	382	13,168	199,757	1,093
Dahomey	441	583	32	796	26	294	23	3,266	198,635	72	1,954	37,198	668
Northern Rhodesia	22,381	24,377	9	26,951	106	2,882	356	111,020	4,238,670	5,555	88,507	888,568	15,481
Belgian Congo	51	67	31	181		2	2	73	14,445	13	7	5,551	83
Kenya	3	2		3			1	47	363	13	40	213	4
Tanganyika	242	266	10	336	5	95	13	3,476	73,480	97	435	13,591	329
Uganda	6	8	33	11		2	1	192	578	20	159	113	3
Norway	2,359	2,568	9	2,917	70	1,265	125	215,124	310,791	3,782	222,233	114,874	811
Nyasaland	11,855	12,137	2	13,153	447	11,160	328	43,839	2,878,690	1,036	37,083	828,967	9,454
Portuguese E. Afr.	206	158		192	4	200	4	277	31,023	9	281	9,095	119
Pakistan	63	64	1	78	11	113	3	10,176	23,426	526	7,013	9,034	78

Country	1954 Av. Pubs.	1955 Av. Pubs.	%Inc. over 1954	Peak Pubs.	Av. Plo. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Panama	745	906	22	1,025	52	617	31	48,228	159,027	1,678	66,338	61,713	884
Paraguay	175	188	7	205	12	90	12	11,980	30,622	562	20,110	11,417	156
Peru	346	460	33	563	67	467	13	58,565	142,753	1,692	79,928	58,812	794
Philippines	20,690	22,898	11	24,169	889	6,345	570	296,646	3,501,556	12,126	359,878	743,820	14,847
Portugal	111	147	32	168	9	110	3	13,410	25,740	114	1,909	9,815	77
Azores	22	18	22	22			2	458	2,009	11	151	1,540	18
Madeira Islands	3	9	200	12	1	485	1	250	1,318	8	104	568	11
Puerto Rico	672	834	24	1,024	70	28	22	144,985	174,912	7,587	153,993	67,606	838
St. Croix (V.I.)	34	33	New	37	2	28	2	2,989	7,356	224	4,931	4,295	46
St. John's (V.I.)				5		2	1	162	406	5	143	234	2
St. Thomas (V.I.)	35	27		32		9	1	963	3,340	81	3,261	1,278	13
Tortola (V.I.)	4	10	150	15		11	1	761	1,847	11	905	451	7
Sierra Leone	105	106	1	116	16	248	3	14,341	34,312	261	19,837	15,171	142
Singapore	94	102	9	119	9	35	3	23,071	19,607	851	7,972	7,546	125
North Borneo	2	2					1	254	210	39	30	89	1
South Africa	11,668	12,253	5	13,835	689	9,784	510	444,455	3,002,284	17,618	505,376	654,532	8,194
Angola	21	26	24	30		325	1	553	6,756	146	192	2,649	77
Basutoland	66	76	15	103	1	166	8	1,558	35,181	36	830	8,555	112
Bechuanaland	121	93	137	137	7	105	6	433	25,623	13	118	5,627	76
Mauritius	21	23	10	30	4	17	2	9,400	7,885	177	5,969	3,852	47
St. Helena	42	43	2	46	1	27	3	725	6,136	6	605	2,009	24
South-West Africa	21	31	48	40	8	11	1	5,115	16,013	326	3,937	5,580	78
Swaziland	127	168	32	195	9	160	11	637	44,069	47	522	9,034	125
Southern Rhodesia	10,530	10,776	2	11,870	930	11,167	299	151,336	3,169,752	3,539	142,198	796,379	12,851
Spain	251	337	30	366	13	105	10	11,243	47,701	227	3,867	31,370	295
Surinam	107	134	25	173	12	100	3	14,818	28,722	497	16,467	9,615	134
Sweden	5,389	6,307	9	7,350	200	5,735	317	240,983	831,509	10,684	658,840	316,080	2,528
Switzerland	3,265	3,474	6	3,980	62	2,026	107	297,163	403,130	4,772	366,106	175,883	1,738
Thailand	1,171	1,164	13	1,113	28	31,264	42	52,402	10,883	1,666	366,106	16,324	1,207
Trinidad	1,218	1,321	8	1,454	71	1,221	23	55,473	52,402	1,608	85,639	90,587	1,207
Barbados	484	521	8	571	22	933	23	14,579	244,589	520	27,675	34,108	513
Carriacou	10	14	40	25	2	13	1	360	3,952	13	412	1,146	21
Grenada	114	131	15	150	10	113	4	4,287	29,857	218	7,120	9,536	163
St. Lucia	40	50	25	53	6	94	2	1,691	15,131	109	6,785	5,388	96
St. Vincent	48	52	6	58	6	64	5	1,846	14,047	85	3,323	6,119	101
Tobago	24	29	21	38	3	46	2	1,352	9,865	56	1,564	3,493	43
Uruguay	611	682	12	753	65	530	20	39,929	173,631	2,149	78,116	69,783	804
Falkland Islands	2	4	100	5	2	530	21	963	1,615	13	412	1,146	21
Venezuela	775	886	14	1,025	66	530	21	68,583	219,760	1,846	72,932	85,923	905
Yugoslavia	985	1,215	23	1,311	112	112	81	26,743	45,406	25	12,564	12,564	555
5 Other Countries	58,095	64,997	12	70,551	124	22,261	3,136	317,878	5,932,418	321,966	321,966	1,992,094	45,751
GRAND TOTAL	525,994	570,694	8.5	642,929	17,011	356,260	16,044	30,868,527	85,832,250	1,008,221	36,500,383	27,143,319	337,456

en and pour out a blessing greater than the pioneers can contain, even as he is doing for all of his servants in overflowing measure. All of these ministers not only preach the good news from house to house and conduct Bible studies, but leave printed sermons with the people in the form of Bibles, books, booklets and magazines, as well as tracts and other publications that will aid a person to gain a clear understanding of what Jehovah's purposes are in these last days.

<sup>10</sup> During the year 2,927,062 bound volumes were distributed along with 27,941,465 pamphlets. In addition to this, 36,500,383 individual copies of the *Watchtower* and *Awake!* magazines were distributed from house to house world-wide in forty different languages. New subscriptions to the number of 1,008,221 were taken for these two magazines, which shows the intense interest on the part of the general public in the message Jehovah's witnesses have.

<sup>11</sup> There is a way in which each individual can show God that he loves him and wants to worship him; and this way is by staying close to Jehovah's organization, bringing in the tithes to the storehouse, which includes attending meetings, giving comments, going from house to house preaching, carrying on back-call and Bible study activity in the homes of the people, attending public meetings and making what material contributions can be made to the organization to advance the Kingdom interests locally and world-wide. Surely Jehovah's witnesses have been doing this in 1955. Throughout the world there are now organized 16,044 congregations where regular studies are held; and these congregation publishers who have been attending such meetings spend much time, in addition to worshiping in the Kingdom Halls, in their going from house to house preaching the good news. In fact, 85,832,250 hours were spent in house-to-house, village-to-village, city-to-city, country-to-country preaching even including iron curtain countries that strenuously object to the work of Jehovah's witnesses. And when interested people were found, back-calls were made to the extent of 27,143,319, and eventually these turned into Bible studies numbering 337,456 home Bible studies conducted every week throughout the year in the many languages that the missionaries and publishers of the Kingdom speak. There is very marked interest in the work Jehovah's witnesses are doing, because at Memorial time, April 7, 1955, 878,303 persons gathered at Kingdom Halls and celebrated the death of Christ Jesus; and, of these, 16,815 profess to be of the "little flock."

<sup>12</sup> So the work of Jehovah's witnesses goes on grandly. Jehovah's blessing is truly upon his New World society. And when we look back over the past ten years we see

what prosperity Jehovah has brought to his people. In 1945 there was an average of 127,478 publishers sharing in the preaching work. But today we have an average of 570,694.

<sup>13</sup> As we compare accomplishments of 1955 with previous years we find it is away ahead of any other year in announcing the triumphant kingdom. Because of the success of Jehovah's witnesses many religionists have accused the Watch Tower Society of being a book-selling organization. But when one looks over the annual report of the Society surely he can see that all those who have devoted themselves to the interests of the Kingdom are ordained ministers, interested in preaching and in placing in the hands of the people things that will bring blessings to them. And so the printed sermons that are published in the *Watchtower* magazine, the books and the booklets that are distributed in great numbers, have brought untold comfort to the hearts and minds of the people. In order to keep up with the demand on the part of the public for the message that Jehovah's witnesses are bringing them, it has been necessary to print 86,590,360 magazines—*The Watchtower* and *Awake!*—and 46,792,097 Bibles, books and booklets, world-wide. These publications could never be printed in such large quantities were it not for the contributions made by Jehovah's witnesses themselves to the Society.

<sup>14</sup> It should be kept in mind that thirty years ago the *Watch Tower* magazine was being offered at a dollar contribution for a year's subscription. Then came the "depression" and "inflation" and today's "world prosperity" with great increases in costs of paper, ink, machinery and building; but still, after all these years have passed with stupendous changes in the

13, 14. What effects of the steadily increasing distribution of magazines and other Watch Tower publications offset religious critics' claims?

world, the *Watchtower* magazine is being offered to the people at one dollar a year for a subscription, twenty-four copies. If it were not for the generosity of Jehovah's witnesses in supporting the printing of these sermons, this extensive distribution could never be accomplished. Furthermore, if it were not for the zeal and the devotion that all of these witnesses are giving to Jehovah God, this distribution could never be reported here. It is their labor of love that makes it possible for the New World society to put the literature out in such tremendous quantities.

<sup>15</sup> To do this work is a joy to the heart of every one of Jehovah's servants; and they fully agree with Christ Jesus when he said: "My load is light." Our work is to preach this good news of the Kingdom. The Devil's organization, the archenemy of Jehovah God, is trying to make this

15. How do Jehovah's devoted servants regard their preaching responsibilities?

work very difficult and tries to throw every obstacle in its way that he can to slow it down or turn God's servants away from true worship. In this he will fail, for in the end all persons who gain eternal life will give to Jehovah God exclusive devotion. He will be alone in the universe as the Sovereign Ruler, even as he is now, only with opposition. In that new world of righteousness all the opposition of Satan the Devil and his demons, and all those who side with him, will be destroyed, annihilated, moved out of existence; and there will remain true worshipers in the entire earth, all giving to God exclusive devotion. Jehovah puts the test to every one today. Are you willing to meet the test?—namely, "Bring the whole tithe into the treasure-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I open not to you the windows of the heavens, and pour you out a blessing, till there be no place for it."—Mal. 3:10, *Da.*

## Serving with Jehovah's Channel of Communication

**J**EHOVAH has a channel of communication on earth? Yes, even as earthly governments have channels of communication for their subjects, so the great Ruler of the universe, Jehovah God, ever since he placed intelligent creatures upon this earth, has had channels of communication, but always only one at a time, to make known to men his will and purposes regarding them. Thus Adam, in that he was used to inform Eve of God's law, served as a line of communication.\*

Abel, Enoch, Noah, Abraham, and especially Moses, likewise served as Jehovah's channels of communication in their day. After Moses certain judges and then a long line of prophets did likewise serve until

John the Baptist. Then men were favored with the most direct line possible, Jesus Christ. He who had from of old personally heard Jehovah's words at his mouth and who had served as a channel of communication to angels and to men, both directly and indirectly, now was serving as Jehovah's direct channel of communication to men.

While serving thus he also trained others, around whom a continuous channel of communication could be established so that there would be no interruption upon his returning to heaven. Ever since the pouring out of the holy spirit at Pentecost the anointed followers of Christ have thus served as a channel of communication, making known Jehovah's purposes as these

\* For details see *The Watchtower*, May 15, 1955.

became progressively clearer. This has resulted in bringing startling information even to angels: "This was to the end that now to the governments and the authorities in the heavenly places there might be made known through the congregation the greatly diversified wisdom of God."—Eph. 3:10, NW.

Today Jehovah has again a channel of communication in the earth, through which he is causing Proverbs 4:18 (AS) to be fulfilled: "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Among the evidences pointing to the anointed Christian witnesses of Jehovah as a group being that channel are these: their witnessing

to Jehovah's name and established kingdom; their accepting the entire Word of God; their keeping separate from the world, and their being persecuted by all nations.

Those who appreciate the foregoing facts will gladly serve with Jehovah's channel of communication in this day by making public declaration in the Christian congregation, by witnessing to the truth at every opportunity and by so arranging their affairs that they can have the greatest possible share in preaching the good news of the Kingdom. Are you a dedicated Christian witness? If so, are you making the most of your opportunities of serving with Jehovah's channel of communication?



### PART 3

DALLAS, TEXAS, JULY 13-17, 1955

**T**HERE were about 500 friends out at the Dallas airport to welcome the Society's president and his two traveling companions on their arrival Tuesday evening, July 12, by plane from Los Angeles. Movie photographers were on hand to record the event, and KRLD-TV telecast the arrival over channel 4 that night. About thirty-five out-of-town newspapers had published advance news releases concerning the coming convention at the Cotton Bowl. Famous throughout the United States, the Cotton Bowl is the second-largest stadium in the South, having a seating capacity of 75,347; and here witnesses of Jehovah from

## THE TRIUMPHANT KINGDOM ASSEMBLIES OF 1955

many lands were to meet for five days in the fourth of the 1955 assembly series. In addition to the Cotton Bowl the large livestock pavilion nearby in the Fair Park was to be used for the holding of a simultaneous convention in Spanish. To this the friends from all Latin-American lands were invited. The program was accordingly printed in English and Spanish.

Because of the intense heat that was expected in the open Cotton Bowl from a broiling afternoon sun, no meetings were programmed for afternoons. The afternoons were left open for field service by the conventioners; and the president's meetings with the servants of districts, circuits and congregations, usually held in the morning, were held under cover in the early afternoon. All assembly sessions were timed for mornings and evenings. The practicalness of this could be better appreciated after the temperature rose to 101 degrees Fahrenheit

the first afternoon and then climbed to 104 degrees F. the second afternoon. At the Vancouver (B.C.) assembly thousands of witnesses of Jehovah had braved the cold and rain; here in Dallas they braved the heat and also a sudden downpour. Here also the assembly took on an international touch, with ten delegates from Hawaii and other brothers from Argentina, India, Alaska, Haiti, Mexico, Guatemala, Nicaragua, El Salvador, Cuba and Puerto Rico, besides those from forty states of the American union.

Running with sweat, the president delivered his opening address in the morning to an audience of 8,172, in the Cotton Bowl. At the same time the same speech was being delivered in Spanish by the vice-president to 745 of Jehovah's "sheep" at the Livestock Pavilion. This totaled up to 8,917 for these simultaneous sessions. Instead of dropping for the night sessions, the attendance increased to 10,658. During the final half hour over at the Pavilion the president by means of an interpreter spoke to 980, for a while answering prepared written Bible questions and then speaking extemporaneously to them on advisable things, which they much appreciated. To their surprise and joy he released to them the new booklet in Spanish, *"This Good News of the Kingdom"*.

Incidentally, tonight, far to the east, in New York city, 500 Europe-bound delegates entrained for transportation to Quebec City, there to board two ocean liners, chartered by the Watch Tower Society, the Arosa Star and the Arosa Kulm. They were given a big send-off by New York brothers who had to remain behind. From other directions other brothers also were converging on Quebec City, and on the afternoon of the following day, Thursday, July 14, the Star and the Kulm steamed down the Saint Lawrence River with 1,589 joyful conventioners aboard, bound for the international assembly in London, England.

In Fort Worth, Texas, this Thursday morning two stations telecast some of the activities at Dallas. This evening a thunderhead came up to cool off the atmosphere, and there was lightning, also wind. For a time the Cotton Bowl became a "dust bowl," and it was necessary to fasten down things on the speakers' platform. From then on the convention temperature moderated somewhat. The night's attendance for both English and Spanish was 13,426, and all were thoroughly enjoying the spiritual feast. The convention here also re-

ceived international attention, for messages, telegrams and cablegrams from brothers in Latin America and distant lands, including those in the Orient, kept pouring in with greetings and prayers for this assembly.

The Friday morning baptism had eighty-seven Spanish-speaking ones among the total of 468 immersed. Because of the racial distinction that still dominates the local situation, the thirty-five candidates of African extraction were immersed in Exline Park swimming pool, all the others in the Randall Park swimming pool. But where one is baptized makes no difference; in any place this symbol of baptism denotes the same obedience to the divine will. Similarly the assembly at Dallas was one international assembly, although the language difference separated 1,738 Spanish-speaking Saturday night from the 14,341 English-speaking assembled in the nearby Cotton Bowl. Among the telegrams received this Saturday were two interesting ones: the first from the Arosa Kulm assured us here that the 795 passengers aboard were remembering the Dallas assembly; the second from the Arosa Star also bespoke that the 794 aboard had us, 16,079 here, in mind and heart. The two chartered ships bound for England were then cruising off the shores of Labrador.

Late Saturday night it rained and there were heavily clouded skies Sunday morning. This morning there were six interesting delegates to the assembly. At Seagoville, some sixteen miles to the southeast of Dallas, there were six young witnesses of Jehovah detained at a federal correctional institution because of holding fast to their integrity to Him. The request was made to the prison warden that these might be permitted to be brought to the nearby assembly to share in the Sunday morning sessions. The warden applied to the Director of the Bureau of Prisons at Washington and he authorized their attendance. So eight seats were reserved at the Cotton Bowl, and the prison warden and a guard brought the six young men to the assembly and they all occupied the reserved seats. After the "closing remarks" by the president the entire group were taken to the assembly cafeteria and treated to a free dinner. About twenty young men volunteering their services at the cafeteria recognized the warden, shook hands with him and expressed appreciation of how nicely he had treated them when they too were at Seagoville. The warden was much impressed by their kindly attitude. Also, the po-

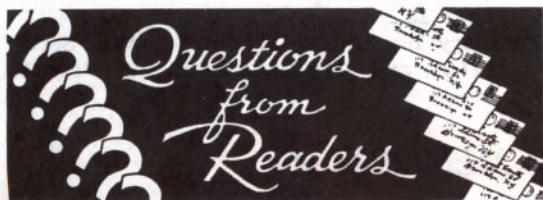
lice at the Fair Park were impressed by the unusual co-operativeness and cleanliness of the conventioners. One policeman confessed he had never taken an interest in us before. "You people have something!" he added. But religious prejudice kept the newspaper publicity down to 517.5 column inches.

Incidentally, today during the progress of the Dallas assembly two "Flying Tigers" at New York city's Idlewild airport took to the air loaded almost to capacity with conventioners availing themselves of early flight facilities across the Atlantic to be on hand for the London (England) assembly the following week.

The public lecture on "World Conquest Soon—by God's Kingdom" was billed for eight o'clock tonight in both English and Spanish. During the hour-and-a-half program that preceded this a threatening storm cloud began approaching from the southwest and fanned out over Dallas. All other clouds closed in with it to form a pitch-black cloud mass over the city, from which lightnings flashed. The effect on the thousands of the public who may have thought of attending the public lecture in the open, coverless Cotton Bowl can be imagined. So only 14,825 turned out for the talk by the president in the Bowl and 1,508 for the same

talk in Spanish by the vice-president in the Pavilion, or a total of 16,409. As soon as the president under the drapeless canopy on the platform began to speak, down came a heavy rain. Fortunately he had donned his raincoat and rubber overshoes, but thousands before him in the Bowl moved back under cover of the corridors beneath the stands. Many, however, kept sitting under umbrellas in the rain in full view of the speaker, who offset the sudden difficulty by endeavoring to make this his best delivery yet of this powerful lecture. The rain beating down on the tin top of the canopy over him produced a background noise over the loud-speakers, but the message continued going out till its grand climax and the release of the free booklet to this faithful audience. Over at the Pavilion the booklet was released for the first time in Spanish and elicited a great applause that kept up till the speaker departed for the airport with the president to fly to New York city. The conventioners now began to depart to share their blessing with those back home, and the nine congregations in Dallas with a total of more than 700 active Kingdom ministers were left to take advantage of all the fine effects of the assembly upon the inhabitants of Greater Dallas.

(To be continued)



● What is meant by a token fulfillment of the procreation mandate? Is not its fulfillment to be more than just a token?—A. L., United States.

The general mass of mankind, "those who practiced vile things," will not be brought into the new world by resurrection until the thousand-year reign is well along and paradisaic conditions have overspread the earth. (John 5:28, 29; Luke 23:43, NW) It is the survivors of Armageddon that will join in carrying out the command to "be fruitful and become many and fill the earth" with righteous offspring. But their fulfilling of this command cannot be understood to mean populating the earth to com-

pleteness, for that would leave no room for the resurrected multitudes that are to come.—Gen. 1:28, NW.

Hence, rather than a complete fulfillment of the procreation mandate it is a token fulfillment. It will constitute a token of what God could accomplish. It will demonstrate Jehovah's power to populate the earth with a righteous race by means of human procreation, as purposed at the time of creation. We have an example of such a token fulfillment in Noah's perfect number of generations ( $10 \times 7 = 70$ ) after the flood. (Gen. 9:1) So the filling of the earth by the other sheep surviving Armageddon will betoken or represent or demonstrate Jehovah's power to accomplish the procreation mandate in this way, and hence may be called a representative fulfillment or a token fulfillment, but not a complete one that would leave no room for the later resurrection of "those who practiced vile things."

talk in Spanish by the vice-president in the Pavilion on a total of 18,409. As soon as the president under the draped canopy on the platform began to speak, down came a heavy rain. Fortunately he had donned his raincoat and rubber overshoes, but thousands before him in the Bowl moved back under cover of the corridors beneath the stands. Many, however, kept sitting under umbrellas in the rain in full view of the speaker who offset the sudden difficulty by endeavoring to make his his best delivery out of this powerful feature. The rain beating down on the top of the canopy over him produced a background noise over the loud-speakers, but the message continued going out all its grand climax and the release of the free people to this faithful audience. Over at the Pavilion the booklet was released for the first time in Spanish and elicited a great applause that kept up till the speaker departed for the airport with the president to fly to New York city. The conventioners now began to depart to share their blessings with those back home and the nine congregations in Dallas with a total of more than 700 active Kingdom ministers were left to take advantage of all the fine effects of the assembly upon the inhabitants of Greater Dallas.

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#### "WATCHTOWER" STUDIES FOR THE WEEKS

February 5: Exclusive Devotion, ¶1-18. Page 8.  
February 12: Exclusive Devotion, ¶19-21, and 'Choose Whom You Will Serve,' ¶1-16. Page 13.

February 19: 'Choose Whom You Will Serve,' ¶17-21, and "My Load Is Light." Page 19.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why true religion must involve Bible education? P. 3, ¶3.
- ✓ What three conflicting attitudes compose European thinking? P. 4, ¶1.
- ✓ What advances have been made in recent years even in conquered Poland? P. 5, ¶2.
- ✓ What religious attitudes made Africa a spiritually dark continent? P. 6, ¶3.
- ✓ What major problems Christian expansion has met in Africa? P. 7, ¶1.
- ✓ Why there are so many false forms of

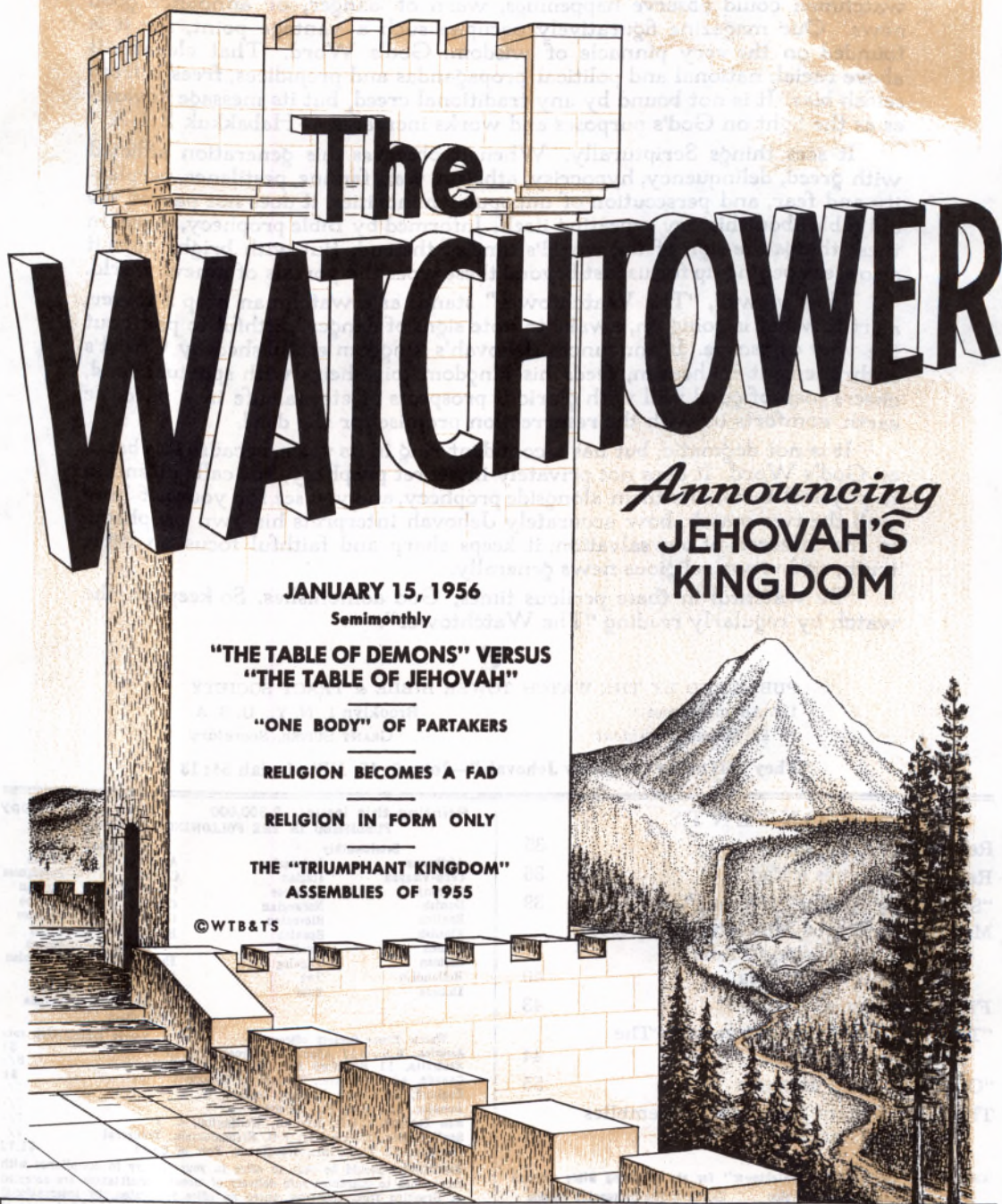
worship, and what would result from following them? P. 9, ¶6.

✓ Whether baptism really is necessary? P. 16, ¶4.

✓ Whether really walking in Jesus' footsteps is too hard a thing for you to do? P. 21, ¶1.

✓ How many new subscriptions for the "Watchtower" and "Awake!" magazines were taken last year? P. 26, ¶10.

✓ Who, in ancient times, served as Jehovah's channels of communication? P. 28, ¶3.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JANUARY 15, 1956**

Semimonthly

**"THE TABLE OF DEMONS" VERSUS  
"THE TABLE OF JEHOVAH"**

**"ONE BODY" OF PARTAKERS**

**RELIGION BECOMES A FAD**

**RELIGION IN FORM ONLY**

**THE "TRIUMPHANT KINGDOM"  
ASSEMBLIES OF 1955**

©WTB&TS

**"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".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY  
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GRANT SUITER, Secretary

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

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Abbreviations used in "The Watchtower" for the following Bible versions

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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Announcing  
JEHOVAH'S  
KINGDOM

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## RELIGION *in* FORM *only*

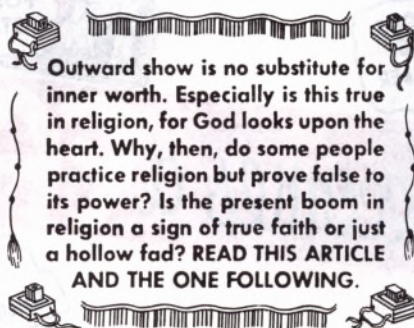
**W**E ARE living in a world of outward appearances. Outward appearances are often deceptive. This can hardly be illustrated more strikingly than by the case of the Pharisees. After the return from Babylonian captivity, Pharisaism became the faith of the orthodox Jews; in Jesus' day the profession of Pharisaism became very popular, even a fad. To be a Pharisee meant respectability. Outwardly the Pharisees appeared wholly righteous, indeed, the most religious of men. Always numbered in their ranks were men of sincerity and of the highest standing. Yet what do we find? That the Pharisees took a prominent part in plotting the death of Jesus. How can we explain that? By understanding that the Pharisees were religious faddists; they had religion in form but not in truth.

In the twenty-third chapter of Matthew we read how Jesus scathingly denounced these religious faddists: "All the works they do they do to be viewed by men; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge the fringes of their

garments." (Matt. 23:5, NW) These scripture-containing cases or phylacteries were leather cases containing strips of vellum on which were written the words of Exodus 13:1-10, 11-16; Deuteronomy 6:4-9; 11:13-21. These phylacteries, worn on the forehead or on the arm, became an important appendage of the Pharisee's appearance, so much so that some wore them ostentatiously broad. This was either that they might have the more written on them, or that, the characters being larger, they might be the more visible; thus they could acquire greater esteem among the people.

For this reason Jesus said to them: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness."—Matt. 23:27, 28, NW.

Just as a "wolf in sheep's clothing" is more dreadful to the unsuspecting flock,



Outward show is no substitute for inner worth. Especially is this true in religion, for God looks upon the heart. Why, then, do some people practice religion but prove false to its power? Is the present boom in religion a sign of true faith or just a hollow fad? READ THIS ARTICLE AND THE ONE FOLLOWING.

so those outwardly righteous religionists were a great source of peril to others. Jesus emphasized this by using another forceful illustration: "Woe to you, because you are as those memorial tombs which are not in evidence, so that men walk upon them and do not know it!" (Luke 11:44, NW) Since the law of Moses considered unclean those who had touched anything belonging to the dead, the Jews took care to have their tombs whitewashed each year, that, being easily discovered, they might be avoided. But the Pharisees—their uncleanness was not apparent, they were hidden graves, unsuspected tombs! The people stumbled on the Pharisees, not knowing they had touched death and were "defiled."

Outward show but no inner worth: that was the religion of the Pharisees. They were the kind of religious faddists well described by Christ's apostle as "men corrupted in mind and despoiled of the truth, thinking that godly devotion is a means of gain." But not only the Pharisees were faddists. The entire Jewish nation was deeply religious; their form of godly devotion was highly impressive but inwardly

their religion was hollow. Most of them stumbled on Jesus, rejecting him as the Messiah; not only that, but in the days of the prophets they showed that their godly devotion rested on a substratum of selfishness. So Jesus told the religious faddists: "You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me.'"—1 Tim. 6:5; Matt. 15:7, 8, NW.

The case of the religious faddists in Jesus' day is most significant now. Why? Because Christ's apostle foretold as a concrete sign of the last days of this present wicked system of things that there would be a boom in religion—pharisaical religion. Do we see it? Do we see multitudes of people who have religion in their confessions, their catechisms, their prayers, their songs, their books, their oaths and their mottoes but are yet destitute of the power of godly devotion? In short, do we see people who have religion in form but not in truth? For the views of prominent clergymen on these questions see the following article.



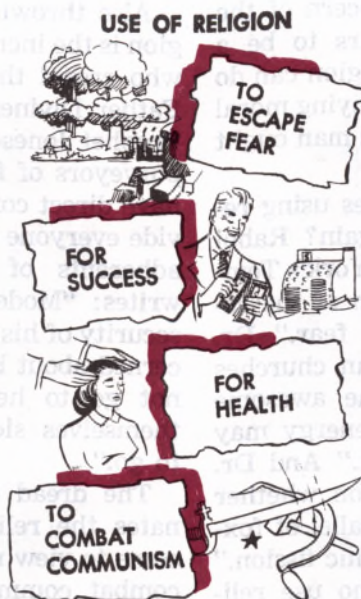
**T**HE greatest religious boom in history is now on. The evidence is overwhelming, especially in America. Not only does the American president open his cabinet meetings with silent prayer, not only is there a meditation room for prayer

in the Capitol in Washington, not only do religious books appear week after week on best-seller lists, not only have the words

"In God we trust" been inscribed on United States postage stamps, but what is more significant is that church construction has reached an all-time high as the pews of established churches overflow. Moreover, statistics in the *Yearbook of American Churches* for 1956 show that 97,482,711 Americans are now church members—about 60 per cent of the population. This compares with a figure of only 16 per cent a century ago. "Apparently people are interested in religion," stated yearbook editor Dr. Benson Y. Landis, "to an unprecedented degree in modern times." What does all this mean?

The consensus of opinion among prominent clergymen who have recently spoken on the subject is that the religious boom means little because it is more hollow than sound, more of a fad than of faith.

Thus it was that cleric C. Newman Hogle of New York's First Methodist Church in Jamaica, Queens, agreed with Billy Graham that the current religious boom is in a number of ways "hollow." (New York *Times*, September 12, 1955) And preacher-writer Bernard Iddings Bell, canon of the Episcopal Church, said: "Religion has become a fad. There's an awful lot of people joining the church, but what it means I don't know. I'm not sure it means anything. . . . It's too easy to be in the church." (Time, January 17, 1955) Also expressing the view that the religious boom may be just a "fad" or a "shadow" is Dr. Eugene G. Blake, a leading Protestant spokesman and president of the National Council of Churches of Christ in the United States. Writing in a feature article in *Look* maga-



zine for September 20, 1955, Dr. Blake raised the provocative question: "Is the religious boom a spiritual bust?" His answers, too, suggested that religion has become a fad.

But why should religion become a fad? Because people are finding that religion can often get them what they want. This is the opinion of leading clergymen. Declared cleric Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in America: "Much of the revival of religious interest seems to place the emphasis on using God for

our own purposes of success, of health, of freedom from burdens and strain." (Look, September 20, 1955) Agreeing with this is cleric James A. Pike, dean of New York city's Cathedral of St. John the Divine. Said Dean Pike: "In the realm of personal religion, there is a tendency to seek to use God as one of a number of resources to enable us to get what we want and enjoy life as we would. True religion puts God first and us second; its true prayer is: 'Thy will be done with our help; not my will be done with Thy help.'"—New York *Times*, September 6, 1955.

A similar appraisal of the religious boom was expressed by Dr. Blake in his *Look* magazine article. It has become fashionable now, says cleric Blake, to "make an instrument out of God" by using religion for selfish ends. Explains Dr. Blake: "Concern is expressed today that many people with a new religious interest are attempting to turn that interest into magic; to use God for their own purposes rather than to serve God and find his purposes. To try to use God for any purpose, however noble,

is always wrong. . . . The concern of the churches is that there appears to be a growing interest in what a religion can do for a man, without an accompanying moral concern about what a religious man ought to be and do."

In what ways are the masses using religion for their own selfish gain? Rabbi William F. Rosenblum of New York's Temple Israel suggested that much of the revival is "just a flight from fear." Dr. Landis, editor of the American churches yearbook, suggested that "the awesome destructive power of atomic energy may have something to do with it." And Dr. Blake aptly raised the question whether the religious boom is the "parallel of fox-hole religion in the age of atomic fission."

Closely related to those who use religion to escape from fear are the peace-of-mind seekers, those who go to church to be soothed and lulled by music, prayer and psychology. Of these Dr. Blake writes: "Perhaps the most popular religious movement in American churches today is the effort to purvey 'peace of mind' to anxious men. Here again, we need to remember that a Christian ought to be poised in spirit, an integrated person above the fear and anxiety neuroses that affect so many modern men. . . . The Christian Gospel must not be distorted to give a sense of peace to men where there is no peace and ought not to be."

Another reason why religion is becoming a fad is its use in the quest for success, the kind of success qualified by the word "financial." Of this Dr. Blake writes: "Mammon is dressed up in modern clothes and the word of Jesus is changed from: 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you,' to the slightly different but idolatrous, 'Believe in 'the Man upstairs' and he will make you prosperous and successful.'"

Also throwing light on the fad for religion is the increase in the number of people who crowd the offices and haunts of the Father Divines, the Oral Roberts and the Prophet Joneses and the hundreds of other purveyors of faith who suggest that they have direct commissions from God to provide everyone with health. Of the teeming adherents of faith healers, Dr. Blake writes: "Modern man, worried about the security of his job, is also neurotically concerned about his health. . . . People would not go to healers unless they believed themselves sick and knew nowhere else to go."

The dread of communism also illuminates the religious fad, for people have come to view religion as the instrument to combat communism. "Here again," says Dr. Blake, "to try to use God or religion even for this vital purpose is to make an instrument out of God." Similarly, Dean Pike comments: "We are told that we should return to religion to strengthen us against communism. Of course we are against communism and if as a people we were truly devoted to God—with Him first in our lives—we would be secure and nothing would disturb our peace. But to seek to use God, who is everlasting, as a means to attain something that is earthbound—something that is part of the passing show, namely, our particular national interest—is to turn things completely around." —*New York Times*, September 6, 1955.

Then there is the feeling prevalent among religious faddists that church attendance is a useful family practice and not unhelpful to one's reputation. Of this gleaming cloak of respectability furnished by religion, philosopher John Dewey wrote: "It seems to me that the chief danger to religion lies in the fact that it has become so respectable. It has become largely a sanction of what socially exists—a kind of gloss upon institutions and conventions."

(*The Christian Century*, July 13, 1955) It is this mantle of respectability that many religious faddists find expedient to wear.

But the use of religion as a cloak of respectability does not conceal the world's moral rottenness. The greatest morals decline in history brands the present religious revival as "hollow." Though church membership in the United States has grown faster than the population the grim fact remains that crime has grown faster than church membership. Thus Dr. Blake writes: "Today in our country, it is a cause of worry that morality seems to be on a decline at the moment when there appears to be a religious boom." Then he declares: "Religion without morality is no religion at all."

So using religion as a blind for moral badness is another of the instruments used by faddists. Of course, there is nothing

wrong with such things as the desire for health, the desire for success and the desire for peace. But when they are "made into objects of man's ultimate concern," declares Dr. Blake, "then they become idols and their devotees fanatics. Then religion is just a fad, the 'thing to do.' Then our faith is but a shadow, a spiritual bust."

What the modern world is experiencing, then, is a boom all right, but it is a boom in false religion. This in itself is most significant. For a boom of false religion, an unprecedented number of religious faddists—all this constitutes further evidence of the "last days" sign: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . having a form of godly devotion but proving false to its power." —2 Tim. 3:1-5, NW.

## "SOMETHING RADICALLY WRONG"

☞ Back in 1879 a noted pastor wrote about the lack of mental alertness on the part of a large number of parishioners. Why this mental stagnation? Pastor T. Dewitt Talmage gave his answer in the *Christian Herald* of January 23, 1879; the answer is enlightening today: "When I was a layman, worshiping in the pews, I noticed that religion was very often associated with dullness. . . . I noticed what every layman notices and remarks, that there is something radically wrong in the Church of God at this day. In our boyhood days we tried every kind of art to keep awake in church. We ate caraway-seed, and cloves, and cinnamon, and held up one foot until it began to ache, and pinched ourselves until we were black and blue. Or we got stimulus from an older brother who stuck us with a pin. . . . What is the use of hiding the fact that there is much sleeping done in the churches? Many of our churches are great Sunday dormitories. Men who are troubled at home with insomnia and cannot sleep on the pillow at night, find in churches sometimes the needed anodyne. If we do not keep our audiences awake, it is the fault of us, the clergy, and not the fault of the people."

## Insight into the Spiritual Famine

☞ Under the heading "Wanted—Good Jokes" a publication called *Bowman's Facts and Fun for Farmers* recently contained the following request: "I want all the new, clean, mild or hilarious jokes I can get. I cannot get too many of them." The request was signed "Rev. R. B. Fisher, Medina, Ohio."

## MODERN HISTORY of

# Jehovah's Witnesses

Part 26

EXPANSION IN ASIA AND THE PACIFIC AREA



ASIA, the largest of the continents, is a gigantic land mass. What success do Jehovah's witnesses have in preaching to its 1,272 million inhabitants?<sup>a</sup> The answer is that they find it slow and difficult to make progress, but progress there is. Asia is the home of heathendom. It is the center of Eastern culture. It is the nursing ground for the great non-Christian religions of Mohammedanism, Hinduism, Buddhism and Confucianism. This gives rise to a complicated, conglomerated state of mind that is difficult to describe. Asiatics are steeped in tradition and ancient folklore. No matter how illogical or unreasonable a matter may seem to the Western mind, to the Eastern mind it is accepted as fact without proof. Their complicated languages reflect a state of early confusion stemming from the days of the confusion of tongues at Babel. The Asiatic mind finds it difficult to accept new ways, to simplify and to make advantageous changes. They fear conversion and dislike others' offering them help. Many continually live in a realm of unreality and refuse to face modern facts of life. The abounding of idolatry, ancestor worship and immorality (practically no moral restraints exist, through having no conception of sin) has brought the mentality of the Asiatic very low; so low, in fact, that many lead an existence not far from that of animals. To such a degree of debasement has the Devil driven these masses. Never-

theless, Jehovah has some of honest and contrite heart in these lands who are being hunted out by His witnesses.

In 1942 the vast continent of Asia was practically untouched as far as Jehovah's witnesses were concerned. In that year 406 ministers were reported active in six lands, mostly in or near India. In Japan the work was banned during the war years. From March to May, 1947, the Society's president, together with his secretary, made an extensive tour throughout the Far, Middle and Near East visiting witnesses in Asiatic lands.<sup>b</sup> Arrangements were made to open missionary centers in all these various countries visited. At first in 1947 only seventeen missionaries were sent, but by 1955 there were 186 missionaries scattered in 18 lands of Asia, including Japan. Language has been a great barrier and the missionaries have worked hard to communicate with the peoples in their own tongue. From 406 in 1942 the number of active ministers in Asia rose to 4,541 in 1955. After much difficulty solid foundations have been laid in such countries as Lebanon, Palestine, Pakistan, Burma, Thailand, India, Korea, parts of China and finally in Japan.<sup>c</sup>

Actually Asia should be called the "dark" continent as far as true Christianity is concerned. Note the following small beginnings.<sup>d</sup>

<sup>a</sup> 1955 *World Almanac*; statistics do not include the U.S.S.R.

<sup>b</sup> W 1947, pp. 236-240, 251-256.

<sup>c</sup> W 1951, pp. 588, 631-637; 1948 *Yearbook*, p. 165; 1950 *Yearbook*, pp. 189, 190.

<sup>d</sup> 1954 *Yearbook*, p. 273; 1956 *Yearbook*, pp. 32-37.

Year	Number of Lands	Number of Ministers	Number of Preaching Hours
1942	6	406	93,223
1947	8	475	140,661
1952	19	2,274	504,301
1955	18	4,541	915,269

Today there is only one of Jehovah's witnesses for every 280,000. What need there exists for the preaching of the good news in this continent! But now that a solid start has been made, the power of God's Word will reach out until many more in this vast human sea of spiritual darkness transform their thinking to that of pure Christianity.

#### ISLANDS OF THE PACIFIC

Completing our world survey of the global expansion of Jehovah's witnesses, we finally come to the beautiful islands of the Pacific including the Philippines, Australia, New Zealand and the many others. In this vast expanse of the Pacific live more than 110 million islanders made up of Polynesians, Asiatics and Europeans. In some respects their lot is better than that of those masses on the mainland of Asia. Asiatic culture, thinking and religion hold considerable influence over these insular inhabitants. European political domination having been exercised over these islands for generations, democratic ways, too, are manifest. So here the Eastern mind meets the Western mind, this resulting in a mixture of thinking. Considerable education secularly is available for a large seg-

ment of the population. The Bible has been circulated here in several languages for more than a century. All this has made for easier Christian development and expansion. The people do not live at such a rapid pace of life. They are friendly and quite readily receive Jehovah's witnesses as welcomed visitors.

In Australia the witnesses had established a branch office of the Watch Tower Society away back in 1903, and they had in course of time expanded from there to New Zealand and other islands. Though the Pacific war was still at its height in 1942, nevertheless three lands reported 4,275 active ministers. N. H. Knorr and M. G. Henschel made a flying trip early in February, 1947, to all the major centers in the Pacific, holding conventions, seeking out places for missionary homes and making plans for wide-scale expansion.<sup>e</sup> In this same year thirteen Gilead missionaries reached some of these islands to

commence their educational work. By 1955 the number of missionaries had increased to 85. The number of native island ministers of the witnesses for 1955 had increased to the amazing number of 38,325.

"Let them give glory unto Jehovah, and declare his praise in the islands." (Isa. 42:12, AS) This is truly having a literal fulfillment in our times since 1945, as can be seen from the following figures.<sup>f</sup>

<sup>e</sup> W 1947, pp. 140-144, 171-176.  
<sup>f</sup> 1954 Yearbook, p. 273; 1956 Yearbook, pp. 32-37.



Year	Number of Lands	Number of Ministers	Number of Preaching Hours
1942	3	4,275	701,037
1947	6	7,385	1,390,228
1952	12	26,690	3,590,037
1955	19	38,325	5,421,019

Powerful preaching is under way in the Pacific to enable thousands more of Jehovah's "other sheep" to find their way to the theocratic New World society in "Beulah" land. In 1955 there was one minister of Jehovah's witnesses for every 2,800 islanders. Light of the new world is reaching out to these faraway places. Not one place is overlooked by Jehovah's Right Shepherd. May the hours of proclaiming Jehovah's glorious name continue to increase as more ministerial proclaimers take up the gladsome preaching of the good news.

This global expansion study may be summarized in the following total picture of the preaching work accomplished by Jehovah's witnesses world-wide, including 1955.<sup>g</sup>

#### EARTH-WIDE REPORT

Year	Total Lands	Total Ministers	Total Preaching Hours
1942	54	115,240	28,464,352
1947	86	207,552	43,842,305
1952	127	456,265	68,703,699
1955	158	642,929	85,832,250

This represents a tremendous effort in carrying out Jesus' commission: "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) So for earth's present population of 2,400 million there is one of Jehovah's ministers serving for each 3,732 inhabitants. Still Jesus' words are applicable: "Yes, the harvest is great, but the

workers are few." (Matt. 9:37, NW) The scope for continued global expansion is very great. May Jehovah's way of mercy be held open for a while longer to enable a larger proportion of earth's present generation to come to the light of true Christian thinking.

All this global Christian activity has required organization and planning. Millions of Bibles have had to be distributed. Other millions of Bible publications and textbooks have had to be written, printed and translated into a hundred different languages. This work is not done by paid workers but is activity that is volunteered by dedicated and devoted ministers of Jehovah. Great amounts of money are contributed and millions of preaching hours are unselfishly spent in carrying out such a global educational program of preaching. The world headquarters of the Watch Tower Society are located in Brooklyn, New York, and from there through 78 branch offices the administration is effected.<sup>h</sup> Printing plants manned by Bethel workers (full-time volunteers) are operated in Brooklyn; Wiesbaden, Germany; Berne, Switzerland; Jakobsberg, Sweden; Elandsfontein, South Africa; Sydney, Australia; Toronto, Canada; and London, England. Minor printing operations are undertaken at practically each branch office. The world-wide staff of Bethel office and factory full-time workers serving at the Brooklyn headquarters and the 78 branches numbers 1,101.<sup>i</sup>

In addition to the 1,814 Gilead-trained *foreign* missionaries there is a large staff of pioneer and special pioneer (*local*) missionaries of 15,197. These are full-time ministers who make a great constructive contribution to the preaching campaign. The methods of preaching are uniform throughout the world. The *Watchtower*

<sup>g</sup> 1954 Yearbook, p. 273; 1956 Yearbook, pp. 36, 37.

<sup>h</sup> 1956 Yearbook, p. 66.  
<sup>i</sup> 1956 Yearbook, p. 66.

magazine now regularly appearing in forty-one languages, 2,300,000 copies of each issue, maintains a uniform, spiritual feeding service. In this manner a remarkable world-wide unity of thinking, devotion and activity has been attained and is being maintained.

Already Jehovah's witnesses speak the one pure language, the language of Bible truth. Jehovah's sacred revelations for man are brought together and preserved in the greatest book, the Bible. Jehovah is no respecter of nationality and he has given this treasure of His Word to all lovers of righteousness. The Bible has universal appeal

and is powerful in overthrowing all false thinking. Jehovah's witnesses are ever busy studying these Scriptures to work up arguments and proofs that can be used to help people in their local territories to become free from traditional wrong thinking. Missionaries spend hours and years in studying to communicate in native foreign languages. Jehovah's witnesses put forth this great effort as a contribution of love to aid their world neighbors. Additionally, all this loving activity adds up to producing a shout of global praise to the Universal Sovereign, Jehovah.—Heb. 4:12, NW.

(To be continued)

## Field Experience

From the Watch Tower Society's  
Nigerian Branch

☞ Sunday morning we all gathered to advertise the public meeting. Every house in the village would be called on with a personal invitation. The people soon realized that something important was on!

☞ I went straight to the village head and told him my mission. He was very pleased and assured me of his co-operation. The time arrived, we fixed our microphones and made everything ready. The people, having never seen sound equipment before, had already gathered in a crowd of over 700.

☞ The local religionists were not pleased that Jehovah's witnesses should assemble the largest crowd the village had ever seen. Nor were they pleased about the subject, "Christian Conduct in an Ungodly World," for they feared there was something in store for them in view of the bad seeds they had sown in the village. They could get no co-operation from the village head, who told them, 'You often ring your bell to call people to come and hear you. Why should I stop Jehovah's witnesses? I never try to stop you.'

☞ The lecture begun, these religionists started their nuisance tactics, but the audience was solidly for us. The religionists formed themselves into a group and began dancing and shouting, but the sound equipment was too powerful and drowned them out. Frustrated, they rushed over to the church and began clanging the bell. No success. Then they rushed to their homes and gathered up all their native drums and paraphernalia and started making a tremendous din. That was enough! Angrily, members of the audience demanded silence. No result. Infuriated, they rushed at the religionists, ripped their drums away from them and dragged them to an empty house nearby and locked them in, setting a guard.

☞ The lecture over, the 854 people present showed their warm appreciation but warned us to remove our sound equipment before the rowdies were let out, otherwise they would try to destroy it. Then the door was opened. Instead of pouring out fighting mad, as everyone expected, there was silence. Like Satan in the abyss, they were lying around the floor fast asleep.

*When I consider thy heavens, the work of thy fingers, the moon and the stars,  
which thou hast ordained; what is man, that thou art mindful of him?  
and the son of man, that thou visitest him?—Ps. 8:3, 4, AS.*

# "The TABLE OF DEMONS"

## VERSUS

# "The TABLE OF JEHOVAH"



**T**HE altar of God is called a "table," because the sacrifice offered upon it is compared to food. (Ezek. 41:22) Hence it is the priests that serve at this sacrificial table: "The priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me." (Ezek. 44:15, 16, AS) In a complaint against priests that failed of their duty he said: "Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible. And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! . . . my name shall be great among the Gentiles, saith Jehovah of hosts. But ye profane it, in that ye say, The table of Jehovah is polluted, and the fruit thereof, even its food, is contemptible."—Mal. 1:7, 8, 11, 12, AS.

<sup>2</sup> Priests presenting God's food on his altar must be clean in habits: "They should prove themselves holy to their God and they should not profane the name of their

*"You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons."—1 Cor. 10:21, NW.*

God, because they are those presenting Jehovah's offerings made by fire, the bread of their God, and they must prove themselves holy." "And the priest must make it smoke on the altar as food, an offering made by fire to Jehovah." To be accepted on Jehovah's altar table the sacrificial food must be sound, without defect.—Lev. 21:6, 21; 3:11; 22:21, 25, NW.

<sup>3</sup> The table of demons is the altar on which sacrifice is offered to them. The demons are unseen wicked spirit intelligences, and the ancient Israelites were repeatedly tempted to sacrifice to them. "They went sacrificing to demons, not to God, gods whom they had not known, new ones who recently came in." "Yea, they sacrificed their sons and their daughters unto demons, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood."—Deut. 32:17, NW; Ps. 106:37, 38, AS.

<sup>4</sup> In the first century of the Christian era the followers of Christ in pagan lands were put to a test as regards animals sacrificed to pagan idols. A part of the sacrificial ani-

1. Why is Jehovah's "table" called by that name, and what complaint did he have against those serving at it?  
2. Why should the priests prove themselves holy, and how must the sacrificial food be in order to be accepted?

3. What is the "table of demons," and who were improperly led to sacrifice to them?  
4. To what test were first-century Christians put, and how did the governing body decide on the question?

mal was offered upon the idol altar, a portion was assigned to the idol priests, and the rest of the flesh was consumed by the worshipers, in a feast either in the temple or in a private house. However, because of financial need or for selfish gain, some gave the flesh to the butchers to sell in the meat market or shambles. As this flesh had been offered up to idols and to the demons represented by them, the ancient Israelites looked on it as something detestable and defiling to eat of such flesh. What should the Gentiles who became Christians do in this matter? The governing body of the first-century Christians met to discuss the question and then decided that the "necessary things" were: "To keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication."—Acts 15:22-29, NW.

<sup>5</sup> In the ancient pagan city of Corinth, Greece, there was a synagogue of Jews, and as a result of Paul's preaching a number of them, including the presiding officer of the synagogue and his household, became Christians. Many other Corinthians also became Christians. In Corinth there was a shambles, or meat market, where flesh of animals that had been ceremonially offered up first to idols was sold. In his first letter to the Corinthian Christians, beginning with its eighth chapter, the apostle Paul discusses the question "concerning the eating of foods offered to idols." He advises against eating such in order that Christians without the proper knowledge and understanding might not be shocked at the sight or be tripped into doing something against their conscience. "For if

anyone should see you with your knowledge reclining at a meal in an idol temple, will not the conscience of that one who is weak be emboldened to the point of eating foods offered to idols? Really, by your knowledge, the man that is weak is being ruined, your brother for whose sake Christ died. But when you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ."—1 Cor. 8:1, 4, 10-12, NW.

<sup>6</sup> But there was more than the matter of conscience. There was the danger of liability of committing the sin of idolatry by eating things offered to idols. In bringing argument to bear against committing idolatry in this manner the apostle Paul uses the fact that those sanctified Christians to whom he wrote celebrated the "Lord's evening meal," or, "the Lord's supper," as it is called, the yearly memorial of the Lord Jesus' death.—1 Cor. 11:20, NW.

<sup>7</sup> The course of Paul's argument throws light on the meaning of the Lord's evening



meal, and we arrive at truth by following it. He says: "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. Neither become idolaters, as some of them did; just as it is written: 'The peo-

5. Against eating what foods did Paul advise the Christians, and why for the sake of one's brother?

6. What more was there to it besides conscience, and why should the sanctified Christians avoid the danger? 7. Hence what does the apostle Paul say at 1 Corinthians 10: 6-22 in his argument in which he refers to the Lord's evening meal?

ple sat down to eat and drink, and they rose up to revel boisterously [before the golden calf].’ Neither let us practice fornication, as some of them committed fornication [together with the worship of Baal of Peor], only to fall, twenty-three thousand of them in one day. . . . Therefore, my beloved ones, flee from idolatry. I speak as to men with discernment; judge for yourselves what I say. The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf. Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with the altar? What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of ‘the table of Jehovah’ and the table of demons. Or ‘are we inciting Jehovah to jealousy?’ We are not stronger than he is, are we?”—1 Cor. 10: 6-22, NW.

<sup>8</sup> Hence it would be advisable for a Christian not to go to an idol temple to eat a meal, the meat of which has been offered to the temple idol. Why? To avoid giving weak-minded observers the thought that one is worshiping the idol and to avoid the danger of yielding compromisingly to idol worship. As for the flesh that is sold in the *mákellon*, or meat market, Paul goes on to say: “Everything that is sold in a meat market keep eating, making no inquiry on account of your conscience, for ‘the earth belongs to Jehovah, and so does

its fullness’. If anyone of the unbelievers invites you [to his home or to a feast] and you wish to go, proceed to eat everything that is set before you, making no inquiry on account of your conscience. But if anyone [not your unbelieving host, but a Christian brother of weak conscience] should say to you: ‘This is something offered to a god,’ do not eat on account of the one that disclosed it and on account of conscience. ‘Conscience,’ I say, not yours, but that of the other person. For why should it be that my freedom is judged by another person’s conscience? If I am partaking [of flesh] with thanks [to God], why am I to be spoken of abusively over that for which I give thanks? Therefore, whether you are eating or drinking or doing anything else, do all things for God’s glory.”—1 Cor. 10:25-31, NW.

#### SHARING WITH DEMONS

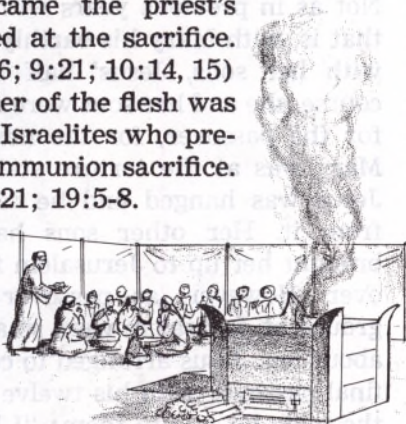
<sup>9</sup> When anyone eats flesh that was offered to idols and does so with the thought of honoring the idol by his eating, what is he doing? He is partaking of the table of demons; he is making himself a sharer with the demons; he is having communion or participation with them. How so? Examine again the above-quoted verses (1 Cor. 10:18-21, NW) and you will see that the apostle Paul uses fleshly Israel as an illustration and asks: “Are not those who eat the sacrifices sharers with the altar?” The eaters of the sacrifices were not merely the priests but also the Israelites who furnished the sacrifices. Concerning the priests Paul asks in the preceding chapter: “Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar [Jehovah’s table] have a portion for themselves with the altar?” (1 Cor. 9:13, NW) However, when the Israelites

8. So why would it be well to avoid going to an idol temple to eat or well not to eat if a Christian brother shows the flesh was first offered to idols?

9. By eating flesh in honor of demons what is one doing, and what illustration of this does Paul draw from the sacrificing by the Israelites?

presented peace-offering sacrifices or communion sacrifices, then the Israelites also ate some of the sacrifice. (Lev. 7:11-37) The blood of the communion sacrifice was sprinkled upon Jehovah's altar, and the fat was burned upon the altar, as Jehovah's direct part of the sacrifice. The fat of it was his "bread" or "food." (Lev. 3:11; 7:14, 22-26; 9:18-20; 17:5-7; 21:6; 22:25) The breast and right leg of the communion sacrifice became the priest's who officiated at the sacrifice. (Lev. 7:28-36; 9:21; 10:14, 15) The remainder of the flesh was eaten by the Israelites who presented the communion sacrifice. —Lev. 7:15-21; 19:5-8.

<sup>10</sup> Thus the Israelites who ate from the communion sacrifice were sharing with or having communion with the altar on which it was sacrificed. That altar belonged to Jehovah God; it was Jehovah's table upon which his food was offered to him by his priests. Hence by eating of the same communion sacrifice of which the fat was offered as food to Jehovah God, the Israelites were having communion or a meal in common with him. They were already his people by his choosing them and by the covenant that he had made with them through the mediator Moses. But now by partaking of the communion sacrifice along with his priest and his altar they were having special communion with Jehovah God. They were partaking of the typical "table of Jehovah." Thus the fitness of the name "communion sacrifice," although the Greek Septuagint Version of the Hebrew



Scriptures calls it a peace sacrifice and a sacrifice of salvation.—1 Sam. 10:8; 11:15; 13:9; 1 Ki. 3:15; 8:63, 64; 9:25; Lev. 3:1; 22:21, LXX.

<sup>11</sup> To enjoy this special communion with God at his table the Israelites were forbidden to sacrifice to the demons: "They must bring [their animals] to Jehovah to the entrance of the tent of meeting to the priest and they must sacrifice these as communion sacrifices to Jehovah. And the priest must sprinkle the blood upon Jehovah's altar at the entrance of the tent of meeting and he must make the fat smoke as a smell of appeasement to Jehovah. So they should no longer sacrifice their sacrifices to the goat-shaped demons."—Lev. 17:5-7, NW.



<sup>12</sup> For a like reason the worshiper of the living and true God should avoid idol sacrifices, argues Paul. Not that the idol in itself is anything more than the gold, silver, stone, wood or other material of which it is made. Nor that the thing sacrificed to the idol

takes on any new quality or value that changes it from being still a creation of Jehovah God. But that lifeless, material idol represents a demon. "All the gods of the peoples are idols; but Jehovah made the heavens." (Ps. 96:5, AS) "All the gods of the nations are demons [devils]. But as for the Lord, He made the heavens." (*Septuagint*, Thomson; Bagster) So when a worshiper at a sacrificial feast ate part of the animal sacrificed to the idol, he was partaking of the "table of demons," for

10. By eating from the communion sacrifice what were the Israelites having, and so what can we say about the name of the sacrifice?

11. To enjoy this communion with God what does Leviticus 17: 5-7 show the Israelites were obliged to do?  
12. Is it because the idol and the animal sacrificed to it amount to anything, or just why is it that Paul advises against eating from such sacrifice, in 1 Corinthians, chapter 10?

the idol altar belonged to the demons. When he drank of the wine cup at such a sacrificial feast he was drinking from the "cup of demons." He was becoming a 'sharer with the demons,' having communion with them. That is why Paul said to the Christians at Corinth: "The things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons." Jehovah is jealous; he demands exclusive devotion.

<sup>13</sup> But to what does Paul here refer by this "cup of Jehovah" and this "table of Jehovah"? It is connected with the cup and the loaf that Paul is using in his argument as to why Christians should avoid any confusion about "foods offered to idols." Says he: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ?" (1 Cor. 10:16, NW) Here Paul refers to the cup and the loaf that the Lord Jesus Christ used when he set up the "Lord's evening meal," or "Lord's supper," commonly called "communion" throughout Christendom. Hence, before we bring Paul's argument forward to its application to us today, let us turn back nineteen centuries to what Jesus did in the year 33 (A.D.).

#### "THE LORD'S EVENING MEAL"

<sup>14</sup> Four of Jesus' disciples, Matthew, Mark, Luke and Paul, give us detailed descriptions of what took place then. Matthew was personally there as one of the twelve apostles. Paul received his informa-

tion about it "from the Lord" by direct revelation. (1 Cor. 11:20, 23) All the accounts differ somewhat in language and in some details, but all unitedly establish the main features. As a faithful Jew according to the flesh, Jesus gave instructions for celebrating the passover at Jerusalem, the holy city where Jehovah had placed his name. (Deut. 16:1-7) With whom did Jesus celebrate this his last passover that night? Not as in previous years with his family, that is, with Mary his earthly mother and with her sons, Jesus' half brothers. Of course, she and her sons were at Jerusalem for the passover, for the next afternoon Mary was at the torture stake on which Jesus was hanged and he talked to her from it. Her other sons had doubtless brought her up to Jerusalem for the passover. However, as passover celebration groups at Jerusalem were small, generally about ten, Jesus arranged to celebrate this final passover with his twelve apostles. At the table he said to them: "I have greatly desired to eat this passover with you before I suffer; for I tell you, I will not eat it again until it becomes fulfilled in the kingdom of God." (Luke 22:15, 16, NW) So Jesus had something special in mind for this passover night. What? The setting up of a new supper or evening meal for them.

<sup>15</sup> Here is how it proceeded and what Jesus said, according to Matthew, who was there: "As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins. But I tell you, I will by no means drink henceforth any of this product

13. With what does the apostle Paul there show the "cup of Jehovah" and the "table of Jehovah" to be connected?

14. Where did Jesus arrange to celebrate his last passover, and with whom, and why with them?

15. What is Matthew's description of the Lord's evening meal?

of the vine until that day when I drink it new with you in the kingdom of my Father.' Finally, after singing praises, they went out to the mount of Olives."—Matt. 26:26-30, NW.

<sup>16</sup> The whole loaf that Jesus took was of unleavened bread or an unfermented cake. No leaven was legally allowed in Jewish houses at passover nor for seven days afterward. (Ex. 12:8, 15, 17-21; 13:6-10) Jesus did not slice the loaf with a knife. The loaf of unleavened bread was flat and brittle. So he broke it as was the usual way when eating bread at all meals in those days. (Matt. 15:36; 14:19; Mark 8:6, 19; Luke 24:30; Acts 27:35) First, however, he pronounced a blessing; he blessed God. This is why Luke and Paul, in their accounts, say he offered thanks: "Also he took a loaf, gave thanks, broke it, and gave it to them, saying: 'This means my body which is to be given in your behalf. Keep doing this in remembrance of me.'" (Luke 22:19, NW; 1 Cor. 11:23, 24) So no special meaning need be attached to his breaking the loaf; he did this in order to distribute it to them, as when he fed the five thousand and then the four thousand.

<sup>17</sup> But Jesus did put a special meaning upon the loaf that he broke and gave them: "This means my body which is to be given in your behalf." By these words he did not perform a miracle, transmuting or transubstantiating the loaf, changing it from unleavened dough into human flesh. He still had all his own flesh; he had to have all his flesh, unblemished, with nothing taken away from it, in order to offer himself as a perfect sacrifice. His body had to be like the passover lamb of which they had just eaten and which lamb pictured him, "the Lamb of God that takes away the sin of the world!" In what way? In this

way: "The sheep should prove to be sound, a male, a year old, for you." Yes, "like that of an unblemished and spotless lamb, even Christ's." So he did not transmute the loaf, but merely used it to symbolize his body.—John 1:29 and Ex. 12:5 and 1 Pet. 1:19, NW.

<sup>18</sup> His body? Yes; his own body, his whole body, head and all, that he was to give for them. Jesus meant his own body, the body with which he next associates his own blood when speaking of the cup. For thirty-three and a half years that body had held the blood that was to be poured out on the torture stake at Calvary. The life of that fleshly body was its blood. When he came to John to have that body baptized Jesus quoted Psalm 40:6-8 and applied it to himself: "Hence when he comes into the world he says: '“You did not desire sacrifice and offering [of beasts], but you prepared a body for me. You did not approve of whole burnt-offerings and sin offering.” Then I said, “Look! I am come (in the roll of the book it is written about me) to do your will, O God.”’"—Heb. 10:5-7, NW.

<sup>19</sup> Since that body was to be given for his disciples, he did not take it back at his resurrection from the dead, but Almighty God his heavenly Father prepared another body for him, not on earth but in heaven, a spiritual body, "a building from God, . . . everlasting in the heavens." (2 Cor. 5:1, NW) In his natural, earthly body Jesus bore reproaches from the lips of opposers. "Christ suffered in the flesh," and in spite of it all he kept his integrity toward God untarnished. The apostle Peter also says: "Even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, . . . He himself by imputation bore our sins in his own body upon the stake." (1 Pet. 4:1; 2:21, 22, 24,

16, 17. (a) What did Jesus do with the loaf of bread?  
(b) Why did Jesus not transmute or transubstantiate the loaf into his own flesh?

18. Which body did Jesus mean by "my body"?

19. What did Jesus bear in that body, and through it what did he open up for his disciples?

**NW)** He gave up his human existence, his existence in the flesh, for his disciples. Thus he opened up the way for them to go to heaven, a "way of entry into the holy place by the blood of Jesus, which [way] he inaugurated for us as a new and living way through the curtain, that is, his flesh." —Heb. 10:19, 20, NW.

<sup>20</sup> Jesus was not merely flesh, some bloodless incarnation or materialization. He came to ransom human children of blood and flesh, and so it is written: "Since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might destroy the one having the means to cause death, that is, the Devil." (Heb. 2:14, NW) Hence in setting up this evening meal that his disciples were to celebrate in remembrance of him Jesus called attention to the part that his blood was to perform. He took the cup, full of what he said was the "product of the vine." Then, "having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.'" (Matt. 26:27, 28, NW; Mark 14:23, 24) "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20, NW) Thus Jesus remarked on the special use that his blood was to serve, namely, the putting into force of a new covenant with the forgiveness of the sins of many disciples. So he gave blood and flesh for them.

<sup>21</sup> Note, please, that by his words Jesus was not likening his blood to that of the passover lamb. It is true that the passover lamb typified Jesus, "the Lamb of God." It is also true that the blood of the pass-

over lamb in ancient Egypt was splashed on the doorposts and lintels of the Israelites' houses for Jehovah's destroying angel to see and so pass over their houses without slaying their first-born children and animals inside. Just like that, the disciples of the Lamb of God must have their "hearts sprinkled from a wicked conscience" and openly confess his blood. (Ex. 12:7, 21-23; Heb. 10:19, 20, 22; 9:14, NW) So, too, they are ransomed "with precious blood, like that of an unblemished and spotless lamb, even Christ's." (1 Pet. 1:19, NW) However, it was not the blood of the passover lamb that put into force the law covenant which the prophet Moses mediated. It was not the blood of the passover lamb that was sprinkled upon the law book of the covenant and upon the people, Moses then saying: "Here is the blood of the covenant that Jehovah has concluded with you as respects all these words." (Ex. 24:7, 8, NW) No, it was the blood of different animals; and because Jesus was pointing forward to the making of a new covenant between Jehovah God and his disciples, he quoted Moses' words, "blood of the covenant," and applied these words to his own blood.

<sup>22</sup> What animals were slain at the inauguration of the "former covenant" at Mount Sinai? Concerning them the apostle Paul writes: "A covenant is valid over dead victims, since it is not in force at any time while the human covenanter is living. Consequently neither was the former covenant inaugurated without blood. For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people, saying: 'This is the blood of the covenant which God has laid

20. What part was Jesus' blood to perform, and how did Jesus point to this at the evening meal?

21. Why was Jesus here not likening his blood to that of the passover lamb, but whose words was Jesus here quoting?

22. According to the apostle Paul, what animals were slain at the inauguration of the "former covenant" at Mount Sinai?

as a charge upon you.'" (Heb. 9:17-20, NW) Goats as well as young bulls were slain to provide blood.

<sup>23</sup> Now notice the *kind* of sacrifices that they offered for inaugurating the old law covenant in the third month after the passover: "After that [Moses] sent young men of the sons of Israel and they offered up burnt offerings and sacrificed bulls as sacrifices, as communion offerings to Jehovah. Then Moses took half the blood and put it in bowls, and half the blood he sprinkled upon the altar [Jehovah's table]. Finally he took the book of the covenant and read it in the ears of the people. Then they said: 'All that Jehovah has spoken we are willing to do and be obedient.' So Moses took the blood and sprinkled it upon the people and said: 'Here is the blood of the covenant that Jehovah has concluded with you as respects all these words.'" —Ex. 24:5-8, NW.

<sup>24</sup> Notice that there were not only burnt offerings but also communion offerings. These latter were usually of small cattle such as sheep or goats, and Paul shows that these communion offerings included goats. This means that not only Jehovah got the fat of such communion sacrifices but also the priests got the right leg and shoulder of them, and, if the priests did not get all the rest of such communion sacrifices on this occasion, then Israel's representatives, the "seventy of the older men of Israel," ate the rest of the communion sacrifices. Thus all of Israel by means of its priests and its representative men had communion with Jehovah God at his altar when the old law covenant was inaugurated. The blood of all those bulls and goats slaughtered there at Mount Sinai pictured the blood of Jesus Christ, the mediator of Jehovah's new covenant, for

the blood of those animals was mixed together in bowls and was then sprinkled upon the law book and people. It is written of Jesus: "He entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us." (Heb. 9:12, NW) Jesus died sacrificially to provide his blood.

<sup>25</sup> Jehovah promised to do away with the old law covenant and provide a new covenant by a prophet greater than Moses. This he stated in Jeremiah 31:31-34. As respects his part in the new covenant Jehovah said: "I will forgive their iniquity, and their sin will I remember no more." Now for iniquity to be forgiven and sin to be legally removed something was necessary as a basis for this new covenant. What? Shed blood. Hebrews 9:22, which follows the account of the inaugurating of the former covenant, says: "Yes, nearly all things are cleansed with blood according to the law, and unless blood is poured out no forgiveness takes place."—NW.

<sup>26</sup> So it was necessary for the blood of Jesus as a perfect human sacrifice to be poured out in order to release us from the condemnation of sins and transgression, from which condemnation we could not be released by the animal sacrifices under the former law covenant. (Heb. 9:15, NW) Since the new covenant promised God's forgiveness of sins and since the wine in the cup pictured Jesus' clean, perfect life-blood necessary to that new covenant, Jesus rightly said: "This means my 'blood of the covenant' which is to be poured out in behalf of many for forgiveness of sins." (Matt. 26:27, 28, NW) Those Christians who are taken into the new covenant and who thus become spiritual Israelites are

23, 24. (a) According to Moses, what *kind* of sacrifices were offered for inaugurating the old law covenant? (b) What was done with the flesh and what with the blood, and whose blood was pictured by such?

25. What did Jehovah at Jeremiah 31:31-34 promise to provide, and why was blood necessary as a basis for it? 26. So what did Jesus rightly say at the Lord's evening meal, and who, then, properly drink of the cup?

properly the Christians entitled to drink of the cup of the Lord's evening meal.

#### DRINKING HIS BLOOD

<sup>27</sup> By drinking the cup the Christian spiritual Israelites picture themselves as being in the new covenant and as receiving the benefit of it, God's forgiveness of sins through Jesus' blood. By drinking that cup they picture themselves as drinking his blood. By drinking that cup they picture themselves as being benefited, not condemned. By drinking Jesus' blood in that pictorial way they are drinking, not condemnation to themselves, but, instead, life benefits, for there is life in that blood. By figuratively drinking his blood through faith they are not condemned to death, no more than by eating his body, his flesh, figuratively through faith, can they be condemned as eating forbidden food to their death. Instead, they benefit themselves to life everlasting.

<sup>28</sup> Jesus presented the matter from that standpoint when he said to the Jews, many of whom were shocked: "Most truly I say to you, He that believes has everlasting life. I am the bread of life. Your forefathers ate the manna in the wilderness and yet died. This is the bread that comes down from heaven, so that anyone may eat of it and not die. I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. . . . Unless you eat the flesh of the Son of man and drink his blood, you have no life in you. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink [not death-dealing, not illegal drink].

He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him. Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me. This is the bread that came down from heaven. It is not as when your forefathers ate and yet died. He that feeds on this bread will live forever." Simon Peter said that these were "sayings of everlasting life."—John 6:47-58, 68, NW.

<sup>29</sup> Jesus gave flesh as well as blood in behalf of the life of his followers. He symbolized both of these essentials to gaining everlasting life by the loaf and the cup of wine at the evening meal that he set up. He stated that the cup of wine represented the literal blood necessary to validating the new covenant. In a parallel manner, the loaf that he broke and distributed must equally have a literal human value; it must mean his body of flesh which he gives for the life of those who gain the new world.

<sup>30</sup> Drinking his blood does not mean undertaking the responsibility for his death, but means gratefully accepting it by faith and imbibing the benefits of his lifeblood poured out in sacrifice. Those who demanded Jesus' death by hanging on the torture stake were the ones that were shocked at the thought of drinking his blood and that refused to drink it by faith. It was those men who undertook the responsibility for his death after governor Pontius Pilate had said: "I am innocent of the blood of this man." They said: "His blood come upon us and upon our children." (Matt. 27:24, 25, NW) Later the Jewish Supreme Court objected to the apostles: "You are determined to bring the blood of this man [Jesus] upon us,"

27. By drinking from that cup in what covenant do they picture themselves as being and as how affected?

28. How did Jesus present the matter from that standpoint, in John, chapter 6?

29. What two essentials did Jesus give for the life of his followers, and to correspond with the cup's meaning what must the loaf mean?

30. What does drinking his blood mean, but what did those Jews shocked at the thought of such do?

and yet they refused to drink Jesus' blood figuratively and thus show they were innocent.—Acts 5:27, 28, NW.

<sup>31</sup> For thus faithlessly refusing to drink his blood those Jews were not brought into the new covenant and did not drink the only life-giving "true drink" to salvation. Many were priests. Hence the apostle says concerning those priests who refused Jesus' sacrifice and who kept on serving at the material altar in Herod's temple in Jerusalem: "We have an altar from which those who do sacred service at the tent have no authority to eat. For the bodies of those [atonement day] animals whose blood is taken into the holy place by the [Jewish] high priest for sin are burned up outside the camp [of Israel]. Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate [of Jerusalem]. Let us, then, go forth to him outside the camp, bearing the reproach he bore." (Heb. 13:10-13, NW) Those who go forth to him outside this old system of things drink his blood figuratively by faith. They are entitled to drink it emblematically from the cup at the "Lord's evening meal." Each one of them fully esteems the "blood of the covenant by which he was sanctified." (Heb. 10:29, NW) They worthily eat of the emblematic loaf because they can say: "By the said 'will' [of God] we have been sanctified through the offering of the body of Jesus Christ once for all time."—Heb. 10:10, NW.

#### SHARERS WITH JEHOVAH RATHER THAN WITH DEMONS

<sup>32</sup> Does what is said in the foregoing paragraphs harmonize with the apostle Paul's words in 1 Corinthians 10:16-21?

31. What does Paul say concerning those Jewish priests who refused to drink, and so who is entitled to drink Jesus' blood emblematically at the Lord's evening meal? 32, 33. (a) By eating of the communion sacrifice with whom were the Israelites having communion, and why so? (b) How did idol worshipers share with the demons and drink their cup?

It should do so; and does it? There Paul is talking about sacrifices, those to demons and those to Jehovah God. These sacrifices were in the nature of communion sacrifices, and the altars upon which they were offered were likened to 'tables,' because sacrificial food was offered upon them. That upon which sacrifices were offered to Jehovah God He himself called "the table of Jehovah." (Mal. 1:7, 12, AS) When a communion sacrifice was offered to Jehovah, a drink offering of wine was also commanded to accompany it, to be poured upon the altar. (Num. 15:8-16; Ex. 29:40; 30:9) When the worshipers ate their allowed portion of the communion sacrifice they were "partaking of 'the table of Jehovah'" and they were "partaking with thanks." By eating the sacrifices, the fat of which had been burned on the altar, the blood being sprinkled upon it, they were "sharers with the altar." That altar belonged to Jehovah God; it was his table upon which his food was offered. So by sharing in a sacrifice with Jehovah they were in reality sharing with Jehovah; they were having communion with him, enjoying food together.

<sup>33</sup> Likewise when idol worshipers sacrificed to the demons and ate their portion of the sacrifice, they were "partaking of . . . the table of demons." They were thus "sharers with the demons"; they were having communion, company, association, with the demons, enjoying food with them. When they drank from a cup of wine at the feast in honor of the demons, they were "drinking . . . the cup of demons." This shows what occurs when one partakes of the Lord's evening meal.

<sup>34</sup> By making the above comparison, the apostle Paul indicates that the Lord's evening meal is to be viewed as a sacrificial meal. What, then, are the "loaf which we break" and the "cup of blessing which we

34. By this comparison, how is the Lord's evening meal to be viewed, and so what are the loaf and the wine cup to be discerned as meaning?

bless" to be understood as meaning? The loaf of unleavened bread is to be discerned as the "body of the Christ," which he gave to God for the life of the world, his sinless flesh, which is "true food." The cup of wine over which Jesus gave thanks is to be discerned as the "blood of the Christ," with which he validated the new covenant, and which is "true drink." This complete sacrifice of the Christ is here viewed as being like the communion sacrifice at the inaugurating of the covenant, the fat of which was made to smoke on Jehovah's altar and the blood of which was divided, half of it being sprinkled upon God's altar and the other half of it being sprinkled first upon God's law book and then upon the people taken into the covenant. The great altarlike arrangement upon which Christ's sacrifice is offered up the apostle Paul calls "the table of Jehovah," and of this "table" the Christians in the new covenant partake. The cup of Christ's blood, which is sprinkled upon Jehovah's great altar arrangement and upon the symbolic book of his new covenant, is the "cup of Jehovah," and it is symbolized by the wine cup of the Lord's evening meal.

<sup>35</sup> The Christians in the new covenant who drink of the wine cup and eat of the loaf of unleavened bread show by this action that they are partaking of the human sacrifice of Christ, both of its blood and of its flesh. They are thus picturing how they are "drinking the cup of Jehovah" and "partaking of 'the table of Jehovah,'" being "sharers with the altar." They are picturing how they are partaking of the benefit of forgiveness of sins and of salvation through Christ's blood-and-flesh sacrifice. So now the big question is, With whom are they sharing or having communion, companionship, association, when doing this by faith each day and symbolically

each year at the Lord's evening meal? "The cup of blessing which we bless, is it not a sharing [Greek, *koi-no-ni'a*] in the blood of the Christ? The loaf which we break, is it not a sharing [*koi-no-ni'a*] in the body of the Christ?" Yes, but sharing in these things with whom? Of course, it is a sharing with all the "congregation of God," with all who "have been sanctified in union with Christ Jesus, called to be holy ones." (1 Cor. 1:2, NW) That is to say, with all the spiritual Israelites who are in the new covenant.

<sup>36</sup> But is that all? Is that as far as the apostle Paul's argument goes here? No! Because we are also sharing with Jehovah God, and primarily with him. Just as partaking worshipfully of sacrifices offered to idols means to "become sharers with the demons," so our partaking of the one great sacrifice to Jehovah, Christ's sacrifice once for all, means to become sharers with Jehovah, to have communion with him. We accept as a sacrifice for us Christ's sacrifice that was offered to Jehovah. Of course, Jehovah does not share in the literal loaf of unleavened bread and in the literal cup of wine at the Lord's evening meal, but he shares in the real flesh and blood of which the loaf and cup are mere emblems. By jointly partaking of this one and only acceptable sacrifice to God, the benefits of which he makes available to us, we and He are parties to one new covenant. Yes, and we are having a sharing together, a communion, a partnership with him, just as we do in the matter of divine enlightenment. On this it is written: "That which we have seen and heard we are reporting also to you, that you, too, may be having partnership [*koi-no-ni'a*] with us. Furthermore, this partnership [*koi-no-ni'a*] of ours is with the Father and with his Son Jesus Christ. If we make the statement, 'We are having

35. By partaking of the loaf and cup, of what larger things do Christians picture themselves as partaking, and with whom on earth do they have a visible sharing?

36. But with whom primarily are they sharing, and of what things? And how is this true of divine enlightenment also?

partnership [*koi-no-ni'a*] with him,' and yet we go on walking in the darkness, we are lying and are not practicing the truth. However, if we are walking in the light as he himself is in the light, we do have partnership [*koi-no-ni'a*] with one another and the blood of Jesus his Son cleanses us from all sin."—1 John 1:3, 6, 7, NW.

<sup>37</sup> The choice, then, is between Jehovah God and the demons. No course of compromise, no being lukewarm, no limping upon two different opinions, like crutches, can be acceptable. There must be a full, undivided worship of the one true God Jehovah or of the false demon gods. If those Christians in the new covenant come together to "eat the Lord's evening meal," doing so in remembrance of him, and they then partake of the emblems, the loaf and the cup of wine, then they are declaring that they are partaking of "the table of Jehovah" and that they are "sharers with the altar" of Jehovah. For this reason they have to be all for him. They cannot divide their worship and service. They cannot also participate in the sacrifices that the nations of this world (including Christendom) are offering to the many idols of various kinds in this modern age.

<sup>38</sup> At one and the same time, you cele-

37. So the eaters of the Lord's evening meal must be all for whom, and why so?

38. How could partaking of the emblems of the Lord's evening meal be acting a lie, and to what would it be inciting Jehovah, to what consequences?

brators of the Lord's evening meal, "you cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons." So the apostle Paul says. "Do not become unevenly yoked with unbelievers. For . . . what fellowship [*koi-no-ni'a*] does light have with darkness? . . . And what agreement does God's temple have with idols? For we are the temple of the living God." (2 Cor. 6:14-16, NW) By trying to divide up your love, your devotion, your worship and your service between Jehovah God and the demons, you are acting out a lie if then you attend the Lord's evening meal and partake of the emblems. By that you pretend to have fellowship with the God of light or to share with him, but you are not actually doing so at all. You are fooling yourself. You are acting hypocritically. You are "walking in the darkness, . . . are lying and are not practicing the truth." You are "inciting Jehovah to jealousy," for "he is a God exacting exclusive devotion." He will not accept a divided love. (Ex. 34:14, NW) Such inciting of Him leads to serious consequences. Why? Because, as Paul asks, "we are not stronger than he is, are we?" (1 Cor. 10:22, NW) No, we are not. So we have no measure of strength able to withstand and overpower the destruction that he brings upon us for inciting him to jealousy.—Ps. 78:58-64.

## "One Body" of Partakers

**T**HOSE Christian spiritual Israelites who are in the new covenant should be undivided in their worship and service

of Jehovah both individually and as a congregation. That is why, after speaking of the cup and loaf of the Lord's evening meal, the apostle says to such ones: "Because there is one loaf, we, although many,

1. How should eaters of the Lord's evening meal be in their worship and service of Jehovah, and to what "one body" does Paul refer in arguing for this?

are one body, for we are all partaking [eating] of that one loaf." (1 Cor. 10:17, NW) To which body does Paul here refer by the words "one body"? Not to the personal, fleshly body of Jesus which is symbolized by the loaf of unleavened bread. No, but to the entire congregation of spiritual Israelites of which Jesus Christ is the spiritual Head. This congregation under him is later spoken of in this same letter of Paul as Christ's body: "Now you are Christ's body, and members individually. And God has set the respective ones in the congregation."—1 Cor. 12:27, 28, NW.

<sup>2</sup> In the first three chapters of this letter Paul shows that the congregation, Christ's body, should be undivided in its thinking and acting. It must therefore be undivided in its stand toward the Lord's evening meal and toward all that it obligates a member of the congregation to be and to do. If all members partake of the Lord's evening meal, then they should stick together and be one body. When setting up the Lord's evening meal Jesus used just the one loaf, and he did so to indicate that those partaking of the loaf or Jesus' body of flesh were just "one body" under him their Head. Those spiritual Israelites in the new covenant who partake of the one unleavened loaf are having a meal together in common. By this they picture that they are "one body," partaking of the same benefits and privileges, eating at the same spiritual table. No matter how many they are, still they are "one body," for they are "all partaking [eating] of that one loaf." Jehovah God is not sharing with them in this "one body," for he is not a member of it. Jesus Christ is the Head of that "one body," but is under Jehovah. "The head of the Christ is God." (1 Cor. 11:3, NW) As Head, Jehovah accepted Jesus' sacrifice.

2. Jesus used just one loaf at the evening meal to indicate what fact, and why is it that Jehovah does not share in the "one body" that Paul mentions?

<sup>3</sup> In itself the one unleavened loaf does not symbolize this "one body" under Jesus. That loaf symbolizes the human body that Jesus sacrificed. The act of eating that loaf in common participation is what indicates that all the eaters are "one body," "Christ's body." By partaking of the flesh and blood of Jesus Christ they have all received justification from God or have been declared righteous. This justification of them in the flesh has not been an end in itself. That is, the matter did not stop there, but this justification or declaring them righteous was given them for a special purpose. What? To serve as a stepping-stone toward their being sacrificed with Christ and then being begotten by Jehovah God to become his spiritual children, a "holy nation, a people for special possession," in a new covenant with him. (Rom. 5:1, 2, 9; 8:15-17; Jas. 1:18; 1 Pet. 2:9) Then as his spiritual children with a hope of heavenly life Jehovah God anointed them with his spirit, to make them members of Christ's body. By this he brought them into the covenant for the heavenly kingdom, the covenant that Jesus mentioned right after the Lord's evening meal, saying to his faithful apostles: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel."—Luke 22:28-30, NW.

<sup>4</sup> Thus we can appreciate how necessary their being justified or declared righteous now through faith is. They are "sanctified through the offering of the body of Jesus Christ once for all time." Each one of them

3. (a) So what act indicates that they are all "one body"? (b) By partaking of Christ's flesh and blood what have they received from God and to what further privileges has this served as a steppingstone?

4. By what two things have they been sanctified, and so their participation in the Lord's evening meal marks them as what?

values the "blood of the covenant by which he was sanctified." (Heb. 10:10, 29, NW) These are the facts that they symbolize by partaking of the loaf and wine cup. Their joint participation in the Lord's evening meal marks them as exclusive, as one sanctified body under Jesus Christ the Head. Their sanctification they must maintain. —1 Thess. 4:3, 7.

<sup>5</sup> Hence as one united, sanctified body they recognize that they not only enjoy certain privileges in common but also have certain responsibilities. And in this respect they must remember Jesus in the flesh. He did not come down from heaven to earth just to enjoy the flesh, to enjoy life in the flesh, like the disobedient "sons of God" of Noah's day. (Gen. 6:1, 4; 1 Pet. 3:19, 20) He was born of a woman and made flesh in order to make special use of that flesh in Jehovah's service. He suffered in that body, bearing upon it the torture stake of reproach, thus leaving a model to us who are in the flesh. In that body he did Jehovah's earthly work, even having it baptized in water and afterward preaching the good news of God's kingdom. He offered it in sacrifice, and so his body was not cast into Gehenna but was buried in a new, unused memorial tomb. (Luke 23:53; Isa. 53:9) Those whom he benefits must follow his steps.

<sup>6</sup> Those who partake of the Lord's evening meal must, like the Lord Jesus, serve Jehovah God. Their mortal bodies must be quickened or made alive through his spirit that resides in them. (Rom. 8:10, NW) They must obey the entreaty: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." (Rom. 12:1, NW) They must lay down their lives sacrificially in

Jehovah's service, thus using up their earthly lives but also living like Christ. Says Paul: "Always we endure everywhere in our body the death-dealing treatment given to Jesus, that the life of Jesus may also be made manifest in our body. . . . that the life of Jesus may also be made manifest in our mortal flesh." (2 Cor. 4:10, 11, NW) The mortal bodies of those eating the Lord's evening meal must be kept clean from immorality. To them Paul says: "The body is not for fornication, but for the Lord, and the Lord is for the body. Do you not know that your bodies are members of Christ? Shall I, then, take the members of the Christ away and make them members of a harlot? Never may that happen! . . . you do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people." —1 Cor. 6:13, 15, 19, 20, NW.

<sup>7</sup> Our bodies are slaves of Jesus, brand-marked. (Gal. 6:17, NW) Our bodies are not for demonism, for Satan the Devil is the head of that religion. But Jesus Christ is the Head of his body, the congregation. This body is called, not to division, not to racial hatred, not to nationalism, but to peace and unity. (Col. 3:15; Eph. 2:14-18) It must keep clean from the leaven of malice and wickedness and keep united as "one body," worthy to eat of the "one loaf" symbolically at the Lord's evening meal and by faith each day.

<sup>8</sup> When drinking the wine cup the body members must remember Christ's blood, for by it they have received the forgiveness of sins, leading to their justification, and they have been taken into the new covenant. Hence special responsibilities have come upon them, and by drinking of the wine in the cup, which cup pictures the "cup of Jehovah," they want it understood

5. As respects their responsibilities, why must they remember Jesus in the flesh?

6, 7. What, therefore, must be true of their mortal bodies, and how must they all as one body keep worthy to eat the Lord's evening meal?

8. In drinking the wine cup why must they remember Christ's blood and also the special responsibilities that have come upon them?

that they recognize these responsibilities. That is, they must "be ministers of a new covenant" and serve the ends of that covenant. (2 Cor. 3:6, NW) They have become a "royal priesthood," being spiritual priests of God and underpriests of Jesus Christ the High Priest. This means they offer to God the "spiritual sacrifices" of praise and of good works. It involves death, too, their dying a sacrificial death like Jesus', sharing in his sufferings and submitting to a death like his to vindicate Jehovah's universal sovereignty. It means, as a priest, having nothing to do with the "table of demons" and the "cup of demons," but giving Jehovah exclusive devotion and putting his worship foremost in life and keeping the knowledge of him on their lips and serving as a message bearer for Jehovah, to turn many away from unrighteousness to His worship. (1 Pet. 2:5, 9; Phil. 3:9-11; Mal. 2:6, 7) It is written that they will conquer Satan the Devil "because of the blood of the Lamb and because of the word of their witnessing."—Rev. 12:11, NW.

#### WHEN AND HOW TO CELEBRATE

<sup>9</sup> The Lord's evening meal celebration is not like baptism. Baptism in water is performed once, at the beginning of one's Christian course, to symbolize publicly that a person has dedicated himself to God through Christ. But as regards the celebration of the Lord's evening meal Jesus said at the time he set it up: "Keep doing this in remembrance of me."—Luke 22:19, NW.

<sup>10</sup> It must be regularly celebrated in order to keep him in mind as to what he means to the celebrants. Paul emphasizes the requirement to celebrate regularly. When telling the Corinthian congregation

of God that they were not celebrating it in the right way, Paul said: "When you come together to one place, it is not possible to eat the Lord's evening meal. . . . In this I do not commend you. For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.' For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." —1 Cor. 11:20-26, NW.

<sup>11</sup> Especially during the Lord Jesus' absence from them in the flesh it was necessary for them to celebrate in remembrance of his personal death until he came again to receive them to himself in heaven. And since he does not begin gathering his "other sheep" till after he comes again, we can appreciate why the Lord's evening meal was meant for Jesus' "little flock," which is the congregation, "his body," of 144,000 members.—John 10:16; Matt. 25:31, 32.

<sup>12</sup> How often must it be celebrated? Jesus indicated how often by starting the Lord's evening meal on passover night, Nisan 14 in the Bible calendar, and then telling his disciples to keep doing it. That is, on that same passover date, which came only once a year. It is most fitting to celebrate it yearly at that time, because on that date Jesus gave his literal body as a sacrifice on the torture stake and poured out his lifeblood of the new covenant for

9. As to celebration, how is the evening meal not like baptism?

10. Why must it be celebrated regularly, and in confirmation how did Paul describe the Lord's evening meal?

11. Until what event was it necessary for them thus to remember him, and how does this show for whom this celebration was meant?

12. How often must it be eaten yearly, and how often has it been eaten down to now?

the forgiveness of sins. That was the day of the "death of the Lord," and that was the date to observe his death by the Lord's evening meal and thus to proclaim his personal death. But although eaten only once each year on the night of Nisan 14, it has been eaten "often" during the nineteen centuries of the life of the Christian congregation down to now. And this year it will therefore be eaten by the remnant of the members of "Christ's body" on Monday night, between sundown and midnight, March 26, 1956. Thus beginning on Nisan 14, A.D. 33, the Lord's evening meal has been eaten 1,923 times till now, and preparation is being made to eat it this year.

<sup>13</sup> But why was eating it not discontinued after October, 1914, when the Lord Jesus came into his kingdom at Jehovah's right hand in the heavens? Why was it not discontinued, at least, after Jehovah God came to his spiritual temple accompanied by Jesus Christ as his "messenger of the covenant" in the spring of 1918?—Matt. 25:31; Mal. 3:1.

<sup>14</sup> Well, at the time of either of those events Jesus Christ did not take his followers from their fleshly condition into his personal presence. He left them in the flesh and hence they were still "absent from the Lord." Regarding this Paul says to them: "We know that if our earthly house, this tent, should be dissolved, we are to have a building from God, a house not made with hands, everlasting in the heavens. For in this dwelling-house we do indeed groan, earnestly desiring to put on the one for us from heaven, so that, having really put it on, we shall not be found naked. . . . while we have our home in the body, we are absent from the Lord, for we are walking by faith, not by sight. But we are of good courage and are well pleased rather to be-

come absent from the body and to make our home with the Lord. Therefore we are also making it our aim that, whether having our home with him or being absent from him, we may be acceptable to him."—2 Cor. 5:1-3, 6-9, NW.

<sup>15</sup> So the remnant, while still absent from him due to their flesh, seek to be "acceptable to him" by obeying his command to eat the Lord's evening meal in remembrance of him from whom they are absent. If in this sense they are still absent from him, then from this standpoint he has not come for them and turned mere remembrance into actual sight of him and presence with him in heaven. So the remnant of "his body" must keep on eating the Lord's evening meal on earth until they are glorified, even after surviving Armageddon.

<sup>16</sup> When coming to celebrate the Lord's evening meal this Nisan 14 or March 26, 1956, after sundown, they should come with the right mental attitude and the proper heart appreciation to observe it in a way worthy of the occasion, with full evaluation of the meaning of the Lord's evening meal. Paul advised the careless, thoughtless, self-centered Corinthians that way, saying: "Consequently, whoever eats the loaf and drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in [spiritual] death. But if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are

13, 14. How have the remnant of his followers been absent from him even since 1914 and also 1918?

15. Therefore, to be "acceptable to him," what will they continue to celebrate, and till when?

16. With what inward condition should one come to celebrate the Lord's evening meal, and what did Paul say to the Corinthians on this?

disciplined by Jehovah, that we may not become condemned with the world. Consequently, my brothers, when you come together to eat it, wait for one another. If anyone is hungry, let him [first] eat at home, that you may not come together [to one place] for judgment [with the world].”—1 Cor. 11:27-34, NW.

<sup>17</sup> True, Jesus did set up the Lord's evening meal after they had eaten the passover and at the same table. But that was due to the circumstances and the relationship of the two things. However, we may not eat an ordinary meal together at the congregational meeting place to fill ourselves with food and drink and then add to it the Lord's evening meal as a sort of climax of the eating and drinking. The Lord's evening meal must be kept separate from ordinary evening meals. For, by his evening meal, we use the loaf and cup to symbolize our partaking of spiritual benefits that, in the case of the remnant, mean everlasting heavenly life for them. They must treat the occasion and the emblems, the loaf and the cup, worthily. To partake of these unworthily is worse than not partaking at all, for, by partaking in an unworthy, disrespectful way, one brings God's condemnation upon oneself, to die with the world.

<sup>18</sup> Why so? Because, having once known the Lord, he now fails to “discern the body” that the Lord offered in sacrifice. It is as if he said: “The table of Jehovah is contemptible,” and so the sacrifice upon it is not unblemished, perfect: “The table of Jehovah is polluted.” (Mal. 1:7, 12, AS) It is approaching the “guilty” action of the unfaithful who “impale the Son of God afresh for themselves and expose him to

public shame” and who have “trampled upon the Son of God and . . . esteemed as of ordinary value the blood of the covenant by which he was sanctified.” So he is guiltily heading for a punishment much more severe than that of one who broke the old law covenant. He is heading for a death from which there is no sacrifice for willful sin to deliver him. He will expose himself to Jehovah's “fiery jealousy that is going to consume those in opposition.” (Heb. 6:4-8; 10:26-31, NW) So let him benefit by the corrective, disciplinary judgment that Jehovah gives him. Let him discern what he himself is, and reform. If he has been at fault, yet he should obey the command and eat the Lord's evening meal, but do so discerning the Lord's sacrificed body and asking forgiveness for his sin. Then let this celebration strengthen him to follow Christ's steps more closely during the coming year.

<sup>19</sup> Only the remnant of spiritual Israelites who are in the new covenant as members of Christ's body may now partake of the Lord's evening meal. Yet the “great crowd” of worshipers of Jehovah out of all nations, peoples, tribes and tongues may attend as observers. They have come up to the exalted “mountain of Jehovah, to the house of the God of Jacob,” and now when coming to the Lord's evening meal they should discern that they are coming into the emblematic presence of the “table of Jehovah” and of the “cup of Jehovah.” (Rev. 7:9; Isa. 2:2, 3, AS) By this they should let it be known that they shun the “table of demons” and are giving their exclusive devotion to Jehovah, and that they confess that their only way of approach to Jehovah is through the sacrifice of his great High Priest, the Lord Jesus Christ.

17. Why must the Lord's evening meal be kept separate from ordinary meals, even though Jesus set up the evening meal right after the passover at the same table?

18. Why does one eat and drink judgment against himself if he “does not discern the body,” and so what should one do who receives Jehovah's disciplinary judgment?

19. When coming to the Lord's evening meal, what should the “great crowd” from all nations discern, and how will they receive the greatest blessing from the celebration?

Doing so, they will find themselves in harmony with the remnant of partakers and they will be united with them as "one flock" under Jehovah's one Right Shepherd. (John 10:14-16, NW) With these they will enjoy the greatest blessing from

# THE "TRIUMPHANT KINGDOM" ASSEMBLIES OF 1955

## PART 4

NEW YORK CITY, N.Y., JULY 20-24, 1955

It was a testimony to the desirableness of their patronage that for the third time in five years Jehovah's witnesses were invited to hold their 1955 international assembly in New York city's great stadium run by the Yankee baseball team. With a play on baseball language, the *New York Times* published a partial view of the great crowd there on the opening day under the caption "Jehovah's Witnesses Bring a Different Kind of Teamwork to Yankee Stadium." Printed under that was the legend: "With second base transformed into a flower-banked pulpit, Jehovah's Witnesses open their 'Triumphant Kingdom' Assembly."

Yes, it was theocratic teamwork of the New World society that made all the preparations for the assembly, then got the stadium ready and equipped for the five-day meet, and finally carried on the assembly to its successful conclusion. This turned out to be the greatest of the series of five summer assemblies on the North American continent, and the attendance surpassed the preliminary estimate. Though international, this was not a single world assembly; so no Trailer City was needed this time as in 1950 and 1953, but Yankee Stadium itself proved ample for the total attendance.

Opened officially with a ringing address of welcome by the Canadian branch servant, P. Chapman, this fifth assembly of the series moved along with an enthusiasm and a verve that showed the assembly series was by no means

the celebrating of the Lord's evening meal and they will be calling the "table of Jehovah" honorable and Christ's sacrifice on it unpolluted and altar-honoring, all to the praise and glory of the only living and true God, Jehovah.

growing stale anywhere. Many were the missionaries and delegates present from foreign lands to relate experiences, and the list of speakers was most varied. The assembly's being in New York city allowed for many of the Society's headquarters men to serve on the program besides N. H. Knorr, the president. This opening day attendance ran up to 29,972, giving promise of a good crowd for Sunday's climax.

Hundreds of French-speaking brothers were here, especially from Quebec Province, Canada, and also many Spanish-speaking. So meetings were arranged and held in French and Spanish at opposite ends of the grandstand, lower decks, Thursday, Friday and Sunday, of two hours' duration each. The first all-French meeting was attended by 375, and the simultaneous Spanish meeting by 245.

The Watch Tower Society's radio station, WBBR, had a department at the center of the mezzanine deck of the grandstand and made recordings of select speeches. These it began reproducing on its broadcasts from Thursday morning forward.

It was about two o'clock this Thursday afternoon that the convention chairman opened a cablegram from the Society's branch office in London, England, reading: "Adverse decision. All three against us." Thus this day the three-judge court of appeals, the Second Division of the Court of Session in Edinburgh, Scotland, affirmed the January decision of the trial judge, Lord Strachan, against Jehovah's witnesses, namely, that the young witness, a pioneer and at the same time servant of the Dumbarton congregation, was not a "regular minister" within the meaning of the 1948 National Service Act and so was not exempt from call-up for military service. This left an appeal to the British House of Lords at London as the only next human step to take. This adverse decision against Jehovah's witnesses in Britain provided an excellent background against which to speak for the Society's legal counsel and attorney, H. C. Covington, when he addressed the assem-

bly this same evening at 7:30 on the subject "Activity and Life versus Inactivity and Death." In introducing him the temporary chairman advised the assembly of the adverse decision of that day and remarked that, if the appeal to the House of Lords should fail, then the only course left would be to appeal to the highest court of the universe, that of the living God, Jehovah, and there we, His witnesses, would win without fail. Though this was the hottest July in New York's record and the temperature rose to 96 degrees F., the record for 1955 till then, the assembly attendance also rose, to 32,045 for this powerful speech.

Friday morning the conventioners rejoiced to see 1,374 present themselves acceptably for water baptism, a number far in excess of that anticipated. Tonight, after releasing the new booklet against spiritism to his audience of 34,258, the president directed some words specially to these newly baptized ones, that this booklet would be of particular help to them as they had now taken sides with Jehovah against Satan the Devil and all his demons. Today the convention made news even in New York's Chinatown, and the *Chinese Journal* came out with a sizable article about the assembly.

This evening the Society's chartered convention ship Arosa Star anchored at Southampton, England, with its 794 passengers, including two instructors of the Watchtower Bible School of Gilead and also the farm servant of Kingdom Farm on which the school is located. So these three could not attend the Yankee Stadium assembly. Later in the day the other chartered liner, Arosa Kulm, put in to the same port with its 795 passengers.

The Yankee Stadium assembly was following the general pattern of the entire series of summer conventions, but Saturday morning something distinctive was added—the graduation exercises of the 25th class of the Watchtower Bible School of Gilead.

At 10:15 a.m. the exercises began, with the president, Brother Knorr, presiding. On the grass to the right of the platform sat the 102 members of the graduating class, in bright sunshine from a cloudless, azure sky. At the school most of the students had studied Spanish, but others from Canada, French, and six had studied Japanese under a fellow student, a former Japanese Buddhist. First to be introduced to speak to them was the Spanish instructor. He said: "You do not have to fear

depression and loss of gains as do persons who graduate from schools of the old world." Nonetheless, he warned them that "you have to put up a fight to stick to your work from here on out." He urged them to aim at the immediate goal of their special training: to be active and fruitful in God's service. The mathematics instructor next gave farewell remarks. "Today you graduate, but you don't have to look for a job. . . . What you have is more than a mere job. It is a profession, your life's career, and you put your heart into it." He urged them to advance in knowledge and in teaching ability, to excel as servants of God, always recognizing and co-operating with the Society.

For the Kingdom Farm family with whom the graduates had worked after school hours the assistant to the farm servant now spoke. He held before them as graduates the picture of ultimate triumph. For their work's sake they should pay constant attention to themselves and their teaching, never losing out on love, zeal, devotion, joy, not letting themselves be disturbed in foreign assignments by health, homesickness, loneliness or worldly attractions. May their class picture hanging on Gilead's wall make him glad, yes, make Jehovah glad, by their always being triumphant.

The next speaker, the vice-president, reminded the graduates to be always a sweet odor to God and to life seekers by everywhere making the fragrant knowledge of God perceptible. They should learn to love the assignment to which they are sent, not fleeing from it like Jonah, but remembering that there, too, God leads them in his triumphal procession. Their faithful work will never be in vain.

Other words of greeting and well-wishing followed, but they were from absent ones whose messages were read by the president's secretary. From former graduates and others in widely scattered lands they came. From the Arosa Star came the radioed message that was held for reading on graduation day: "In mid-Atlantic our thoughts with graduation class. May Jehovah use you trained ministers to bless multitudes." This was signed: Schroeder, Friend [Gilead instructors] and Markus [farm servant].

Then the president himself spoke. He based his loving counsel on 1 Peter 1:12-14. Prophetic witnesses of old had interested themselves in Jehovah's purposes. Even the angels of heaven desired to look into these things and to know their fulfillment. These same important things

should call forth the same keen interest on the part of these graduates. They should always keep this interest at high pitch, thus be always moved to study into these matters, and be enthusiastic and zealous for working in harmony with these things and making them known to others, to Jehovah's praise. "Let us never be stingy with what we have to offer our heavenly Father. The responsibility rests upon you to bring about the vindication of Jehovah's name."

Came now the time for the president to hand out diplomas. In the alphabetic order of their names the graduates filed onto the platform from the right and around before the microphone where each received the precious graduation envelope, the president announcing the graduate's future assignment as he handed out the envelope. Encouraging and appreciative applause rose from the great audience of more than 23,000 as each assignment was heard. The graduates had come from sixteen different lands; they were now assigned to serve Jehovah in twenty-four lands, north, south, east and west. For the first time two were assigned to missionary service in Taiwan or Formosa, where the eighteen-year-old ban against Jehovah's witnesses had been lifted only this past May.

It was now the turn of the twenty-fifth class of Gilead to respond. They did so, with a resolution read by a brother in the graduating class. The resolution expressed heartfelt thanks for all that had made their training at Gilead possible and it voiced their resolves for the future. They would make Jehovah more known, walk faithfully in Christ's steps, hold fast to God's Word, fearlessly keep separate from this old world till it ceases to exist forever, work with Jehovah's visible organization, fulfill all responsibilities and privileges bestowed upon them, and humbly serve their brothers and all good-will persons yet to be gathered "in one loving and united New World society destined, by Jehovah's undeserved kindness, to live through Armageddon and endlessly in God's new world." A fellow student seconded the motion to adopt this resolution. The entire graduating body applauded in its united adoption. A song was joined in by all the assembly, then a prayer by the president brought the blessed graduation exercises to a close at 12:20 p.m.

The temperature of 100 degrees F. was defied this afternoon by 35,753 who heard the president talk on "Jehovah Is in His Holy Temple" and then release the new book on surviving

Armageddon. Comments were heard, such as, "Oh!" "To think we are living in this day!" "That's wonderful!" and "You can see that Jehovah is in his holy temple just from this talk." Increasing appreciation of the assembly showed itself in a still larger crowd of 36,280 tonight.

The rain Sunday morning ceased before the morning sessions at the stadium began. At the French meeting at noon there was an enthusiastic crowd of 443, and at the public lecture in Spanish there was a crowd of 500 to hail the release of the new booklet in Spanish on the same subject. From Ciudad Trujillo, Dominican Republic, under a Roman Catholic dictator that has banned Jehovah's witnesses, the brothers telephoned in their greetings to the assembly, saying: "All here wish you Jehovah's blessing there."

The skies continued cloudy, but the public turned out to hear "World Conquest Soon—by God's Kingdom" at 3 p.m. The listeners numbered 55,009, or more than five thousand above the number expected. At the close of the president's talk there was sustained applause, and on being informed of his flight tonight to Britain the great crowd clapped out a "God speed" to him. A few minutes before the closing session, the "closing remarks" by the president, it began to rain, becoming quite heavy for a while. The remarks that rewarded the 45,144 that remained were greatly enjoyed. They took to heart the reminder that children are not to be considered too cute to be corrected; that it is inconsistent with Isaiah 2:2-4 for parents to provide children with war toys; and that children should love parents and not think they are entitled to charge their parents money for services their parents want them, or ask them, to render. Young witnesses follow bad examples when they copy the notoriously worldly movie stars as to their dress, their conduct, etc. We are a separated people, smelling differently by exhaling godliness and the knowledge of God. God has not been stingy with us; at this series of summer assemblies we have received five new releases, five new theocratic publications by the Watch Tower Society. We are experiencing an expansion period and building new factories and branch buildings therefor. Till now, at the five assemblies, a total of 3,976 were baptized, and there was a total audience of 171,701 for the public lecture. But now the European assemblies were before us, with a great participation expected. Word from Ger-

many advised that already requests for rooming accommodations for 61,000 at the Nuremberg assembly had been received from fifty-three lands. Thoughtfully appreciation was expressed toward all who had joined in making

the third Yankee Stadium assembly such a success; song and prayer followed, and the assembly was all over at 6:19 p.m. The rain, too, had stopped.

(To be continued)

...moved to study into these matters. ...thoughtful and ...with these things and making them known to others, to Jehovah's praise. Let us never be stingy with what we have to offer our heavenly Father. The responsibility rests upon you to bring about the vindication of Jehovah's name. ...Came now the time for the president to hand out diplomas in the alphabetic order of their names. The graduates filed onto the platform from the right and around before the microphones where each received the previous graduate's envelope. The president announced the graduates' future assignment as he handed out the envelope. Encouraging and appreciative applause rose from the great audience of more than 33,000 as each assignment was heard. The graduates had come from sixteen different lands; they were now assigned to serve Jehovah in twenty-four lands north, south, east and west. For the first time two were assigned to missionary service in Taiwan or Formosa, where the eight-year-old son against Jehovah's witnesses had been killed only this past May.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

February 26: "The Table of Demons" versus "The Table of Jehovah," ¶1-19, Page 44.

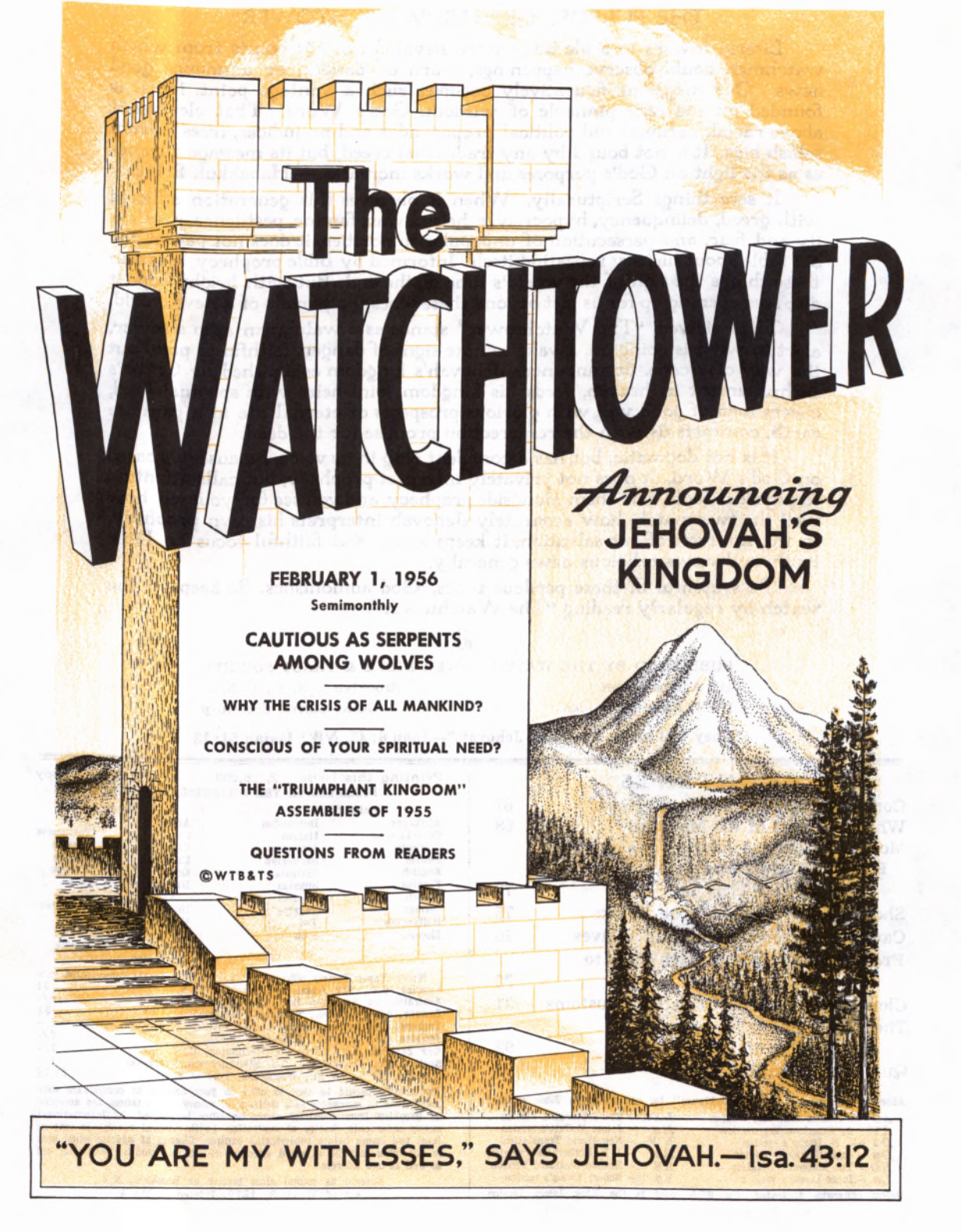
March 4: "The Table of Demons" versus "The Table of Jehovah," ¶20-38, Page 50.

March 11: "One Body" of Partakers, Page 55.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ How the Pharisees' example shows that religious appearances may be deceptive? P. 35, ¶1.
- ✓ How Jesus scathingly denounced the religious faddists of his day? P. 36, ¶1.
- ✓ Why religion is becoming so popular, and what is wrong with its boom now? P. 37, ¶4.
- ✓ What special problems Christian expansion faces in Asia? P. 40, ¶1.
- ✓ How many work at Watch Tower offices and printing plants world-wide? P. 42, ¶4.
- ✓ Why real priests of God must have clean habits? P. 44, ¶2.
- ✓ How eating of flesh sacrificed to Jehovah was an act of communion? P. 47, ¶10.
- ✓ Whether Jesus miraculously changed the communion loaf into his flesh? P. 49, ¶17.
- ✓ Whether drinking Jesus' blood condemns to death his body members? P. 52, ¶27.
- ✓ Why Jesus used just one loaf in instituting the Lord's evening meal? P. 56, ¶2.
- ✓ When the Lord's evening meal should be eaten? P. 58, ¶12.
- ✓ What counsel the Watch Tower's president gave graduating missionaries? P. 62, ¶8.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**FEBRUARY 1, 1956**

Semimonthly

**CAUTIOUS AS SERPENTS  
AMONG WOLVES**

—  
**WHY THE CRISIS OF ALL MANKIND?**

—  
**CONSCIOUS OF YOUR SPIRITUAL NEED?**

—  
**THE "TRIUMPHANT KINGDOM"  
ASSEMBLIES OF 1955**

—  
**QUESTIONS FROM READERS**

©WTB&TS

**"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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Abbreviations used in "The Watchtower" for the following Bible versions

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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KINGDOM

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Number 3

## Conscious of Your Spiritual Need?

**W**ERE a person not aware of his physical needs he would soon die from hunger, thirst, exhaustion or exposure, or land in a mental institution. Thus the lonely traveler in the dead of winter will freeze to death because the numbing power of cold makes him unconscious of his danger. People often take drugs in order not to be conscious of their need of rest. Scientists have discovered that it is because the walls of the stomach come together when it is empty that one feels the pain of hunger and thus becomes conscious of his need of food. Obviously it is our senses and nerves that make us conscious of our physical needs so that we will do something about supplying those needs that we may stay alive and enjoy life's blessings.

But what about our spiritual needs? Are we conscious of those? That it is possible for us not to be conscious of our spiritual needs Jesus Christ made clear in his Revelation to John, where, among other things, he says the following to the lukewarm Christians of Laodicea: "Because you say: 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and blind and naked, I advise you to buy from me gold refined by fire that you may become rich, and white outer garments that you may become dressed

and that the shame of your nakedness may not become manifested, and eyesalve to rub in your eyes that you may see."—Rev. 3:17, 18, NW.

The fact is that by far the majority of mankind are not conscious of their spiritual need, any more than the antediluvians were aware of their danger when Noah preached to them. Because this being conscious of one's spiritual need is so rare and at the same time the first requirement Jesus began his "sermon on the mount" with the words: "Happy are those who are conscious of their spiritual need." Incidentally, how much more meaningful and fitting is this rendering of the *New World Translation* than the usual "blessed are the poor in spirit."—Matt. 5:3, NW.

Why are those who are conscious of their spiritual need happy? Because only when we are aware of our true condition is there any hope for improvement. Only if we appreciate how soiled we are, in a spiritual sense, that "there is not a righteous man, not even one," will we look for spiritual soap and water, the cleansing power of God's Word and the merit of Christ's sacrifice, to wash us clean. Only when we appreciate that we have strayed like sheep, and are lost, will we look to the Right Shepherd, Jesus Christ, to guide us in the right way. Only if we are conscious that 'it is not in mere man to direct his

own steps' will we look to God's Word. Only if we appreciate our weakness, that the arm of flesh cannot save us, will we look to Jehovah for help.—Rom. 3:10, NW; Jer. 10:23.

Those who are conscious of their spiritual need are happy because they are humble. "God opposes the haughty ones, but he gives undeserved kindness to the humble

ones." Because those who are conscious of their spiritual need are lowly and contrite Jehovah says that he dwells with them. Truly, happy are those who are conscious of their spiritual need. Are you conscious of your spiritual need? Then read on, for the purpose of this magazine is to help all those who are of that mental attitude.—Jas. 4:6, NW.

# Why the **CRISIS** of all Mankind?

What does the present crisis really mean? Why is it more severe than any previous one, and what can you do about it? If you really want to know the wise course today, then this article is for you.

**P**OLITICAL leaders have a great deal to say about today's crisis. So do religious leaders, newspaper writers, atomic scientists and others. However, this article is *not* about the world's crisis. Rather, it is about *your* crisis, the one that you as an individual face today.

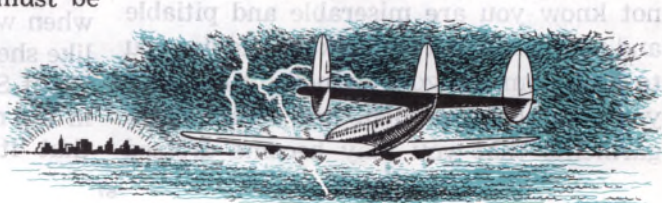
A crisis is a time when a vital decision must be made. Consider an example: An airplane pilot flying over a vast ocean through a stormy night finds he is low on gasoline. Nearing the shore he knows that he must decide immediately whether to take the chance of ditching his plane in the sea, or whether if he throttles back and flies carefully he will have just enough gasoline to reach shore, get over the thickly settled city and land safely at the airport.

This is a crisis. The decision must be made immediately; it cannot be put off. Also, it must be well informed, based on sound knowledge of how far the plane is from the airport, the amount of gasoline it has and the distance it will

fly on that gasoline. Upon his decision rests the pilot's own life and the lives of many others.

A different type of crisis was faced by the Christian congregation in Jerusalem in the year 66. More than thirty years earlier Jesus had said that when the city was surrounded by armies they should flee to the mountains. Now the city was surrounded. The crisis, or point of decision, had come. Would they heed Jesus' warning and flee the city? Yes, these Christians made the wise choice, abandoning their home city and moving into the mountains across the Jordan, just as Jesus had instructed. This right decision enabled them to escape being killed in the terrible destruction that came upon Jerusalem A.D. 70.

Now, you are not flying an airplane, nor living in Jerusalem in the year 66, but you do face an equally grave crisis today. Like the pilot's decision, it is a matter of life or death that cannot be put off. It must be



made immediately, and it must be well informed, based upon an accurate understanding of where we are in God's purposes and the amount of time that remains for us. Just as in Jerusalem A.D. 66, Jehovah has commanded a specific course for his servants to take, the sign that he indicated has become evident, and the only question that remains is, Will you do what he instructs?

#### YOUR INDIVIDUAL RESPONSIBILITY

Why does this crisis concern you as an individual? Because the world has already passed its point of crisis. It has made its decision, and its decision was the wrong one! It is because the world has taken the wrong course that Christians, even back in Jesus' day, were separate from it. Jesus said to his followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19, NW) This old world's crisis has passed. Its doom was long ago stated in the Bible and foretold in the divine prophecies. But the end of the world will not mean the end of earth and all mankind. It will mean only the end of this wicked worldly system. Thus survival is possible: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, AS) So while the world's doom is set, you as an individual can take the right course and receive God's protection.

Whether or not you will survive depends upon your attitude and your course of action now. Are you satisfied or dissatisfied with this corrupt world? Are you a part of it, or have you kept yourself free from its corruption? Are you willing to get out of Satan's system and be marked as one

who loves righteousness and hates the world's abominations? Then heed the warning regarding the wicked system that God will destroy: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4, NW) Take the right course now and receive Jehovah's protection through the time of trouble that earth faces.

There is nothing impossible about God's abolishing the wicked conditions earth now faces. He has done it before. During the flood of Noah's day the global, total flood piled up for forty days and did not sink into basins until an entire year had passed. Truly a catastrophe worse than countless H-bombs, this was a destruction that wiped out both the population and civilization then in existence! Destruction came upon those who refused to change their wrong attitude toward God or who had paid no attention to the warning God had given. Noah, a preacher of righteousness, had faithfully proclaimed the warning, but the people did not listen. They did not think God would destroy their system. And Jesus said of our day: "Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man: they were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all." (Luke 17:26, 27, NW) However, eight human souls who served Jehovah were spared. Thus God can and will destroy a condemned world, though individuals who take the right course can survive.

#### WHAT CAUSED THE PRESENT CRISIS?

In order to understand the present crisis, you must understand the reason for it. And by understanding it you will be able to make the right decision. The reason that

the greatest crisis has come now is because now is the time for settling the greatest of all issues. This is an issue that was raised by Satan's rebellion nearly 6,000 years ago. Today many people scoff at the idea that Satan even exists, let alone that his rebellion caused earth's troubles.

But their scoffing is proved ridiculous by the Bible's clear statements on the matter. It shows that the one who became the Devil was originally an exalted spirit creature, but that nearly 6,000 years ago he challenged the sovereignty of the great Creator, Jehovah. He charged that under stress no men would keep integrity to their Creator. Later, regarding the faithful man Job he said: "Put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face."—Job 1:11, AS.

Yes, Satan thinks he can turn all men from God. A great portion of the earth has followed him—so much, in fact, that 1 John 5:19 (NW) says: "The whole world is lying in the power of the wicked one."

Satan's doom, and that of his wicked organization, is sealed. But, as an individual, yours is not. You can decide whether you will, as Satan said you would, reject keeping integrity to Jehovah God; or whether you will, as many faithful men all down through the centuries have done, meet your crisis successfully, proving Satan's challenge false and showing that even under opposition you will serve Jehovah.—Rev. 20:1-3.

#### WHY SO VITAL NOW?

The reason that your decision is so vital today, however, is because the time has come for the final settling of this issue. In fact, the first steps in its settling have already occurred. As Revelation 12:7-12 (NW) foretold, Satan has been hurled down to earth, and there is "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." It is during the lifetime of our present generation that this has happened! It is since the year 1914 that unusual and unexplained difficulties, such as Jesus described in Matthew 24, have come upon the earth as a direct result of Satan's anger.

Thus, Satan's time is short. The destruction of his entire wicked system at Armageddon is near. The fulfillment of Bible prophecy shows it, the count of time shows it, and true Christians are definite about it! The facts concerning this are being preached world-wide to all nations, so that none can say he did not hear it. Will you investigate this message? Will you be wiser than those who lived in Noah's day and made the wrong decision in their time of crisis, and than those who lived in Jesus' day, who paid no attention to the warning that he gave? Will you see why so many people have intelligently made the wise decision today, having put aside the corrupt ways of Satan's old world, and are holding firmly to the righteous ways of Jehovah's new world?

Jehovah has made a loving provision that enables you to do this. He provided his own Son as a ransom to pay back what Adam, through his disobedience, lost for the human race. Paul explained: "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, NW) Yes, Jesus provided the perfect life such as Adam lost when he rebelled against God. Thus, "just as through the disobedience of the one man [Adam] many were constituted sinners, likewise also through the obedience of the one person [Christ] many will be constituted righteous."—Rom. 5:19, NW.

But remember that this ransom is not forced upon you. It makes it possible for you to receive God's protection at the battle of Armageddon, but as Adam had to show obedience if he would receive God's

blessing, so you must be obedient to the one who makes the ransom possible, Jehovah God, and to the ransomer, Christ Jesus.

#### YOUR COURSE DETERMINES YOUR DESTINY

You must decide whether you will take advantage of the ransom that has been provided or whether you will ignore it. Jesus likened those who would benefit from it to sheep, and those who would not benefit from it to goats. You can be like a goat, being stubborn, refusing to be led by the great Shepherd, wanting your own way instead of God's. Or like sheep you can be meek and teachable, receiving the benefit of Christ's ransom and everlasting life.—Matt. 25:31-34, NW.

How can you qualify as a sheeplike one? First, you must gain knowledge of Jehovah and Christ Jesus, becoming familiar with God's Word, learning what he promises for his servants and what he expects of them. It is easy to see why this knowledge is so vital. How could you have confidence in God's promises without even knowing what they are? How could you take the course he commands without knowing what it is? How could you have confidence in his kingdom without knowing what it will do? And how could you know Him if you do not even know what he has said? Thus, in prayer to his Father, Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3, NW.

After gaining that knowledge, you must put it into practice both by right conduct, which is vital for Christians, and through telling it to others, which is equally important in showing your appreciation for this vital message. Paul told Timothy that a slave of the Lord must be "qualified to teach." A slave of God must love God enough that he will obey the instructions

to tell others the good things he has learned, and he must love his fellow man enough to let him know what God has said about the crisis men now face. Really zealous activity in this service is the course of more than a half-million gospel preachers who have met their crisis successfully today. Will it be your course?—2 Tim. 2:24, NW.

To help you decide, let us summarize what has been considered here. First, we have seen that each individual faces a crisis today, a crisis that involves vital factors of health, freedom and life. When this time of crisis ends the present system of things will be destroyed, but some men will survive. The crisis was brought on long ago by Satan's original rebellion, and its special severity now is due to the fact that the final settling of the issue that that rebellion raised is at hand. The right course is to accept Christ's ransom, to take in knowledge of Jehovah God and Christ Jesus, to practice right conduct and to participate in the preaching.

Why should you take this course? Because now is the time when all mankind must go one way or the other. And by making the right decision you can have the unspeakable privileges of sharing in the vindication of Jehovah's name, of aiding others to get life and of attaining real happiness now and forever in Jehovah's new world. But now is the time! The decision must be made now!

When it is firmly made, your crisis will be passed, you will have chosen the right course. Then you will begin to understand the full meaning of Psalm 145:16 that says in praise to God: "Thou openest thine hand, and satisfiest the desire of every living thing." By examining God's Word, trusting in his promises and obeying his instructions you can then hold firmly to that wise and blessed decision. Will you, with His help, do so?

## MODERN HISTORY of

# Jehovah's Witnesses

Part 27

THE INTERNATIONAL ASSEMBLY OF 1946



**J**EHOVAH'S witnesses are not only preachers of Jehovah's new world of righteousness but also practitioners of New World principles. Already they have begun to conform themselves to New World standards of living, rejecting many old-world ways, customs and prejudices. They realize they are passing through a transition period when the old world system of things is to pass completely off the global scene and when the New World system of things has commenced to appear for the permanent control of this beautiful earth. As we noticed before in this historical study, since 1919 a theocratically organized New World society has come to the fore with Jehovah's blessing. Its foundation and structure are Biblical, being ordained and directed by the true God, Jehovah. His Right Shepherd, Christ Jesus, keeps expanding the enclosure-like organization as a gigantic fold of sheeplike humans, to embrace crowds more of these "other sheep" from every part of the earth. Preaching and Bible education are necessary to identify one as a rescued "sheep," who then gives evidence of his dedication by water baptism. This means that such a new founding must thereafter grow up spiritually to become a worshiper of Jehovah and His minister to preach, because that is the chief work at present of all those in the theocratic New World society. Following such right steps there must be a maintaining of clean and regular association

with the local congregational unit of the society. Such a rescued sheep no longer conducts himself independently as a wandering lost sheep but, rather, he responds to direction from the shepherding authority. As a properly guided sheep he rejoices in righteous association in the fold.

Wholesome association and fellowship for His sheeplike worshipers is what the Universal Shepherd, Jehovah, has provided through his organization. When God brought the millions of Israelites out of Egypt he guided them lovingly through his undershepherd Moses to whom he spoke: "The seasonal festivals of Jehovah that you should proclaim are holy conventions." (Lev. 23:2, NW) During their wilderness travels and years later at Jerusalem millions of the Israelites assembled three times a year for as many as eight days of festival at a time. These were happy occasions of mass association and fellowship. These holy conventions were times of united worship of Jehovah their God. Music and singing likewise marked these as occasions of rejoicing. They were times for the hearing of the law and the word of God read and discussed. Many were the arrangements necessary to lodge and feed such a host of conventioners. Young and old met new friends, renewed old acquaintances, and heard exciting reports during these exhilarating days of happy association and celebration. At the close of these vast assemblies the Israelites returned to

their local units or communities feeling spiritually refreshed to continue in their faithful course before Jehovah. Truly the living God, Jehovah, is a "happy God" who delights in the happiness of his people. —1 Tim. 1:11; Deut. 14:24-27, NW.

Assemblies of Jehovah's witnesses in these modern times have been an outstanding feature in their growth and development even as in the ancient days of Israel and also those of the apostles of Christ Jesus and other early Christians. These have supplied that need for wider fellowship, for broadening of one's vision and for spiritual stimulation to greater works of faith and true worship. Prior to 1918 the yearly conventions were rather localized or sectional, none involving attendances over 4,000.<sup>a</sup> From 1919 to 1937 the largest assembly held at any one point rose to 25,000 in the United States.<sup>b</sup> In this latter period few of the brothers from outside the United States were able to attend to lend much of an international fellowship to gatherings there. From 1938 to 1944 there were several multicity conventions meeting simultaneously in several English-speaking countries tied together by radiotelephone facilities. This arrangement of assembly began to bring the witnesses together internationally as far as the spoken word for "one-way" hearing was concerned. There was, under this arrangement, no interchange of communication among the respective multicity segments of the far-flung gathering. The largest of these was the fifty-city convention of 1938 with London, England, as the key city, where the combined attendance at the climactic public meeting was 150,000.<sup>c</sup> All these multicity gatherings gave the administration of the Society much experience in planning for conventions. With this background in mind something new was planned for the period fol-

lowing World War II, a truly international assembly with a massive gathering at one central point where all assembled together in one physically present multitude.

That first of the series of great international assemblies was held at Cleveland, Ohio, from August 4 to 11, 1946. It was called the "Glad Nations Theocratic Assembly." The city's Municipal Stadium, its surrounding grounds and the adjoining city Auditorium were all engaged as premises for this vast assembly. Delegates came from thirty-two countries outside the United States as well as from every state inside the country. Sessions were held in twenty different languages. For the opening day there was a total attendance of 50,000. At the public lecture on the final Sunday 80,000 packed out the stadium to hear the talk "The Prince of Peace" delivered there by N. H. Knorr, the Society's president. Some of the high lights of the assembly were the release of the Bible textbook *"Equipped for Every Good Work"*, the new magazine *Awake!* (successor to *Consolation*) and the new preaching instrument *"Let God Be True"*. In Lake Erie not far from the convention grounds 2,602 were immersed. Another matter to be long remembered was the president's revealing of a proposed vast expansion program in connection with rebuilding the Bethel headquarters and also greatly enlarging the printing factory at 117 Adams Street, Brooklyn, New York. Branch offices in six countries were also to be enlarged. This four-million-dollar expansion program in four years was enthusiastically accepted by the 58,000 in attendance at that session.<sup>d</sup>

Bringing such a mass of people together for eight days of Christian worship at one point poses many problems. An outstanding problem is that of accommodation. A well-designed system was worked out for this Cleveland assembly which has become

<sup>a</sup> *Watch Tower* 1911, p. 371.

<sup>b</sup> 1938 *Yearbook*, p. 47.

<sup>c</sup> *Consolation*, Oct. 5, 1938, p. 18.

<sup>d</sup> *The Messenger*, Aug. 12, 1946, p. 27.

the pattern for all future national and international assemblies of the witnesses. For weeks before the convention scores of full-time pioneer workers were asked to volunteer and, if accepted, brought to Cleveland for preconvention services. Most of this staff were assigned to the rooming accommodation department. Along with congregation publishers these special workers made house-to-house calls and visited hotels to list accommodations for conventioners at various prices after inspecting the rooms offered. The convention office staff registered these rooms and sent out assignments to the witnesses as fast as the brothers wrote to the Convention Committee specifying their requirements. In this manner almost all conventioners were notified ahead of time as to their accommodations. The practice of arranging for the witnesses to stay in the homes of the local townspeople has proved to be a powerful witness, because it brings the public in close touch with the thinking and clean living of God's transformed people. The kindness, loving consideration and deportment displayed by these visiting witnesses made a deep impression on the minds of many householders, who themselves have now become witnesses as a result.

At previous conventions held in 1937 at Columbus and in 1941 at St. Louis many American and Canadian witnesses had preferred to camp in tents or bring their trailers (caravans) for convention-time accommodation. So at the Cleveland assembly a large "Trailer Camp of Jehovah's witnesses" was operated on the outskirts of Cleveland. Large fields were rented for the convention period, on which an orderly designed little city was laid out with streets and small allotments of sufficient size for the erection of tents or the parking of trailers. Sanitation, water, ten miles of electric cable and utility buildings were provided for this nomadic overnight community of

20,000 witnesses. Traffic control and administration of the "city" were in the hands of a staff of 550 volunteer witnesses who operated the entire project within the governmental health regulations of that county. A public-address system was installed to relay the convention sessions at the stadium to those of the "Trailer Camp" who could not get down to the stadium itself.

The feeding of scores of thousands at mealtimes three times a day has become a major undertaking. The cafeteria system of serving meals was found to be the most practical, and this experience had been gained at the many previous national assemblies held in the United States. For the Cleveland assembly a special plastic, sectional feeding tray had been designed, which facilitated the catering immensely. Five mechanical tray-washing machines were uniquely designed, built and operated for this convention. This tray system for cafeteria serving has become the practice at all conventions large and small of the witnesses in many parts of the earth since. Fast-moving lines of thousands of conventioners were directed to pass to one of the several serving lines where, after receiving a tray and cutlery, volunteer workers made servings of prepared dishes into the tray sections according to the choice of the customer. From the serving line the crowds in motion with their trays of food were directed to other halls or tents where waist-high tables were provided upon which the trays were placed for the food to be eaten while standing. Whites and colored, young and old people from many countries mixed together during these pleasant mealtimes to exchange stories and reports of their field-preaching activities back home or discuss matters pertaining to the current convention sessions and happenings. All were in smiles as the vast family of thousands

was being fed in a flowing system of orderly helpfulness on the part of everyone. The food was wholesome, clean, well cooked by an amazing kitchen organization of volun-

teers and offered at a set price per meal to all except the pioneers, who were granted free meal tickets by the Society.

(To be continued)

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## SHOWING A WEALTH OF GOOD WORKS

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**M**ORE than ever before do men of the world make material wealth their goal. However, the Bible shows that all such striving is a twofold folly: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin." Yes, such striving brings neither peace and happiness now nor life in the future.—1 Tim. 6:9, NW.\*

The wise course is to do just the opposite, strive to be rich or wealthy in giving, to be "rich in right works," for by these we can 'safely treasure up for ourselves a right foundation for the future so that we can get a firm hold on the real life.' And not only does wealth of good works give us a firm hold on the real life but it also gives us many blessings now, for "the generous man will be enriched; and he who waters will himself be watered."—1 Tim. 6:18, NW; Prov. 11:25, AT.

What kind of works are here referred to? Not just any good words, for Jesus said that in the judgment day certain ones would claim to 'have done great works in his name but he would not recognize them.' The kind of works that count with God are those that Jesus primarily did, namely, bringing honor to his Father by making known his name and bringing comfort to men of good will by preaching the good news of the Kingdom. Jesus himself showed that his miracles were incidental to his preaching the truth.—Matt. 7:23; 24:14; John 6:26, 27, NW.

Of course, before we can be showing wealth in this kind of right works we must take in knowledge of Jehovah and his Son, knowledge of his purposes and his kingdom. And then we must avail ourselves of the training program so that we can become skilled preachers, for only those who are skillful in their work will be permitted to stand before the Kings Jehovah and Christ. Our goal must be the winning of God's approval because of our handling his Word aright, because of being fully competent, completely equipped for every good work.—John 17:3; 2 Tim. 2:15; 3:16, 17, NW.

We should strive not only for quality in our work but also for quantity, because there is much work to be done, few to do it and little time in which to do it. So "preach the word, be at it urgently in favorable season, in troublesome season." Once we obtain the right perspective of this work we shall find it very refreshing, so much so that we simply shall not be able to refrain from speaking out, even as Jeremiah and Elihu, Job's real friend, both discovered.—2 Tim. 4:2, NW; Jer. 20:9; Job 32:20.

Since minding the flesh means death, whereas the minding of the things of the spirit means peace and life, how foolish to be ensnared by materialism! So let us keep on showing a wealth of good works and have peace and joy now and enjoy endless life in God's new world.—Matt. 6:24; Rom. 8:6, NW.

\* For details see *The Watchtower*, August 1, 1955.

# Cautious as Serpents Among Wolves



*"Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against men."—Matt. 10:16, 17, NW; Luke 10:3.*

A SHEEP among wolves has little power of its own to protect itself against being devoured. A sheep, therefore, must rely upon its shepherd to protect it against wolves. It wants to serve the good purposes of its shepherd and not be devoured by ravenous wolves. So it obeys its shepherd's voice.

<sup>2</sup> Wolfishness is displayed by many leading men who ought to be sheeplike because they claim to be Christians. If a man claims to be a Christian he is a hypocrite if he is really a wolf in sheep's covering, disguised to take advantage of sheeplike persons. Jesus Christ likened his true followers to sheep and himself to a shepherd that protects them against voracious wolves. He preserves them to serve his good purposes, and they must obey his voice in order to enjoy his protection, provision and service. To his twelve special representatives, his twelve apostles, he said: "Look! I am sending you forth as sheep amidst wolves." And to seventy others besides those apostles he said similarly: "Look! I am sending you forth as lambs in among wolves."—Matt. 10:16 and Luke 10:3, NW.

<sup>3</sup> Jesus was sending them forth to preach good news, which should have been grabbed at by people that had become disgusted with human governments: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" "Also, wherever you enter into a city and they receive you, eat the things set before you, and cure the sick ones in it, and go on telling them: 'The kingdom of God has come near to you.'" (Matt. 10:7 and Luke 10:8, 9, NW) And yet sending them out to preach such a winsome message would be putting them seemingly at the cruel mercy of wolves. Who, then, were the wolves?

<sup>4</sup> A wolf or wolfish person is an enemy not only of the sheep but also of their Right Shepherd. The wolf does not gather the sheep with the shepherd but scatters them; he is not for the Right Shepherd Jesus but against him. (Luke 11:23) The wolf does not believe in the unity of the Christian flock but scatters them to pick them off one by one and devour them to satisfy his greed. Inasmuch as Jesus was then sending forth the Kingdom preachers among the Jewish people exclusively, these wolves were to be found among the Jews who claimed to be God's people, the most re-

1. Upon whom must a sheep endangered by wolves rely, and why?

2. To what animal did Jesus liken his true followers, and against whom did he warn them?

3. What message were they sent forth to preach, and yet at whose cruel mercy would it seemingly put them?

4. Who were the "wolves" then referred to?

religious people then on earth. They were religious wolves, who preyed upon the "lost sheep of the house of Israel."—Matt. 10:6.

<sup>5</sup> That the wolves in his day included religious persons opposed to the preaching of the good news of God's kingdom and persecuting his sheeplike followers for preaching it, Jesus showed in his further words to those whom he sent forth: "Be on your guard against men; for they will deliver you up to local courts and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake for the purpose of a witness to them and the nations. When they persecute you in one city, flee to another; . . . And do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:17, 18, 23, 28, NW) When told that King Herod Antipas wanted to kill him, Jesus called him a "fox." (Luke 13:31, 32) Before Jerusalem was destroyed in 70 (A.D.) the wolves attacked Jesus' sheep, killed many of them and scattered them with great persecution. But wherever the sheep were scattered they preached God's message. Thus the persecution helped to spread the good news instead of stamping it out. The sheep knew how to meet the attacks of the wolf packs.—Acts 8:1-5.

<sup>6</sup> Today Jesus' words, "Look! I am sending you forth as sheep amidst wolves," take in also all the earth outside of the land of Israel. Since A.D. 1914, when World War I broke out, Jesus' command to his sheeplike followers applies: "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) The

kingdom of God, the kingdom of the heavens, has drawn near more fully now than when Jesus sent out the twelve apostles to preach, for in 1914 Jehovah God took to himself his great power and seated his Son Jesus Christ upon the throne to rule as king in the midst of his enemies and thus the kingdom of God came into power in the heavens. On earth war raged among the nations over the issue of world domination and in the invisible heavens also war raged but the newborn kingdom triumphed and Satan the Devil and his demons were hurled down to the earth, to await the full end of their world at the battle of Armageddon. Particularly after the close of World War I in 1918 it became the due time for this good news of the newborn kingdom to be preached wherever the earth is inhabited. It became necessary for Jesus Christ, now enthroned in power, to act upon his very own prophecy and send out preachers of this good news of the Kingdom. Once again he has to send out his faithful followers as sheep amidst wolves. The worst wolves and the most wolves have proved to be in the religious land of Christendom. It has proved to be a den of wolves to the sheeplike preachers of God's kingdom. Ask the only ones that are preaching this good news of the newborn kingdom, Jehovah's witnesses. They know. You, too, know about their experiences with the wolves.

#### HOW LIKE SERPENTS

<sup>7</sup> How are the Kingdom preachers to survive amidst wolves and still stay sheeplike, harmless, obedient to their Shepherd's voice? Our Shepherd has told us how. After forewarning his disciples of the wolves all around he said: "Therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against

5. With what warnings did Jesus show the wolves included religious persons, and what did these do before A.D. 70 to the sheep?

6. Why do Jesus' words at Matthew 10:16 take in all the earth today?

7. How are the Kingdom preachers to survive amidst wolves and still stay sheeplike?

men." (Matt. 10:16, 17, NW) "You must be wary, then, as serpents." (R. Knox) "Show yourselves therefore as sly [sharp] as serpents."—*L'École Biblique de Jérusalem*, French.

<sup>8</sup> Six thousand years ago the serpent mentioned as being in Eden did not have to fight against a ravenous wolf. It found itself watched by an innocent, unsuspecting woman. The account reads: "Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: 'Is it really so that God said you must not eat from every tree of the garden?'" (Gen. 3:1, NW) The serpent did not have to protect itself against a wolf. Hence it did not withdraw cautiously but thrust its attentions upon the woman Eve. Why? To deceive. The apostle Paul says: "The serpent seduced Eve by its craftiness." "The woman was thoroughly deceived and came to be in transgression." (2 Cor. 11:3 and 1 Tim. 2:14, NW) Behind the scenes the Devil maneuvered the serpent into its deceptive actions and words, making it act craftily, with the intent of injuring. Its lie induced human disobedience. Death followed to mankind. In being cautious as serpents may we use such craftiness against wolves?

#### DOES CAUTION ALLOW FOR DISGUISE?

<sup>9</sup> In the ancient Hebrew Scriptures we find many examples of where Jehovah's servants used caution—among them Abraham, Sarah, Isaac, David and Jonathan. Did they disgrace themselves as liars in doing so? Let us examine the background of their actions.

<sup>10</sup> To escape a severe famine in Palestine

8. (a) How did the serpent act in Eden, and why? (b) What question, therefore, raises itself?

9. In the Hebrew Scriptures among whom do we find examples of caution, and what question do we ask concerning them?

10. What experience did Abraham have with Pharaoh of Egypt on account of Sarai?

Abraham did not return to Ur of the Chaldeans—he had left Ur forever at God's command—but went down to Egypt. Abraham may have heard of the incident, now found recorded on a papyrus, of where an Egyptian Pharaoh, influenced by his princes, sent armed troops and took another man's beautiful wife away for his own harem. Near Egypt Abraham told Sarai to hide the fact that she was his wife: "They will certainly kill me, but you they will preserve alive. Please say you are my sister, in order that it may go well with me on your account, and my soul will be certain to live due to you." Pharaoh took Sarai to make her his wife, but Jehovah plagued Pharaoh and his house, calling to his notice that Sarai was Abraham's wife. So Pharaoh returned her, but complained to Abraham for not having been told the full facts that might have prevented this. —Gen. 12:10-20, NW.

<sup>11</sup> Years later Abraham was in Philistine country at Gerar. "And Abraham repeated concerning Sarah his wife: 'She is my sister.'" Why? As Abraham later explained to Abimelech king of Gerar who had taken Sarah: "It was because I said to myself, 'Doubtless there is no fear of God in this place and they will certainly kill me because of my wife.' And, besides, she is truly my sister, the daughter of my father, only not the daughter of my mother, and she became my wife. And it came about that, when God caused me to wander from the house of my father, then I said to her: 'This is your loving-kindness which you may exercise toward me: At every place where we shall come say of me, "He is my brother."'" Very likely Sarah was pregnant with her only son Isaac at this time. Almighty God acted to prevent Abimelech from defiling Sarah by warning him in a dream, saying: "But now return the man's

11, 12. What experience did Abraham have with Abimelech king of Gerar on account of Sarah?

wife, for he is a prophet, and he will make supplication for you. So keep living." When returning Sarah King Abimelech gave Abraham a thousand silver shekels and said to Sarah: "Here it is for you a covering of the eyes to all who are with you, and before everybody, and you are cleared of reproach." At Abraham's supplication God healed Abimelech and his wife and slave girls so that their wombs were opened again to bear children.—Gen. 20:1-18, NW.

<sup>12</sup> If we call Abraham on the above two occasions a liar and prevaricator, we are obliged to ask, Did Jehovah God use a liar and a faithless coward to supplicate him to heal Abimelech who had acted in his innocence? To understand God's action toward his prophet Abraham we should think not merely of God's faithfulness to his covenant with Abraham but of the circumstances back there.

<sup>13</sup> Whether in Egypt or in Palestine, Abraham was in enemy territory and needed to exercise caution. He wanted to live to carry out God's purpose toward him. He saw good to use strategy toward those who might be provoked to injure or kill him in Jehovah's service. He could have gone to war with them; with 318 of his household slaves he had once put to rout the armies of four kings from Mesopotamia who invaded Palestine and carried off his nephew Lot and his household. But Abraham chose to maintain peaceful relations with the inhabitants of lands where he sojourned. He was not disposed to go to war with them over his wife.

<sup>14</sup> In those days before Jehovah made his law covenant with Abraham's descendants through the mediator Moses, women were expendable. Remember how Lot offered to let the howling mob of Sodomites

have his two marriageable or espoused daughters for their lust in order to protect the lives of the two men whom he had as guests in his house. (Gen. 19:1-8) Remember how the old man of Gibeah offered his virgin daughter and his guest's concubine to a like mob of Benjaminites in order to protect the religious Levite whom he was entertaining. Finally the Levite himself took his concubine wife, whom he was taking back home, and put her outside the house at the mercy of the mob, to her death. (Judg. 19:1-3, 10-28) So Abraham represented Sarah as his sister to prevent violent controversy over his wife. Sarah recognized Abraham as her lord and agreed to the arrangement, willing to take the consequences of the arrangement. She was willing to do her part to preserve the life of Jehovah's prophet, with whom He had made his covenant. Abraham looked upon this as an expression of her loving-kindness to him, and Sarah viewed it in the same way.—1 Pet. 3:5, 6.

<sup>15</sup> But critics do not view it that way. They view Abraham wholly as a lying, prevaricating, weakling coward, and not a cautious strategist in an enemy land filled with wolves. Since God saw good to keep Abraham in his covenant and to protect Sarah undefiled for her husband, may we see in this line of strategy a picture? Abraham is elsewhere used to picture Jehovah God and Sarah is used to picture Jehovah's heavenly womanly organization that produces the promised Seed the Christ. So we may see in Abraham's conduct how, over the centuries, Jehovah has seemed to repudiate his organizational wife or hide her wifely relationship to him. He withheld from her the promised Seed so long and he also lets those on earth who are her spiritual children suffer at the hands of men and devils, seemingly without divine protection. All this has given the enemy the

13. In what territory did Abraham find himself, and what relations was he minded to maintain with the inhabitants thereof?

14. What two instances show that women were expendable in those ancient days, and so what was Sarah willing to do toward preserving the life of Abraham?

15. What picture may we see in Abraham's line of strategy, and why?

wrong impression and they have felt free to try to defile the representatives of Jehovah's wifely organization. But in fulfillment of his covenant respecting Christ Jehovah has protected them amid their trying situation and has delivered them in their integrity.—Gal. 4:21-31; Isa. 54:5-8.

<sup>16</sup> Following his father Abraham's example, Isaac likewise spoke of his wife Rebekah as his sister to the men of the same city of Gerar. Her true connection with Isaac was discovered by King Abimelech, who then said to Isaac: "A little more and certainly one of the people would have cohabited with your wife and you would have brought guilt upon us!" King Abimelech should have added: "If Jehovah had permitted it!" Peaceable Isaac explained his strategy, saying: "I said it [that she is my sister] for fear I should die on her account." After that brush with King Abimelech over Rebekah Jehovah continued to bless Isaac to the extent that the Philistines became envious of him.—Gen. 26:1-11, NW.

<sup>17</sup> We may view Isaac's handling of matters with his wife Rebekah from the same standpoint as that of Abraham with Sarah. Abraham and Isaac may have had a fear, but they did not in fear make an ungodly alliance with pagan kings for self-protection. Hence we may not apply to them the stinging rebuke of Isaiah 57:11-13 (RS): "Whom did you dread and fear, so that you lied [played the traitor, AT], and did not remember me, did not give me a thought? Have I not held my peace, even for a long time, and so you do not fear me? I will tell of your [self-] righteousness and your doings, but they will not help you.

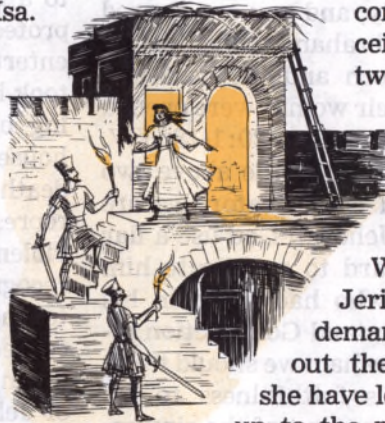
16. How did Isaac copy his father in this, and what expression did Jehovah God make after this?

17. Though having a fear, what did Abraham and Isaac not do, and so how did Jehovah act toward them?

When you cry out, let your collection of idols deliver you!" Jehovah always delivered Abraham and Isaac because they shunned the world.

<sup>18</sup> Rahab the harlot innkeeper of Jericho

generally comes in for condemnation as a deceiver. She took the two spies from the nearby camp of Israel into her house, because she feared their God Jehovah.



When the king of Jericho sent men and demanded that she bring out the two spies, should she have led the king's officers up to the rooftop and brushed

away the stalks of flax laid in rows over the men, thus exposing their concealment and thus handing them over to suffer the fate of spies? Would that have been trusting in their God to protect them? Would that have pleased Jehovah and shown she had faith in him and had adopted his cause? Did it not require strength of faith in Jehovah to refuse the king's demand and to turn his officers away with a misdirection? She said: "Yes, the men did come to me and I did not know from where they were. And it came about at the closing of the gate by dark that the men went out. I just do not know where the men have gone. Chase after them quickly, for you will overtake them." Was she immorally lying there?

<sup>19</sup> Remember that there was war then. The enemies did not deserve to learn the truth to the hurt or endangerment of Jehovah's servants. In wartime it is proper to misdirect the wolfish enemy. While the king's misdirected men were gone in a vain

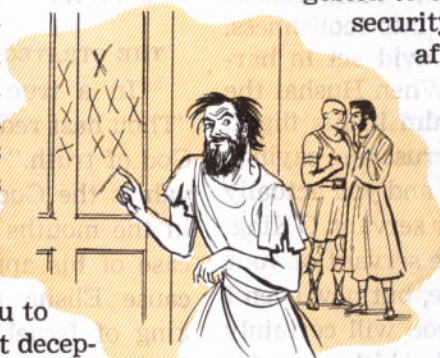
18. Why does Rahab generally come in for condemnation as a deceiver?

19. How do we know whether Rahab was immorally lying there?

pursuit, Rahab helped the two spies to escape over the city wall. God's Word commends her action as the practical proof of her faith: "In the same manner was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way?" So the lives of Rahab and her relatives were spared when Jericho's walls were tumbled down and all the other cityfolk were wiped out.—Josh. 2:1-24; 6:17-23 and Jas. 2:25, NW.

<sup>20</sup> David, the killer of the Philistine giant Goliath, was cautious as a serpent toward the wolfish King Saul and others. David withdrew from the jealous, murder-minded King Saul in time of danger, never once trying to strike back to Saul's injury. Seeing that Saul had declared war on innocent David, David's friends used war strategy to protect him. Saul's daughter Michal helped her husband David escape through a window. She held back Saul's officers with the announcement, "He is sick." She substituted an image for David in his bed and, when the bed with the image was carried to King Saul and Michal's work for David's escape was exposed, she said to her indignant father: "He himself said to me, 'Send me away! Why should I put you to death?'" King Saul called it deceptive trickery. It was in effect war strategy for protecting the innocent. Michal's brother Jonathan, who loved David, also used strategy to throw his insanely jealous father off David's track.—1 Sam. 19:9-17; 20:17-42, NW.

<sup>21</sup> David, in flight, came to the high



priest Ahimelech at Nob. When asked why he came alone, David concealed his movements, saying: "The king himself commanded me as to a matter, and he went on to say to me, 'Let no one know anything at all of the matter concerning which I am sending you and concerning which I have commanded you.'" (1 Sam. 21:1, 2, NW) This protected the high priest from feeling under any pressure to betray David's whereabouts to King Saul. Doeg the Edomite, Saul's chief shepherd, was there at the time. When he reported it to Saul, Doeg was rewarded by Saul with the order to kill the high priest and eighty-four of his underpriests. God rewarded Doeg differently. He inspired David to compose Psalm 52 against the malicious Edomite informer, as the psalm's superscription shows.—1 Sam. 21:1-7; 22:6-19, NW.

<sup>22</sup> David took refuge in the land of Philistia with Achish the king of Gath. When the Philistines discovered who he was and suggested to the king that David was a security risk, David became afraid of wolves. "So he disguised his sanity under their eyes and began acting insane in their hand and kept making cross marks on the gates of the gate and let his saliva run down upon his beard." King Achish refused to have him around and let him go with his life like a harmless idiot. Thus David was able to get out alive and to the cave of Adullam. However much his pretended insanity before King Achish worked toward his escape, yet David was inspired to write Psalm 34 and thank Jehovah for blessing his strategy and giving him deliverance from King Achish. In verses 12, 13

20. How did David and his wife Michal and his brother-in-law Jonathan use caution toward King Saul, and why? 21. How did David protect high priest Ahimelech from feeling under obligation toward King Saul, and how was Doeg rewarded for acting as informer against David?

22. How did David use caution toward King Achish of Gath, and was it with any sense of self-condemnation?

David says: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Thus Psalm 34 expresses no sense of sin and wrongdoing by David for having given King Achish the wrong impression in order to effect his escape. (1 Sam. 21:8 to 22:1, NW) Later David returned under different conditions and was assigned by King Achish to live at Ziklag. Again David used war strategy toward this enemy of David's people Israel and concealed his true movements from him. So Achish did not molest David and his men.—1 Sam. 27:2 to 28:2; 29:3-11.

<sup>23</sup> In time David became king over Israel at Jerusalem. When his son Absalom conspired against him to seize the throne, David's most trusted counselor Ahithophel turned traitor against him and joined the conspiracy. While in flight from Jerusalem David learned of Ahithophel's traitorousness. "At this David said: 'Turn, please, the counsel of Ahithophel into foolishness, O Jehovah!'" How did David act in harmony with this prayer? When Hushai the Archite wanted to join him in his flight, David sent him back to Jerusalem, saying: "If you return to the city and you actually say to Absalom, 'I am your servant, O King. I used to prove myself the servant of your father, even I at that time, but now even I am your servant,' then you will certainly frustrate the counsel of Ahithophel for me." Was David teaching Hushai to lie? Hushai returned and professed to become the servant of Absalom. In a choice between Ahithophel's counsel and Hushai's Absalom and his men preferred Hushai's. Frustrated, Ahithophel went home and strangled himself, Judaslike. Hushai's coun-

sel allowed for David to escape to safety and to prepare for the battle to regain his throne. Jehovah blessed Hushai's strategy according to David's own instructions and frustrated Ahithophel's counsel in answer to David's prayer.

<sup>24</sup> When two men were detected bearing word from Hushai to David in the wilderness, a woman like Rahab proved at hand. The two men hid in the courtyard well of her husband. The woman spread a covering over the well top and heaped up cracked grain upon it. When Absalom's servants came and asked about the two message bearers, "the woman said to them: 'They passed on from here to the waters.'" After Absalom's servants were off on a vain hunt, the two men came out of the well and made their way to David. All this war strategy baffled the enemy, but it worked toward David's success in battle against Absalom and for his restoration to Israel's throne.—2 Sam. 15:31-34; 16:16-19; 17:18-23, NW.

#### THE STRATEGY OF JEHOVAH'S PROPHETS

<sup>25</sup> In a true confession David prayed: "Thou hast redeemed me, O Jehovah, thou God of truth." (Ps. 31:5, AS) Since Jehovah is the God of truth, can we find lies in the mouths of his prophets? Take the case of his approved prophet Elisha. Because Elisha repeatedly exposed to the king of Israel the lyings in wait of the Syrian armies, the enraged king of Syria sent a big military force and surrounded the city of Dothan to capture Elisha. When it began its assault on the city, Elisha prayed to Jehovah: "Please, strike this nation with blindness." Jehovah answered. "So he struck them with blindness according to the word of Elisha."

23, 24. (a) When in flight from Absalom how did David instruct Hushai, and how did Jehovah react toward this? (b) How did a woman prove herself like Rahab toward David's two informants?

25, 26. (a) What question arises concerning the prophets of the "God of truth"? (b) How did Jehovah vindicate Elisha from the charge of being a liar and a cursed misleader of the blind?

<sup>26</sup> Did Elisha now turn liar to these blind Syrians and bring himself under the curse: "Cursed is the one who causes the blind to go astray in the way"? (Deut. 27:18, NW) For we read: "Elisha now said to them: 'This is not the way and this is not the city. Follow me and let me conduct you to the man you look for.' However, he conducted them to Samaria." Instead of surrendering himself to them as the man they were looking for at Dothan, he led them away from Dothan to Samaria to the king of Israel. But he did not do this for their injury; he did it to magnify Jehovah's power, superiority and mercy before all the Syrians. We read: "And it came about that as soon as they arrived at Samaria Elisha then said: 'O Jehovah, open the eyes of these that they may see.' Immediately Jehovah opened their eyes and they got to see, and here they were in the middle of Samaria." They saw that they had been misled with their eyes wide open and by the very man they had looked for. They must have been very frightened as well as amazed. But Elisha showed he intended them no harm. He prevented the king of Israel from striking them and had him spread a feast for them, thus heaping coals of fire upon their heads. Then he sent them back unharmed to Syria. In place of making himself a moral liar here, Elisha used war strategy to divert the Syrians from their wrong purpose and Jehovah God co-operated with Elisha in this maneuver. Thus Jehovah vindicates Elisha against the cry of "Liar!"—2 Ki. 6:8-23, NW.

<sup>27</sup> The case of an earlier prophet also presents itself. For his own name's sake Jehovah had enabled King Ahab of Israel to gain a second victory over the Syrians, yes, and to capture King Benhadad himself. Displeasingly to Jehovah, who had de-

livered the enemy Benhadad into his hand for death, King Ahab let him go, with a covenant or treaty between them at that. So Jehovah's prophet had a man strike him and wound him. Now how did this prophet notify Ahab of his sin and its consequences? We read: "Then the prophet went and stood still for the king by the road and he kept himself disguised with a bandage over his eyes." Was this disguise a misleading imposition upon an innocent, unsuspecting man? But this disguise was not all. For as the king was passing by the prophet cried out and said to the king: "Your servant himself went out into the thick of the battle and, look! a man was leaving the line and he came bringing a man to me and then said, 'Guard this man. If he should in any way be missing, then your soul will have to take the place of his soul or else a talent of silver you will weigh out.' And it came about that as your servant was active here and there, why, he himself was gone."

<sup>28</sup> Was there any truth in that? You will call it a lie. Why, then, did Jehovah's prophet tell it? It was really an illustration of what King Ahab had done, or took in the same principle; only the prophet did not make Ahab the offender in the illustration, but made himself the offender. Thus Ahab could feel free to pronounce an impartial judgment according to the principle of this type of conduct, because his judgment was against another man not recognized as a prophet. That was why the prophet told what the critics would call a lie. But it drew wicked King Ahab to an impartial expression of judgment: "At this the king of Israel said to him: 'Thus your own judgment is. You yourself have decided.' " But the king of Israel had in fact uttered judgment upon his own self; he had decided against himself, for the prophet now undisguised himself and said to Ahab:

27. How did an earlier prophet put himself under an appearance of deceiving and lying to King Ahab after he let Benhadad go?

28. Why does this son of the prophets go down in Bible history as a strategist and not as a liar?

"This is what Jehovah has said, 'For the reason that you have let go out of your hand the man devoted to me for destruction, your soul must take the place of his soul and your people the place of his people.'" (1 Ki. 20:35-42, NW) This son of the prophets goes down in Bible history, not as a liar, but as a strategist, and to his vindication his prophecy against Ahab came true.

<sup>29</sup> King Ahab went home judged worthy of death according to his own judgment. Later he seized Naboth's vineyard after the murder of this man by false witnesses under Queen Jezebel's orders. This brought Jehovah's further pronouncement of death sentence upon Ahab. Moreover, the despised dogs were to lick up his royal blood, his queen was to be eaten up by dogs and all his household were to fall to be eaten up by dogs and birds like so much carrion. (1 Ki. 21:20-24, NW) Time came for Ahab to go to his execution, and lies played an important part in the death march and even implicated God. How? Ahab got King Jehoshaphat of Judah to ally himself with him in war against Ramoth-gilead then held by the Syrians. To pry into the future King Ahab religiously consulted his false prophets, about four hundred of them. They prophesied favorably, saying: "Go up, and Jehovah will give it into the king's hand." Thus they tied in Jehovah with their lying. At King Jehoshaphat's request for a recognized prophet of Jehovah King Ahab had the hated Micaiah brought before them. When Micaiah sarcastically mimicked Ahab's lying prophets, Ahab put Micaiah under oath to tell the truth. Micaiah did so, foreseeing that Ahab's armies would be scattered like shepherdless sheep.

29, 30. (a) How did King Ahab bring upon himself further pronouncement of death, with added features, and how did lies lead to his death march and implicate Jehovah? (b) By what vision did Micaiah show up Ahab's prophets as liars?

Then, to show up the liars, Micaiah added:

<sup>30</sup> "Hear the word of Jehovah: I certainly see Jehovah sitting upon his throne and all the army of the heavens standing by him, to his right and to his left. And Jehovah proceeded to say: 'Who will fool Ahab, that he may go up and fall at Ramoth-gilead?' And this one began to say something like this, while that one was saying something like that. Finally a spirit came out and stood before Jehovah and said: 'I myself shall fool him.' At that Jehovah said to him: 'By what means?' To this he said: 'I shall go forth and I shall certainly become a deceptive spirit in the mouth of all his prophets.' So [Jehovah] said: 'You will fool him and, what is more, you will come off the winner. Go out and do that way.' And now here Jehovah has put a deceptive spirit into the mouth of all these prophets of yours, but Jehovah himself has spoken calamity concerning you."

<sup>31</sup> For this the false prophet Zedekiah struck Micaiah on the cheek with a remark meaning that he, and not Micaiah, had Jehovah's spirit or that Jehovah's spirit had spoken true by him but the lying spirit had passed to Micaiah. To keep the court record straight, Micaiah said that Zedekiah would one day see whether that was true. When King Ahab sent Micaiah off to prison to a bread-and-water diet till his return in victory, Micaiah said: "If you return at all in peace, Jehovah has not spoken with me." (1 Ki. 22:1-28, NW) Ahab's death in battle despite his disguise at Ramoth-gilead, followed by the dogs' licking his blood off his chariot, proves that Jehovah, not a deceptive spirit, had spoken by Micaiah.

<sup>32</sup> But how had one of Jehovah's spirit creatures become a lying or deceptive spir-

31. How was it shown that Zedekiah was false and that Jehovah had spoken by Micaiah?

32. Why did one of Jehovah's spirit creatures volunteer to fool King Ahab, and did he become responsible for the lying by Ahab's prophets?

it and how could the God of truth authorize him to become a "deceptive spirit in the mouth of all of [Ahab's] prophets"? In this way: Ahab wanted to be encouraged in a suicidal plan of action by lying prophets. He showed this when he imprisoned Micaiah for telling the unpleasant truth. Lies were what Ahab wanted to hear to his own death; so Jehovah was agreeable to Ahab's hearing lies then because Ahab was sentenced to death and the time for his execution was at hand. Jehovah did not interfere by exercising his spirit upon Ahab's prophets to make them tell the truth, as when one of his angels turned the prophet Balaam's curse into a blessing upon Israel. One of Jehovah's spirit creatures saw the need of the lie to prevail to induce Ahab on to his own execution, by having the liars outnumber the truth-telling Micaiah. A spirit creature from Jehovah God has power to make a creature talk, even a dumb brute like Balaam's ass. So he offered to exercise his power upon Ahab's prophets to speak, just to speak, letting them speak out of their own hearts what they wanted to speak to please the one supporting them, their king. Thus the spirit creature or angel was responsible, not for their lies, but merely for their speaking.

<sup>33</sup> Jehovah was agreeable to the angel's doing this, because He wanted to show that it is disastrous to rely on lying prophets and also because it was time for his sentence of death to be executed upon Ahab. He knew that Ahab desired to be fooled by the lie, especially when the liars were so many. Hence Jehovah told the spirit creature that the operation of his power upon Ahab's prophets would open the way for them to utter the death-dealing lie, and it would win out over the faithful warning of Jehovah's prophet Micaiah. It did and Ahab shed his blood like an exe-

cuted criminal for canines to lick, and Jehovah the God of truth stood exonerated of lies.—1 Ki. 22:29-38; 2 Chron. 18:1-34.

<sup>34</sup> Do we have to turn to the ancient past to see this manner of divine operation at work? No! We see Jehovah acting according to this same rule of action today in this twentieth century, to fulfill his own warning prophecy. His prophecy written by means of the apostle Paul reads: "The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness." (2 Thess. 2:9-12, *RS*) The peoples of this world now face Armageddon and are about to perish there in horrifying numbers. Why? Because the truth is not available for them? No; for Jehovah's witnesses are preaching the good news of his triumphant kingdom in all the inhabited earth for a witness to all nations. It is really because the people, as the years of this Kingdom proclamation by Jehovah's witnesses in more and more countries have proved, refuse to love the truth and so be saved from destruction at Armageddon. They prefer the wicked deception that accompanies the activity of Satan since he was ousted from heaven, and they prefer the deception because they have "pleasure in unrighteousness."

<sup>35</sup> The Bible translation we quoted says, "God sends upon them a strong delusion, to make them believe what is false." Are we to understand, then, that God originates the strong delusion to make them believe

33. Why did Jehovah authorize the spirit creature to fool Ahab, and how did he exonerate himself of lies?

34. Why do we not have to look to the ancient past to see this manner of divine operation at work, and why are the peoples about to perish in horrifying numbers?  
35. Why is Jehovah not the source of the "strong delusion" or "operation of error"?

falsehood? No; he is not the source of any lie. Referring to his prophecy and his covenant, his Word says: "God is not a man that he should tell lies, neither a son of mankind that he should feel sorry. Has he himself said it and will he not do it, and has he spoken and will he not carry it out?" "The Eminence of Israel will not deceive." (Num. 23:19 and 1 Sam. 15:29, NW) So Jehovah is not the source of the "strong delusion" or "operation of error."

<sup>36</sup> How, then, does he "send" it upon them? In that he does not prevent it but permits it to go to them, just as he did in the case of King Ahab. In the Scriptures the Hebrew verb meaning "send" is many times translated "let go," as when Jehovah said to Pharaoh: "Send my people away" (NW; Yg); or, "Let my people go." (AV; AS; RS; at Ex. 5:1; 7:16; 8:1, 20; 9:1, 13; 10:3) Therefore the *New World Translation* vindicates Jehovah God in rendering 2 Thessalonians 2:11: "So that is why God lets an operation of error go to them that they may get to believing the lie." God does not make them believe the lie any more than he originates the lie, but he lets it go to them because they prefer the error in operation. So he lets them use their own free will and become responsible for their own destruction at Armageddon. But first in mercy he gives them full warning by his witnesses. The warning is heeded by those who "accept the love of the truth that they might be saved."—NW.

#### NOT "LYING AGAINST THE TRUTH"

<sup>37</sup> In view of the above-given Scriptural examples Jesus was in harmony with the spirit of Jehovah God in instructing his apostles when he sent them out as sheep among wolves: "Prove yourselves cautious

as serpents and yet innocent as doves." Since the unchristian wolves declare war upon the sheep and choose to make themselves "fighters actually against God," it is proper for the inoffensive "sheep" to use war strategy toward the wolves in the interests of God's work. No one against whom this strategy is used is unrighteously hurt because of it, whereas the "sheep" or those interests that deserve to be protected are safeguarded. God does not oblige us to show the stupidity of sheep and play into the hands of our fighting enemy. We should meet the seed of the Serpent, the "offspring of vipers," with the cautiousness of serpents. Foreseeing danger, we should cover ourselves against the wolves that prey upon Jehovah's flock. "Oppressive wolves will enter in among you and will not treat the flock with tenderness, . . . Therefore keep awake," says Paul. (Acts 20:28-31, NW) "A prudent man seeth the evil, and hideth himself."—Prov. 22:3, AS.

<sup>38</sup> It is proper to cover over our arrangements for the work that God commands us to do. If the wolfish foes draw wrong conclusions from our maneuvers to outwit them, no harm has been done to them by the harmless sheep, innocent in their motives as doves. The action is not out of a liar's hatred. "He that hideth hatred is of lying lips; and he that uttereth a slander is a fool. A lying tongue hateth those whom it hath wounded."—Prov. 10:18; 26:28, AS.

<sup>39</sup> We cannot condemn as a liar and deceiver the witness of Jehovah that was about to cross the border line back into Nazi Germany and who took Bible literature with her at the risk of her freedom. She put the literature in the baby carriage at the feet of her baby and covered it over

36. How, then, does Jehovah send it upon them without becoming responsible for their perishing?

37. Why was Jesus in harmony with Jehovah's spirit in instructing his disciples to be cautious as serpents among the wolves?

38. If the wolfish foes draw wrong conclusions from our maneuvers, why are the sheep still innocent and harmless?

39. What cases are briefly described that may not be called those of a liar and deceiver?

with unwashed baby diapers. When the Nazi officer inspected her carriage, dug down into it and got his hand in touch with the wet, dirty diapers, he quickly withdrew his hand in disgust. He let her cross the border, and with her the literature went in to feed many of the oppressed, brutally treated sheep under Hitler's regime. Then there is the witness who was working from house to house with a basket of literature. Enemies reported her to the police as a woman with a shirtwaist of a certain color. So around the corner she took out a shirtwaist of another color and made a change, then walked back down the same street and past the officer on her trail, and escaped being identified. There is the brother, too, who was sentenced to the quarries from which no one was known to come out alive. As a musician he was spared the killing quarry work, but he was not mindful of only his own life. At risk of his own privilege as the musical entertainer of the camp officer, he smuggled portions of food to his underfed brothers sentenced to backbreaking quarry work and was able to keep them alive. When at last deliverance came, not only he but those whom he had fed contrary to Nazi regulations emerged with him from the place of doom.

<sup>40</sup> To this day the history of Jehovah's witnesses is ever-new with like cases of their outwitting the wolves by exercising due caution in the face of danger while they are engaged in a good, loving work according to God's will and command. Such outwitting of oppressors of the sheep is not a failure to "render therefore unto Cæsar the things that are Cæsar's"; it is a courageous, sensible way of rendering first "unto God the things that are God's." (Matt. 22:21, AS) If the wolfish enemy drives Jehovah's people underground like

David who was driven by Saul into the cave of Adullam and other caves, then their underground worship is not a work of deceit and lies because it is not done above ground under greedy eyes of the wolves. (2 Sam. 23:13; 1 Sam. 22:1; 24:3-10; 1 Ki. 18:4, 13) The hypocrisy and deceit lie with the wolves who openly make of God's house a "cave of robbers."—Mark 11:15-17, NW.

<sup>41</sup> Serpentlike caution is to be exercised only while the sheep are among wolves or in contact with them. Jesus did not advise this among the congregation of Jehovah's people, for all of these are sheep. So it is as much a rule for spiritual Israel of today as it was for natural Israel of old: "You people must not steal and you must not deceive and you must not lie any one to his associate. And you must not swear in my name to a lie, so that you do profane the name of your God. I am Jehovah." (Lev. 19:11, 12, NW) In these days since A.D. 1919 when Jehovah has restored the remnant of spiritual Israel and their dedicated companions to his pure worship, his prophetic instructions are: "These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah." (Zech. 8:3, 16, 17, AS) The apostle Paul himself applies these words to sanctified Christians, the "Israel of God."—Eph. 4:25; Gal. 6:16.

<sup>42</sup> Being under no necessity to outwit or use strategy toward our sheeplike brothers to lead them off the track, we need not put on a pretense to cover over proper conduct. Peter (Cephas) once put on a pretense before the brothers at Antioch, Syria. Pri-

41. Among whom is such serpentlike caution not to be exercised, and how does Paul show this?

42. Do we need to put on a pretense before our brothers to cover over proper conduct, and how did Paul show whether?

40. Why is the outwitting of the oppressors of the sheep not a failure to render Caesar's things to Caesar?

vately he lived the same as any non-Jewish Christian but publicly he acted like a Christian "according to Jewish practice" for fear of being criticized by Christian visitors from Jerusalem. The apostle Paul rebuked him for not acting truthfully but acting outwardly in support of wrong doctrine and practice.—Gal. 2:11-14, NW.

<sup>43</sup> We do not have anything wrong to cover over from wolfish enemies, but if there is anything wrong we cannot cover it over from Jehovah. We dare not lie against him. Ananias and his wife Sapphira tried to lie to God for the sake of putting on an all-out generous appearance before the apostles and the rest of the Jerusalem congregation. Peter asked Ananias: "To what end has Satan emboldened you to play false to the holy spirit . . . ? . . . You have played false, not to men, but to God." The holy spirit in Peter sharpened his perceptions to see that Ananias was trying to lie to God, and the spirit immediately killed Ananias. After he dropped dead and was carried away, his wife came in and put the spirit in Peter to the test, by trying to keep up the pretense. Peter asked: "Why was it agreed upon between you two to make a test of the spirit of Jehovah?" Instantly she dropped dead.—Acts 5:1-10, NW.

<sup>44</sup> Similarly, at Jericho's fall Achan tried to act out a lie before his brother Israelites and test the detective power of God's spirit. Contrary to strict orders from God he seized some of the tabooed spoil of the cursed city of Jericho and hid it under the ground of his tent. The deceptive work did not escape Jehovah's notice, and his spirit caused the exposure of Achan as the greedy troublemaker for Israel. He and his household were stoned to death in due punishment. (Josh. 7:1, 10-26) Later King Saul tried to lie to God and to his spirit in the

prophet Samuel. Before ever Saul made report to Samuel, Jehovah informed him of Saul's disobedience in not devoting everything of the Amalekites to destruction. Saul tried to give a religious flavor to his keeping the best of the plunder and King Agag himself alive, but Samuel exposed the rebellious, presumptuous hypocrisy, saying: "To obey is better than a sacrifice, to pay attention than the fat of rams." (1 Sam. 15:22, NW) Lying to God never succeeds.

<sup>45</sup> We dare not lie against God's Word, adding to it or taking away from it, reading into it what it does not say and denying, passing over or explaining away what it does truthfully say. "Every word of God is tried: . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:5, 6, AS) We may not tell untruths in his name, for that puts God in the light of a liar. "Let God be found true, though every man be found a liar." (Rom. 3:4, NW) In Jeremiah's day the false prophets prophesied lies in Jehovah's name and lied against his purpose, foretelling in his name what he had not foretold. Therefore Jehovah was against them. He executed judgment against them at Jerusalem's destruction in 607 B.C. (Jer. 23:25; 27:15) Religious liars like them today cannot escape a like judgment but will meet a like end at Armageddon.

<sup>46</sup> Never swear falsely in Jehovah's name. Jehovah declares that at his temple he will be a "swift witness against . . . the false swearers." (Mal. 3:5, AS) Never take an oath in his name and then tell lies as a sworn witness. Rahab of Jericho was under no oath in Jehovah's name to tell the facts to the king's officers and hence was not a false swearer or a false witness. "A faithful witness will not lie; but a false

43. Against whom do we not dare to lie, and how did this show itself in the case of Ananias and Sapphira?  
44. How did Achan try to act out a lie? and how was King Saul's attempt to lie to God exposed?

45. How may we lie against God's Word and put him in the light of a liar, and with what end to ourselves?  
46. Why must we not swear falsely in Jehovah's name, and how do we show we do not love a false oath?

witness uttereth lies." (Prov. 14:5, AS) A faithful witness does not love a false oath. So he tells the truth as he swore to do. What he does speak will be the truth. If he speaks at all he will tell the truth. To the extent that he chooses to talk he will state the truth. If for conscientious reasons he refuses to tell everything he will be willing to suffer the consequences if he be judged deserving of a penalty. He refuses to tell everything, not to escape punishment, but facing punishment for conscientious reasons. Even Jesus kept silent before Pilate, refusing to answer though knowing Pilate's power.—John 19:8-11.

<sup>47</sup> Never take an oath to do a thing and then prove false to it by failing to do what you swore to do. That means to prove false to the "oath of Jehovah." It means "swearing falsely in making covenants." (Hos. 10:4, AS; RS) Shimei, who cursed the fleeing King David, swore in Jehovah's name to Solomon not to budge outside Jerusalem the rest of his days. When he proved false to his oath by leaving Jerusalem to recover two escaped slaves, King Solomon said to him on his return: "Why, then, did you not keep the oath of Jehovah and the commandment that I solemnly laid upon you?" For proving false to Jehovah's oath Shimei died with his blood upon his own head. (1 Ki. 2:36-46, NW) Likewise Zedekiah, Jerusalem's last king of David's line, acted a lie against the oath of Jehovah.

<sup>48</sup> This oath in Jehovah's name King Zedekiah made before King Nebuchadnezzar of Babylon to guarantee that he would be obediently subject to his Babylonian overlord. After eight years of keeping this covenant he looked to Egypt for help and rebelled against Nebuchadnezzar, thus de-

spising the "oath of Jehovah" and suggesting that nothing could be guaranteed by Jehovah's name. "Therefore thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head." (Ezek. 17:13, 16-21, AS; 2 Chron. 36:13) Zedekiah felt how Jehovah hated false oaths and false swearers, when his city fell, his sons were killed before his eyes, his own eyes were then blinded and he was carried off captive to die in Babylon.

<sup>49</sup> The nation of Israel (excepting a faithful remnant) was a large-scale example of proving false to the "oath of Jehovah," entering into a covenant with him by an oath and rebelliously failing to carry out that covenant. (Dan. 9:11; Ezek. 16:59; Deut. 29:12-14, NW) The nation of Israel and Shimei and Zedekiah are examples of warning to us not to treat lightly our own "oath of Jehovah" in dedicating ourselves to him through Christ and then not carrying out that dedication faithfully in full obedience to his will. His command to us is: "Ye are my witnesses, saith Jehovah." (Isa. 43:10, 12, AS) His King Jesus Christ reigns since A.D. 1914 and the King's command to us is: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14, NW) In Jehovah's name we are sworn to obey these commands. The word of the inspired wise man to us is: "Keep the king's commandment, and [that] on account of the oath of God." (Eccl. 8:2, Da) This we will determinedly do.

<sup>50</sup> In carrying out our King's instructions for preaching in the field we will follow his

47. What does taking an oath to do something and then not doing it mean, and how did Shimei who once cursed David illustrate the consequences of this?

48. How did King Zedekiah act a lie against the oath of Jehovah, and how did he feel Jehovah's hatred of false oaths and swearers?

49. How is the nation of Israel as well as Shimei and Zedekiah a warning example to us, and what two commands from God and King are we sworn to obey?

50. So what will we do as respects the wolves and as respects God and his sheep?

counsel to be "cautious as serpents and innocent as doves" among the wolves. We will be true to God's purpose, proclaiming it and working in harmony with it. We will be true to his Word, publishing it in its purity and preaching no falsehoods in his name. We will be true to his spirit, never putting it to the test with false, hypocritical conduct within his organization but letting his



spirit move us to a truthful course of conduct before all his sheep. To them we will speak the truth for their edification and protection, never betraying them to the fangs of the wolves. As sheep among wolves we will keep preaching under our Shepherd's care until all wolves are destroyed and all his sheep are safe upon the green pastures and beside the still waters of his new world.

## From Gilead's Twenty-sixth Class to THE PRESIDENT

November 8, 1955

Dear Brother Knorr:

Sufficient time has now elapsed since receiving the abundance of fresh spiritual provisions at the "Triumphant Kingdom" assemblies to evaluate to some degree at least their immense worth to us. We have had the great joy of studying some of these new publications since coming to Gilead, and the unanimous reaction of the Twenty-sixth Class of the Watchtower Bible School of Gilead is that hearty thanks be expressed to Jehovah for these expressions of His great love.

Adequate words fail us to express the real depth of our appreciation for the increased light and understanding we have received from these instruments. The booklet *What Do the Scriptures Say About "Survival After Death"?* is a most dynamic exposé of the demon-supported fallacy of life after death. With its references to incidents from all parts of the earth, this booklet will have world-wide appeal. It honestly constructs the arguments of the spiritualists and then batters them to rubble with logic, science and, most power-

fully, the Word of the Living God, Jehovah. It will be a masterful weapon in the hands of Jehovah's servants in identifying and exposing the source and channels of these devilish utterances.

In the field of practical ministerial instruction we now have *Qualified to Be Ministers*. This compact and diversified handbook covers all phases of the ministry of Jehovah's witnesses. The information on the history of worship, both clean and unclean, dramatically contrasts the integrity and devotion of Jehovah's organization in ancient and modern times with the corrupt and anti-God thinking of the pagans and the more reprehensible apostates. All who will diligently apply this wealth of God-given instruction will be 'adequately qualified to be ministers.'

*You May Survive Armageddon into God's New World:* certainly this inviting prospect will have a most urgent appeal to all hungering and thirsting for righteousness now. As they watch the unfolding of the "42 Types and Prophecies of the Earthly Heirs of the New World" they cannot but see how they can be included

in the complete fulfillment of the prophecies at the present time. In this day when the explosion of the "human bomb" seems imminent they will be able to identify the only "death-proof shelter" within Jehovah's new system of things, their presence in that "ark" assuring their preservation even through the universal conflict of Armageddon. What an optimistic outlook!

Recognizing that *Adonay'* is at his temple and is now directing his attention to this earth through the remaining ones of his temple stones on earth, we are most happy to ally ourselves with these courageous fighters for pure worship. Since our class is a cross section of a typical congregation today, being made up of a few of the Lord's anointed and a majority of the "other sheep," we have been delighted to see Jehovah's loving-kindness and purposes for these last days as respects both groups. Those of us of the "great crowd"

are happy to publicly express our heart agreement with the anointed remnant and then joyfully join them to see and imitate their zeal for Jehovah just as Jehonadab joined himself with Jehu.

In answer to the book's dedication letter, the Twenty-sixth Class of Gilead has enjoyed the book and now *does* want to proclaim its good news of Jehovah's established kingdom more than ever before.

Be assured that our hearts and prayers are always with those at the headquarters and with you, Brother Knorr. As we pursue our studies here at Gilead we look forward to the time when we shall be resuming our full-time service in the field, then to spread abroad all the wealth of information made available to us now. We do most warmly thank you for all the loving-kindness of Jehovah's organization.

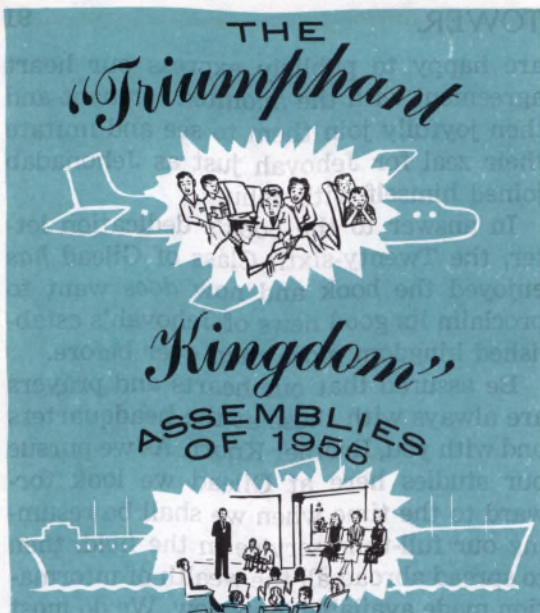
Your brothers working for survival,

TWENTY-SIXTH CLASS OF GILEAD

### *Cleric Comments on Christmas Customs*

☞ A Christmas speech in 1954 by preacher Robert T. Schleiter of St. Theresa's church in Hutchinson, Kansas, was published in the *Hutchinson News-Herald* (December 22, 1954). Taking a dim view of the Christmas customs, cleric Schleiter said: "Running low on money, friend? Charge it, it's Christmas! Spend all you like, and forget it, until you receive our combined collection letter and New Year's card on January 2. . . . So far, in an instance of exceptional restraint, no one has used Holy Night as the theme song of a commercial. But there is music in the Christmas air, Heaven knows, twenty-seven times an hour, from loud-speakers in the street calling attention to Christmas Plumbing Specials, on the radio, on behalf of the Dry Cleaners with the Christmas Spirit, and in the stores, we hear White Christmas. Another 27 times we hear Jingle Bells. . . .

☞ "There was a day, in our innocence, when Christmas cards came from friends and carried no sales pitch. We have fixed that, too, in our zeal to devalue. Please accept this memo pad to remind a busy man of his appointments, reminding you, too, that whenever you need false teeth, Dr. Glazel, the production-line dentist, extends friendly credit. A Merry Christmas from a hotel where you stopped three years ago only long enough to discover it was a mistake. A Merry Christmas from a couple of insurance men, a dealer in kitchen-linoleum, and a roofer who wishes you joy and hopes your roof leaks. And a Merry, Merry Christmas from a small-loan company, which is thinking of you, as a hawk of a tired pigeon."



#### EN ROUTE TO EUROPEAN ASSEMBLIES

**S**HORTLY after midnight the chartered plane bearing the president and other servants of the Society took off from Idlewild airport with England as its destination. This was one of forty-two of such flights in planes especially scheduled and chartered by the Watch Tower Society to transport conventioners to England, there at London to begin the series of European assemblies. The flying together of conventioners was a pleasurable experience for them and apparently also for the plane crews. For instance, at the close of the flight that landed passengers at the airport outside London at 12:55 p.m., Tuesday, July 26, the Pan American World Airways plane's captain said over the loud-speaker: "This has been the happiest group of people we have had aboard in a long time." The seventy-two conventioners aboard applauded in appreciation.

The sea voyage by passengers on the chartered ships, T. S. Arosa Kulm and the Arosa Star, was specially enjoyable and profitable. The ships became in fact floating convention halls. Thursday afternoon, July 14, the passengers, from all parts of North America, boarded the ships at Quebec City, Canada, 795 the Kulm and 794 the Star. The Kulm got away first, about 5:15 p.m., and the Star about an hour later. Next morning the ships were still

proceeding down the mighty St. Lawrence River, the passengers enjoying the grand river scenery. Meals were served in three sittings. Right from the first morning arrangements were made to conduct a morning worship program for each of the three sittings, the same as at the Brooklyn Bethel home. Bethel brothers were scheduled to lead these programs, which consisted of reading the day's Bible text, followed by questions and answers in discussion of the text, after which the sum-up was made by reading the 1955 *Yearbook* comment. The Bethel brother then offered prayer for the entire assembled congregation. The ship's waiters did not serve the food until the ten-minute program was over. This began a daily program specially arranged by a committee appointed by the Watch Tower Society. For instance, aboard the Star the very first afternoon a series of lectures and other educational features began to be given in the ship's lounge and café parlors. During the nine days the lectures offered instruction on the Bible, on health, travel, money, convention photography, care of teeth, the Watch Tower Society's history, legal and field-activity reports, and there were half-hour studies on elementary conversation in Italian, German, French and Swedish, the foreign languages the conventioners would encounter on the Continent. On the third day of sailing the passengers were treated to the rare spectacle of fourteen icebergs. During the night the ships passed fourteen more, all detected by the radar system. The ships' crews were thoroughly witnessed to and became very friendly, finding out directly and personally that Jehovah's witnesses are not fearsome Communists as they had been misinformed. So the farewell party with the crew, carried on under theocratic supervision, was an altogether happy, upbuilding time for everybody.

Friday, July 22, at 6 p.m. the Star came to anchor in the harbor of Southampton, and the Kulm arrived later. Next morning not only the immigration officers came aboard but also a reception committee made up of Jehovah's witnesses. They made general announcements pending the conventioners' train journey to London. Ashore, the immigration authorities and the customs service gave rapid clearance to the arriving delegates, the luggage of these not even being looked through by the customs. Unusual courtesy was manifested. Even the sea had been kind, the Atlantic being as calm as a millpond during the entire trip across. Noah and his seven theocratic fellow passengers in

the ark would have enjoyed this trip with modern witnesses of Jehovah. On the Southampton docks boat trains awaited the disembarking witnesses, to convey them speedily to London.

LONDON, ENGLAND, JULY 27-31, 1955

For the London international assembly delegates from fifty-six foreign lands converged on the world's largest city, even from Japan, South Africa and Argentina, South America. In one of the greatest mass movements of people in history chartered planes and ships brought 4,500 assembly delegates from North America alone. Rooming accommodation requests, 21,000 of them, far exceeded those for the international assembly at Wembley Stadium four years ago. The London Bethel home put up twenty-five of the Society's long-time servants from abroad. Delegates in general were put up in the many hotels and in the homes of brothers or of hospitable outsiders. "The rooming work was a delight," commented one worker who had gone from house to house in quest of rooms for conventioners.

The place of assembly for five days was the Rugby Union Ground at Twickenham, Middlesex county, which is adequately served by London's transport system. Devoted to amateur Rugby football games, the Twickenham Stadium is maintained by a group of wealthy men and is not rented out. But now it was. A clergyman complained: "You do not rent the stadium, and now, when you do, it is—of all persons—to Jehovah's witnesses." The secretary of the Rugby Football Union warned him not to attack the renting witnesses of Jehovah: "If you put out one pamphlet against them, they will put out twenty." One night in the month preceding the assembly, as reported in the British news, the Church of England, Roman Catholic and Free Church leaders in the Twickenham area issued a joint statement referring to the rally Jehovah's witnesses were to hold on the Rugby football ground at the end of July. The statement was sent to all ministers and priests in the area. One of the three signers, the leading Roman Catholic priest in the borough, said: "We felt that it was necessary to make it clear to people that 'Jehovah's witnesses' have no connection with any of the Christian churches and that they in fact reject our common belief." Most likely these three clergymen were specially sent a copy of the booklet *Christendom or Christianity—Which One Is 'the Light of the World'?* after the London

assembly was over. Millions of copies of this booklet had been distributed in thirty languages in eighty-eight lands by a special campaign of Jehovah's witnesses during April and May, 1,173,106 copies being distributed then in the British Isles alone.

Volunteer preassembly workers to the number of 250 gave the stadium, with its three grandstands east, north and west, and its concrete steps at the south for standees, a face lift, scrubbing the place out. Tenting was erected outside to the west to house a cafeteria capable of supplying 125,000 hot meals during the five-day assembly. There were two kitchens and serving marquees with a boiler on wheels at the dishwashing tent; also there were four marquees, each 205 feet long and with a total of one mile of tables for the eaters. There were eighteen serving lines to fill their food trays, and a good dinner was served at 2/6, or 35c. During the convention, at recommendation of the American army, which had inspected the cafeteria at Yankee Stadium, Major Faulkner of the British War Department came accompanied by his wife and inspected the cafeteria service. He said he could see that love ran the cafeteria here. Here, as at Vancouver and at American assemblies, the military or civil defense authorities inspecting were impressed with the general organization and efficiency.

The Twickenham Stadium assembly set the pace for all the European assemblies as to the high pitch of enthusiasm and warm appreciation of Jehovah's provisions through his visible organization. This was true from their reception of the chairman's address of welcome and from the president's initial talk. How that crowd of 23,041 occupying the three stands of the stadium did applaud his talk and, thrilled, what a welcome they gave to his release of Volume II of the *New World Translation of the Hebrew Scriptures!* Four movie cameramen were out on the green field taking shots of the president for Movietone News. Twelve countries had requested pictures of the assembly here and so Movietone News was obliged to act. They covered Brother Knorr's entrance on the field and his release of the Bible Volume II.

Thursday afternoon Brother Knorr's talk received special applauses as he injected into his discussion of "Qualified to Be Ministers" references to the ministerial case that had lost out in the appeal court in Scotland just the preceding week and that was now being appealed to the British House of Lords. The 22,659 intent

listeners gratefully received the new book for ministers released at the close of this talk.

Not just the thousand estimated, but actually 1,183 were baptized Friday morning. The march of the candidates to the immersion at the Twickenham Municipal Baths, less than a mile away, amazed the observing police along the route, especially at their crossing of a main thoroughfare on the way there. At the afternoon session the attendance rose to 23,110. The book *Jehovah's Witnesses—the New World Society* was announced as obtainable at the close of the session for a guinea (or 21 shillings) a copy, and the 4,000 copies available "went out like a shot" before the evening session. Tonight the 22,398 hearing how to triumph over wicked spirit forces prolonged their applause at Brother Knorr's release of the new booklet against spiritism, which has such a following in Britain.

Saturday morning the last of the Flying Tigers from America got in with its load of eager conventioners. This afternoon, among those giving experiences from the platform was a man on a week's parole from Wakefield prison. While in prison on his fourth conviction as a housebreaker, he got the good news of the Kingdom from a fellow inmate. After three months he applied to the governor asking to change his religion, then he stated his reasons to the Church of England vicar, had the Watch Tower Society's prison minister visit him and was allowed to change his religion. As the assembly neared he applied to the governor to be let out on parole in order to take advantage of this assembly and be immersed. Contrary to his expectation, his request for a week's parole was granted and yesterday morning he was one of the 483 men immersed.

Attendance was up to 24,675 this afternoon. Brother Knorr's speech "Jehovah Is in His Holy Temple" evoked repeated, warm, sustained applause more than anywhere else heretofore, and when he released and named the book *You May Survive Armageddon into God's New World* they applauded to the echo, for more than a quarter of a minute. Tonight a still bigger crowd came, 26,009. Although the British Broadcasting Corporation (BBC) newsreel men had run out of film in taking convention shots, still there was no showing of any of the scenes on the national television tonight.

Ideal convention weather continued over Sunday, the climactic day. The morning attendance was 25,154, which excited the question,

Will the public meeting this afternoon surpass in attendance the 36,315 at Wembley Stadium four years ago? Besides all the other publicity two million handbills had been provided for distribution in and around London for advertising the lecture "World Conquest Soon—by God's Kingdom." In preparation for a still larger crowd, thousands of cushions were provided for the free taking of those who might have to occupy the standees' section of unroofed concrete steps to the south of the green football grounds. Not in vain! These "bleachers" behind the speakers' stand were quite filled for the public talk. The biggest crowd yet warmed up to the talk with more than the usual applauses, and when the public attendance was announced as 41,970 there were waves of applause. The secretary of the Rugby Football Union, an army colonel, was pleased with our large attendance and orderly gathering. He spoke of our coming again. The crowd applauded for God's blessing upon Brother Knorr as he prepared to depart for the Continent on his public lecture tour. They did not seem to want to stop applauding. Hundreds were still occupying the "bleachers" when he gave his "closing remarks" to 31,535. They rejoiced to learn that plans were under way to build a new Bethel home and printing plant for Britain on the outskirts of London.

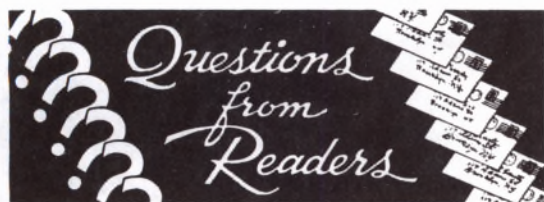
During the evening hour between 7 and 8 for the first time Jehovah's witnesses made news on British radio and television. The BBC broadcast an interview with a convention official and also excerpts of Brother Knorr's public talk, to be transmitted to America. Also for a minute and a half BBC newsreel televised shots of the baptismal procession and of the immersing of candidates. Both at 9 and 10 p.m. the BBC news gave short details of the Twickenham Stadium assembly. Hitherto the then non-commercial, monopolistic BBC has treated Jehovah's witnesses with silent contempt as being an insignificant group. Now all this vocal and visual publicity by the BBC is expected to heighten somewhat in the minds of the British public their estimate of Jehovah's witnesses. It was equivalent in value to millions of pounds spent in commercial advertising and was more potent than all newspaper reports (of which there were unusually many for this assembly) to change the public attitude favorably.

Tonight Brother Knorr had a mimeographed

letter, which he had composed, airmailed out from the stadium to all the branches and missionary homes throughout the earth. In it he gave a brief description of the six assemblies of the series thus far. This letter was highly appreciated in the several hundred places where it was received, and brought much joy.

The London assembly now over, a great tide of 7,500 conventioners began to sweep across the English Channel by plane, by special trains and boats to share in the remaining assemblies of the summer series, those at Paris and Rome being next.

(To be continued)



● To what extent is a householder obligated to see to it that the meat he purchases is drained of blood? Should a guest, knowing it is the custom of the country not to drain the blood from certain meats, such as fowl and rabbit, keep silent and eat, or should he mention that the practice is unscriptural and refrain from eating?—D. W., England.

In countries where it is the general practice to drain the blood from butchered animals it hardly seems necessary to make specific inquiry at the time of purchase, or when eating meat prepared in a home or restaurant of such lands. However, if it is the custom of a country not to drain the blood from certain meats, the purchaser would be aware of this and could hardly disclaim responsibility for eating the blood. A variety of excuses and flimsy reasonings may be offered in justification of eating things strangled or unbled, but none of them are valid in view of the explicit Bible ruling: "For 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 [from things strangled, *margin*] and from

fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!"—Acts 15:28, 29, NW.

If you are a guest in a home where meat "from things strangled" is served, you should not eat it. If the host or hostess is not a witness of Jehovah you may not choose to state your reason, or you may, depending on circumstances known to you. However, if the one serving the meat is one of Jehovah's witnesses it is proper to call the wrong practice to his attention, for his own spiritual welfare as well as in explanation of why you are not partaking.

This case is not the same as that of meats sacrificed to idols. When such meat was part of a sacrificial meal at a pagan temple or elsewhere and constituted a partaking with the demon gods represented by the idols, it was forbidden to Christians. But sometimes not all the meat from the sacrificial animal was used in this way; it was turned over to the shambles or meat market for selling to others. Under these circumstances Christians could buy and use this meat, or eat such meat served to them in the homes of others. They need make no inquiry. Only if another Christian, less mature and perhaps with a weak conscience, thought the eating of this meat was wrong would the mature Christian refrain from eating, in order not to stumble his weaker brother. There was no real wrong in eating this meat that was no part of a sacrificial meal. This situation cannot be compared with the eating of things strangled, which eating of unbled meat is wrong at all times and in all places.—1 Cor. 8:1-13; 10:25-33.

### "Teddy Bear" Discipline

Modern parents, in this age of delinquent youngsters, can take a lesson from the mother "teddy bear," the koala. When baby koalas "are really naughty," writes Ivan T. Sanderson in his new book *Living Mammals of the World*, "the mother turns them over her knee and spansks them on their bottoms for minutes on end with the flat of her hand, during which time their screams are soul-rending."

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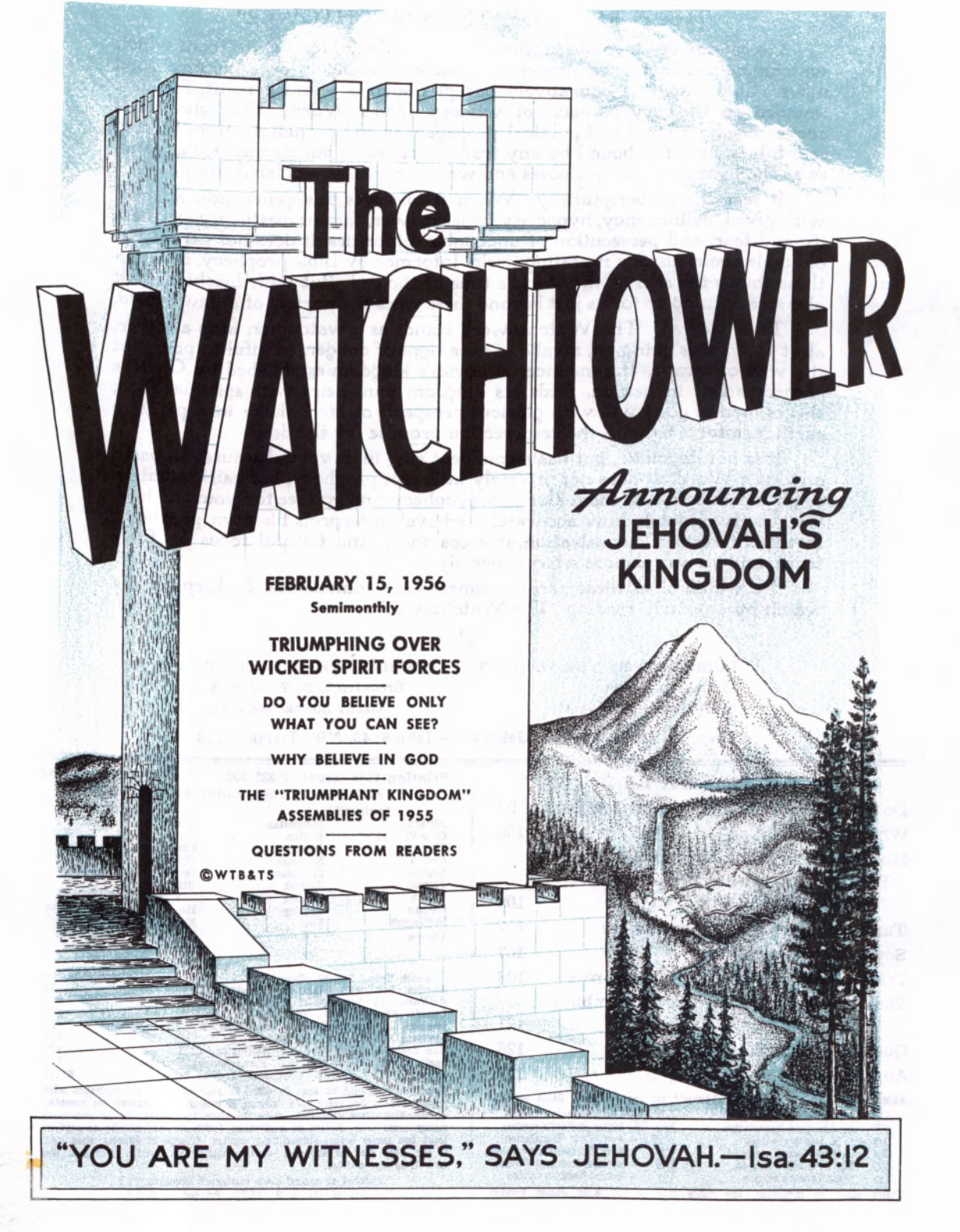
**"WATCHTOWER" STUDIES FOR THE WEEKS**  
**March 18: Cautious as Serpents Among Wolves,**  
 ¶1-24. Page 76.  
**March 25: Cautious as Serpents Among Wolves,**  
 ¶25-50. Page 82.

## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why knowing about your spiritual need leads to happiness? P. 67, ¶4.
- ✓ Why not the world's, but your individual crisis is the most important today? P. 69, ¶1.
- ✓ How God has made it possible for you to receive what Adam lost? P. 70, ¶6.
- ✓ How to survive the crisis you face today? P. 71, ¶1.
- ✓ When the first of the international assemblies of Jehovah's witnesses was held, and what happened there? P. 73, ¶2.
- ✓ Why it is a twofold folly to make material wealth your goal? P. 75, ¶1.
- ✓ How first-century persecution actually helped spread the Christian message? P. 77, ¶5.

- ✓ Whether Rahab was condemned for misdirecting those who would kill God's servants? P. 80, ¶19.
- ✓ Whether Elisha's misleading of the Syrians was considered lying? P. 83, ¶26.
- ✓ How Christians have outwitted those who tried to stop their work? P. 86, ¶39.
- ✓ What examples show the foolishness of lying to Jehovah? P. 88, ¶43.
- ✓ How important it is to conform to sworn oaths? P. 89, ¶47.
- ✓ What good use was made of ship travel time by assembly-bound witnesses of Jehovah? P. 92, ¶2.
- ✓ How far a householder should go to see that the meat he buys has been bled? P. 95, ¶3.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**FEBRUARY 15, 1956**

**Semimonthly**

**TRIUMPHING OVER  
WICKED SPIRIT FORCES**

**DO YOU BELIEVE ONLY  
WHAT YOU CAN SEE?**

**WHY BELIEVE IN GOD**

**THE "TRIUMPHANT KINGDOM"  
ASSEMBLIES OF 1955**

**QUESTIONS FROM READERS**

©WTB&TS

**"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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N. H. KNORR, *President*

GRANT SUITER, *Secretary*

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

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Abbreviations used in "The Watchtower" for the following Bible versions

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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## *Do You Believe Only What You Can See?*

**S**OMETIMES you hear people say: "I believe only what I can see." What they really mean is that since they cannot see God they do not believe he exists. The fact that they cannot see him, they think, is sufficient justification for their lack of belief in God, and for their lack of interest in anything that points to God's Word, the Bible, for an explanation of the reason for earth's present difficulties. But is their position a sound one? No. Their statement is not even true. They believe many things that they cannot see.

As an illustration, take the example of electricity. Have you ever seen electricity? What does it look like? What color and shape is it? Can you watch the wires that bring it into your house and say: "Here comes some electricity now"? Well, then, if you cannot see it, why should you still believe that electricity exists? You believe it because you see its effect, you see the work it does. When you flip on the light switch, electric current flows through the wires, meets resistance in the bulb's filament, and light is produced. The fact that the light is produced is clear evidence to you that electricity, which you have never seen, actually does exist, and therefore you accept and believe that fact.

Further, have you ever seen the radio waves that are at this moment passing through the room in which you are sitting,

flowing between your eyes and this page, invisibly carrying sounds and voices and even television pictures? No, you cannot see them. They are invisible. But certainly you would not argue that just because you cannot see them such radio waves do not exist, and that the entire process of radio and television is a fabulous hoax to delude gullible people. Such an argument would be ridiculous. True, all you have seen is the evidence that radio waves exist, the result of their work. But the effect (the sounds and voices in your radio and pictures on television) must have a logical cause (the waves that bring them) and this leads you to accept the understandable explanation that radio waves actually are a reality, even though you have never seen them.

Then, too, how long ago was it that you last saw an atom, or the even smaller electrons, protons and neutrons of which atoms are composed? You never did? Many people who contend that they believe only what they can see are quite convinced of the existence of these minute particles, and frequently are heard expressing great fear over the way they believe something they have never seen may drastically affect the future of the world.

Thus, the statement "I believe only what I can see" is false and misleading. Everyone believes things he cannot see. He be-

lieves them because he sees the effects produced by these unseen things. Invisible electric current produces heat and light; unseen radio waves produce sound and pictures; minute particles within the atom can be made to release tremendous power.

But what does this have to do with belief in God? It has a great deal to do with

God, for just as the effects produced by invisible electricity, radio waves and atomic particles prove that these things exist, so the fact that there is an invisible Creator, an Almighty One whose name is Jehovah, is proved by the equally clear observable effects of his power. What effects? The following article answers.



Is that belief  
logical? What are  
the evidences  
for it?  
Why should you  
accept the Bible  
as being  
God's Word?

## WHY BELIEVE IN GOD

**S**OME people say they believe only what they can see. We reply most emphatically: Believe it! Yes, believe what you can see! The apostle Paul said the visible creation shows God's power: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." (Rom. 1:20, NW) Most people do believe that the things they see are proof of God's existence. A Gallup Poll survey showed that even in presumably "materialistic" America 96 percent of the people interviewed said they believe in God. They have looked at the order and majesty of the world around them, at the existence of man and at the Bible itself and have seen convincing arguments that God does exist.

One writer put it this way: "If we start with an open mind, ready to believe or not believe according to the evidence, it is

quite probable that we shall discover that it is easier to believe in God than to decide

that plants, animals and man himself, body and mind, had their origin as the product of blind, purposeless chance. It is perhaps fitting to add that many persons do not wish to believe in God. They realize that it would rebuke their past and change their future to an unpleasant degree if they did."<sup>1</sup>

What do you think about the origin of the universe itself? Was it pure chance, just an accident, a combination of many fortuitous events? Or does it bear witness to the existence of another mind that is higher, more intelligent, and that existed long before man did? Remember that the universe is not chaos, as it might well be if it were accidental, but is in order. Does this indicate to you that conscious thought is responsible for it? that it was designed by an intelligent creator?

<sup>1</sup> *Modern Discovery and the Bible*, A. Rendle Short, page 79.

Are the orderly laws that extend from the light-year expanse of the starry heavens to the tiny atoms that compose all matter just an accident? Are the exact motions of the heavenly bodies that form the standard for our timepieces an accident? Did accidents produce earth and man and all living creation—not just one such accidental occurrence, but a whole series of thousands of millions of them that marvelously combined, without other accidental happenings occurring that would destroy it all?

Is a power greater than chance involved in the universe's origin? Scientist Arthur H. Compton said of the parts of the tiny atom: "If the simple yet prolific set of pushes and pulls to which the electrons are subject result from pure chance, then chance is more ingenious than the most clever of our scientists."<sup>2</sup>

Not only do the origin of matter and the order in the universe present problems for those who deny the existence of a Creator, but there is the far greater problem of the origin of life itself. There was a time when spontaneous generation (called *abiogenesis*, meaning origin from nonlife) was believed to produce life. Worms developed out of putrid flesh, lice from dirt, frogs from the mud of pools, etc. But Pasteur's experiments of nearly a hundred years ago demolished that theory. If it is argued that abiogenesis does not occur now but did occur in bygone ages, that is merely speculation. It is not a scientific argument, since it would not be based upon observation and experiment, but rather upon blind assertions that can neither be observed nor proved. Dr. J. Gray, a leading experimental zoologist, explained: "The spontaneous origin of living from inanimate matter must be

regarded as a highly improbable event, and as such can be assumed not to have occurred."<sup>3</sup>

The question is simple: Did matter, order, the marvelous universe and the unexplainable miracle of life occur purely through the outworkings of chance, or were they produced through the design of a great Creator? The former is so implausible that it takes more faith to believe in the materialistic theory of evolution than it does to believe in God! It remains true that "the heavens declare the glory of God; and the firmament sheweth his handywork."—Ps. 19:1; Job 9:8; Isa. 40:26; Jer. 10:12.

#### EVEN GREATER MARVELS

But there is much more to be considered. Man, through the diligent use of his intelligence, has attained great accomplishments, but even in simple things nature's wisdom came long before man's. Aeons before man developed levers they existed in animals' bodies. Unknown time before man made his first force pump the heart existed. Further, valves to control the movement of fluids exist in the heart and veins. Brushes to remove mucus are found in the windpipe. Electric batteries have been the possession of eels from time immemorial. Heatless light is manufactured by glow-worms and fireflies. Heavier-than-air flying has long been the prerogative of birddom. Were these things just accidents, just the outworkings of chance, or is there an intelligence behind them that is far greater than man's? That they were an accident is far more difficult to believe than is the Christian view that they were created!

Further, man's intelligence lets him plan for the future. But how



<sup>2</sup> *Man's Destiny in Eternity*, page 9.

<sup>3</sup> *Modern Discovery and the Bible*, page 43.

is one to explain the same foresight that is evident even in the unreasoning parts of nature? A tree produces seeds so there will be other trees when it is dead. Is this of importance to the tree? A squirrel stores nuts for the winter. What gave it the foresight to do so, and how does it know that the weather will turn cold? A bird produces eggs to perpetuate its kind. Why burden itself with offspring? Instinct does it? Nature perhaps? That is just begging the issue. Wherever you look Supreme Intelligence is present, it cannot be bypassed.

One authority explained: "The less a living animal seems able to think, owing to the inferiority of its organs, the more, judging by the acts of wisdom of which it is capable, does it become evident that some One has thought for it."<sup>4</sup> If no Creator exists, who could have done that thinking?

But even more amazing is human life, which presents the greatest problems for those who deny creation. Why do the atoms and elements of the body combine to make organic compounds that conspire to develop various tissues and organs and to perform their functions in a unified structure that goes so far beyond the capabilities of these atoms and elements as they normally exist? What intelligent force produced this? Nature? Then why not call it by the name of the Supreme Being who produced the laws of nature, namely, **JEHOVAH?**

Nature has many wonders, and the development of a new human life is one of the most amazing. With no conscious thought on the mother's part the bones, nerves, eyes, ears, feet, hands, heart, lungs and many other such structures and organs are produced in a manner that no human can explain. Is it by accident that the human

cells follow such a carefully outlined process? Without a question of doubt there is an Intelligence far greater than man's behind such production of life! Why hide the identity of that Intelligence by refusing to call it God?

When evolution says that creation did not occur, just remember that evolution does not know the origin of matter, the origin of life, how the tremendous gaps between the various life forms are to be filled, or the reason for the marvelous wisdom called "nature." Marvelous laws that the wisest of scientists have spent decades, even centuries, trying to fathom did not come into being by chance. Believe what you can see! Accept the fact that there was an intelligent creation and therefore an intelligent Creator, Jehovah God!

#### KNOW THE CREATOR!

Reason, referred to above, reduces the stumbling blocks and misunderstandings that stand in the way of many persons' accepting God, but we are not basically interested in your accepting just what logic and reasoning have to say about him. Far more important is what he has to say about himself. It would be unreasonable to think that, having created man, the Creator would now leave us without an explanation of why not all is in harmony in the world today. The Bible gives that reason. It shows why trouble and hardship exist, and it shows that soon these will end with the destruction of the great rebel, the instigator of wickedness, Satan the Devil. Thus, of our day it says: "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.

If the Bible were just another book of man's imaginations it would be of little value. But it is far more than that. It is a

<sup>4</sup> English naturalist Jonathan Franklin, as quoted by Charles E. Sajous in *Strength of Religion as Shown by Science*, page 171.

book that shows us what God is like, relates his instructions, gives evidences of his power and majesty and is a prime builder of faith.

The Bible is its own greatest proof of its reliability. First, those who had a part in its writing contended that it was from God. David said: "The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." Paul wrote: "All Scripture is inspired of God and beneficial for teaching." And "the holy spirit spoke beforehand by David's mouth." And Peter said: "Prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." —2 Sam. 23:2; 2 Tim. 3:16; Acts 1:16; 2 Pet. 1:21, NW.

Yet the Bible does not just claim to be from God; it proves that claim! God's challenge to those who claim divine inspiration is: "Let them approach and tell us what is to happen: . . . Tell us the things that are coming hereafter, that we may know that you are gods." (Isa. 41:22, 23, AT) This test is conclusive because no man, of his own power, can reliably and in detail foretell specific future events. How does the Bible meet this test? Victoriously! Note the following examples of its reliable, accurate and detailed prediction of such future events—a power that no man has, a power that comes from God.

Years before Judah fell to Babylon the prophet Jeremiah not only foretold that fall, but specified the exact seventy-year length of the land of Judah's desolation, and said that at the end of that seventy years Babylon would be destroyed, becoming "a heap of ruins, a haunt of jackals, a horror and a hissing, without an inhabitant." How could any man have predicted the nation's captivity, the exact length of the land's desolation and the time and manner by which the conquering nation would itself fall into ruin? Yet this proph-

ecy came true exactly as foretold, despite the fact that, as one writer said: "None but a madman would have dreamed of prophesying the overthrow of Babylon in the days when Isaiah and Jeremiah were alive. The Babylonians were among the fiercest warriors of their day. They had conquered the world and bent it to their yoke."<sup>5</sup> The accurate predictions made by Isaiah and Jeremiah unquestionably prove that their claim to have been true prophets of God really was true.—Jer. 29:10; 51:37, AT.

Further, in Daniel 8:3-8, 20, 21 it was shown that the Medo-Persian empire would succeed Babylon as a world power. The Median power would come first, and the Persian power would follow and surpass it in strength. After the Medo-Persian victory over Babylon the Grecian empire would cast Medo-Persia down. Later the mighty Grecian empire would split into four separate parts. All of these things occurred exactly as predicted, the final event occurring more than two centuries later when Alexander the Great cast Medo-Persia down, and then when, at Alexander's death, his empire was split into four parts, each ruled by a different general. How utterly impossible it would have been for ordinary men to make such amazing advance predictions as are common in the Bible!

#### MODERN PROOFS

Would you prefer present-day examples to these ancient ones? Modern examples of the fulfillment of such amazing prophecies are equally convincing. For more than thirty-four years prior to the outbreak of world violence in 1914 (or since 1880) *The Watchtower* had faithfully and regularly pointed to 1914 as marking the end of the Bible's "Gentile times" or "times of the

<sup>5</sup> *Internal Evidence of Inspiration*, Harry Rimmer, page 207.

nations.”<sup>6</sup> It showed from the Scriptures that the end of the “times of the nations” would be marked by the worst time of trouble earth had ever known. Before World War I started many people had scoffed, but the Bible’s prediction held true. The Bible writers could not of their own knowledge have known these events, or even have guessed at them, so far in advance. Such specific advance predictions cannot be man’s wisdom, but again the Bible prediction held true!

In Revelation 17:8 it was foretold that man’s political peace organization (the League of Nations) would go into the abyss of nonexistence, as it did during World War II, and would later come to life again, as it did in the United Nations, but that it would not succeed in its promise to bring lasting peace. Would any man have known this on his own? Again the Bible prediction, written nearly 1,900 years in advance, has held true!

This Book of books has stood the test, coming through with flying colors! Its reliable prediction of the future vindicates its claim to inspiration and proves its genuineness. And further, the existence of this obviously inspired book proves unquestionably that its Inspirer, Jehovah God, does exist!

The most important source of faith in God is the Bible itself. If you lack such faith, it is probably through lack of study of that Book; if you wish to gain faith you can do it through studying it. True faith is not blind but well informed. It is based

upon facts, logic, understanding and trust. Such faith must be sought, and is gained through the pages of the Book of faith, the Bible. As Paul wrote: “Faith cometh by hearing, and hearing by the word of God.” —Rom. 10:17.

The Bible describes faith as “the assured expectation of things hoped for, the evident demonstration of realities though not beheld.” Faith is the sum of our beliefs concerning Jehovah God and his kingdom. It is our confidence in him that has been developed through our examination of what is contained in the Scriptures. It is our well-founded conviction that things do exist that we cannot see, that these things can be laid hold upon with confidence and that the promises made in God’s Word will be kept.—Heb. 11:1, NW.

In summary: we believe many things that we cannot see. We believe them because we can see evidence of their working. Similarly, we can see like evidences of God’s activity. The existence of matter, the marvel of life, the amazing intelligence in nature, the scope of the human mind, the miracle of birth, the unerring accuracy of the Bible’s ability to predict the future, and the amazing extent of its ability to engender faith in the minds of its readers—all these and many other evidences point to the sure existence of a Supreme Intelligence, an almighty and all-wise Creator, who is identified in the Bible as being named JEHOVAH. The next step, after recognizing that God exists, is to look into his Word, the Bible, to see how it builds faith and what he requires of you.

<sup>6</sup> *Watch Tower*, March and July, 1880. See also issue of December, 1879, and pages 83 and 189 of *Three Worlds or Plan of Redemption*, published in 1877.

### *The Lure of Comic Books*

⚡ A recent survey shows Americans spend more money on comic books each year than on elementary and secondary school textbooks. The survey, made by the Bureau of Public Administration at the University of California, says many hundreds of thousands of dollars’ worth of comics are sold each year—about four times the combined annual book-purchasing budgets of all public libraries in the country.

## MODERN HISTORY of

# Jehovah's Witnesses

Part 28

INTERNATIONAL ASSEMBLIES (1946-1950)



THE 1946 Cleveland assembly further set a pattern as to operating departments required for efficient mass congregating of Witnesses.<sup>a</sup> Needed was a volunteer service department, to register volunteer workers—willing to serve their brothers during convention time in whatever operating department an assignment was given them. On the first day of the 1946 convention 1,100 had been assigned to work. An engineering department was necessary to assure functioning of all mechanical equipment. An installation department of skilled craftsmen made all necessary temporary erections of cafeteria equipment, putting up of the platform, enlarging electrical and plumbing facilities, and similar preparations. A first-aid department, comprising doctors and nurses, took care of those who needed health attention. Other departments that functioned as parts of the great convention establishment were lost and found, transportation, attendants, publicity, information, public-address system, bookroom, convention orchestra and music, administration, chairman's office (which supervised the program) and editorial. The editorial department published five convention reports containing pictures and comment on convention events during course of the assembly. For the eight-day assembly 650,000 copies of the Cleveland convention report known as "The Messenger" were printed.

Experiences, joys and spiritual uplift

shared by scores of thousands at the 1946 "Glad Nations Theocratic Assembly" in Cleveland proved to be just a sample of what was to be in store for Jehovah's people at the 1950 Yankee Stadium world assembly. It was called "'Theocracy's Increase' Assembly of Jehovah's Witnesses," meeting in New York city July 30 to August 6, 1950. What a joyous eight-day theocratic festival it was—never to be forgotten by those who attended! The war having now ended by some five years, it was possible for ten thousand non-American witnesses from sixty-seven different countries to travel to New York for this truly world assembly. Hundreds came from war-torn Europe itself. Other hundreds came from Africa, Australia and New Zealand. Asia, too, was represented. Latin Americans came by the hundreds and many also from isles of the Pacific. Thousands came from Canada. All these world travelers journeyed in every conceivable way, by sea, by rail, by air. The influx of foreigners was so great in New York city for the days prior to the convention that the U.S. Immigration Service blundered, bringing certain discriminatory indignities upon visiting witnesses that later were vigorously protested by the convention. In spite of the difficulties 79,247 attended the opening day of this colossal gathering. The record-shattering number of 123,707 attended the last day at the public meeting to hear N. H. Knorr speak on "Can You Live Forever in Happiness on Earth?"

<sup>a</sup> 1954 Yearbook, pp. 39-45.

The convention organization, patterned on the Cleveland style, was set in motion months prior to the assembly. The rooming accommodations for 75,000 conventioners amounted to the greatest, most concentrated room-hunt ever held up to that time. A trailer city was established forty miles away from the stadium, in New Jersey. Here thousands of witnesses were accommodated in a well-organized, well-served, well-administered community of 15,000 inhabitants. When opening day arrived the entire convention machine, including all its member departments with a total staff running into the thousands of volunteer workers, went into high gear to assure a most successfully operated assembly within the limited and congested area of Yankee Stadium. The functioning of the convention proved to be such a modern spectacle from every angle that great publicity resulted in the national and international press, the radio and television. The Society's radio station WBBR broadcast most of the sessions of the entire convention to a potential audience of millions.

The opening day, Sunday, July 30, was entitled "Gilead Graduation Day," which signified the principal opening event. Nearly 80,000 heard the graduation proceedings in the afternoon when the Watchtower Bible School of Gilead graduated 120 students of its 15th class. The graduation address was entitled "The Way of Success," as delivered by the school's president, N. H. Knorr. At the opening session that morning the first surprise occurred, the release of a book of new, delightfully composed songs of praise. For the eight days thereafter the vast throng had fellowship in learning these new songs. On the Monday, "Jehovah's Undeserved Kindness Day," foreign-language sessions were held in the morning in various parts of Yankee Stadium and then general sessions in the afternoon and evening, giving re-

ports by branch servants from various countries. The effective booklet *Defending and Legally Establishing the Good News* was released on this day. Tuesday, "Theocratic Devotion Day," saw the release of the attractive new-size *Watchtower* magazine. Also on this day 84,950 enthusiastically adopted the stinging resolution against communism offered at the conclusion of the key address "The Increase of His Government." The booklet *Evolution versus The New World* made its existence known at this time.

"Preach the Word Day," Wednesday, August 2, proved to be one of historic moment when the Society's president presented to an amazed and totally surprised audience the *New World Translation of the Christian Greek Scriptures* amid heightened expressions of enthusiasm and delight. The morning, afternoon and evening sessions of "Missionary Day," Thursday, were devoted to hearing exciting reports from Gilead missionaries. Also on this day 3,381 were immersed. Friday was "Branch Day," filled with news of world-wide theocratic expansion. "Knowledge of God Day" on Saturday was highlighted by the release in Spanish and English of the new book *"This Means Everlasting Life"*. On Sunday, "New World Living Day," the climax, 123,707 came to hear the heart-stirring public talk "Can You Live Forever in Happiness on Earth?" Truly a spiritual feast of fat things was abundantly set before Jehovah's witnesses at this till then grandest of assemblies.<sup>b</sup>

Before leaving the convention city the witnesses were invited to visit the beautiful new Bethel headquarters at 124 Columbia Heights and also the vastly expanded printing factory at 117 Adams Street in Brooklyn. For several days after the assembly thousands passed through to see all

<sup>b</sup> Report of Theocracy's Increase Assembly of Jehovah's Witnesses, 1950.

the points of interest at these two centers of theocratic activity. The new Bethel home had been dedicated January 30, 1950, and the new factory April 3 of the same year.<sup>c</sup> The full occupancy of these two modernly equipped buildings completed the vast expansion program approved so enthusiastically at the 1946 Cleveland assembly.

The new Bethel building is a well-designed ten-story brick structure with a three-story tower at its top, visible to all river and bridge traffic. Inside Bethel one finds a lovely lobby leading to elevators and also to a well-appointed lounge. Below there is a colorful Kingdom Hall with seating capacity of 500. Next below is the large dining hall, seating 450, and kitchens. The modernistic studios and Watchtower organ of radio station WBBR also are located in this building. On its eighth floor is a de-

lightful library. The home also contains the offices of the Society's president as well as the offices of its treasurer, the legal department and editorial rooms. In this building, too, are rooms sufficient to house 450 Bethel workers, together with laundry and other household-service departmental quarters.

The new factory building contains the general offices of the Society as the headquarters of the American branch. However, most of this other new building (completed in 1950) is devoted to printing operations on huge presses and other machines of latest design to facilitate efficient high-speed book, booklet and magazine production. The *Watchtower* and *Awake!* magazines are printed at and distributed from this plant. Here also is done printing of Bibles and many other publications of the Society.<sup>d</sup>

(To be continued)

<sup>c</sup> 1951 *Yearbook*, pp. 33-35.

<sup>d</sup> *Watchtower* 1950, pp. 221-224.

## Turning Tables on the Pranksters

☞ Halloween has its origin in demonism, in the religious teaching that the dead are not dead but are more alive than ever. On that night mischievous youngsters call at the homes of their neighbors and demand a "treat" in the way of food or money or else they will do some mischief, a "trick." How one of Jehovah's witnesses handled the situation at the last Halloween is shown in the following:

☞ "On the night of October 31, a group of youngsters dressed up as witches and goblins called and demanded the usual 'trick or treat.' They were told that we did not have the usual treat but that if they returned in a few minutes we would tell them a Bible story. So they left to make a few more neighborhood calls. In the meantime we got our Bible out, but wondering whether they would return or not. Sure enough they did, and they were told the story of King Saul and the witch of Endor, which was tied in to an explanation of the real nature of Halloween. The children enjoyed it so much that they chose to visit a good while and when they left they said: 'That's the best "treat" that we've had all night.'"

## Soviets Printing Bibles

☞ In spite of the Communists' official position that religion is an opiate for the people, they have been unable to stamp out the peoples' need for religion or their clamor for the Bible. Thus the *New York Times*, September 4, 1955, tells that "the Soviet Union's printing houses are producing 25,000 Bibles, containing both the Old and New Testaments, on popular request. The printing is being done under the auspices of the Russian Orthodox Church, which also will have charge of distribution." Just another link in the chain of evidence that "the word spoken by Jehovah endures forever."—1 Pet. 1:25, NW.

# TRIUMPHING OVER WICKED SPIRIT FORCES



"We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places."—Eph. 6:12, NW.

**"DEMONS TO WRECK SOCIETY**—Psychic phenomena are attracting the attention of some of the greatest men of the land. These men claim that they are able to communicate with the dead. That they receive messages from some hidden source cannot be questioned. This psychic science is called Immortalism. In truth and fact it is demonism. And these demons, exercising greater power over the human mind, will, as the Scriptures foreshow, soon wreck all society."

<sup>2</sup> With this spine-tingling introduction the magazine *The Watch Tower* in its issue of March 1, 1918, proceeded to advise its readers to examine what the Holy Scriptures had to say on the subject of spiritism. During those dark days of World War I it did appear to Bible students that the demons, the enemies of mankind, were about ready to wreck all human society. Little did the world then realize that invisible, superhuman forces had operated to plunge human society into its first world war in 1914. Amid the throes of war, revolution had broken out in Russia, the Bolsheviks had seized control of the government and the former Russian czar, Nicho-

las II, was under arrest and shortly to be executed on July 17, 1918, in Siberia. Whether general revolution was to spread all over the earth, to be followed in a chain reaction by society-wrecking anarchy, was not certain. For long many had understood the Bible prophecies to read that way, and now events seemed working in that direction, with mankind helpless in the vicelike grip of the demons. It was a time to inform oneself on the long-range purpose of the demons. But more months of 1918 passed. Suddenly in November World War I came to a halt, an armistice was signed between the warring sides, leading to a peace, an uncertain peace indeed that was to last only ten months more than twenty years. Still it left human society, although bleeding and crippled, far from a total wreck. What had happened? Had the demons' plans miscalculated or had they been misinterpreted?

<sup>3</sup> By "demons" we mean wicked spirits of the invisible realm. To peoples of the Orient the subject of "demons" is nothing strange, for demons play a large part in their religions. But by "demons" we mean malicious spirit creatures, not those grotesque creatures described by these Orientals, but the powerful, superhuman spirit creatures of which the scriptures of the Holy Bible speak.

1, 2. What Scripturally predicted manifestations of demon power are now seen to have occurred during the time of the first world war?

3. Biblically speaking, what are demons?

<sup>4</sup> True believers in God, true, informed Christians, take the subject of the demons very seriously. The outstanding champion of Christianity, the apostle Paul, warned us to be most serious about the demons, for when we are in a life-and-death fight with those stronger than we are we have to be serious. In one of the fourteen books of the Bible that he wrote he said: "You at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. . . . Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the [non-blood-and-flesh] governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places."—Eph. 2:2; 6:10-12, NW.

<sup>5</sup> Paul wrote those words directly to Christians at Ephesus. Quite a number of them had practiced magical arts and, after accepting the "word of Jehovah" preached by Paul, they "brought their books together and burned them up before everybody." Others of them had worshiped the demons at the world-famous temple of the goddess "Artemis [Diana] of the Ephesians." (Acts 19:13-20, 27, 28, NW) So those Christians at Ephesus felt the full force of the apostle Paul's words; they had had experience with the demons.

<sup>6</sup> More and more people of Christendom are becoming aware of the existence of these spirits, such as the demons are. How? Through the spread of the religion generally known as "spiritualism." As defined by the dictionary, spiritualism is the belief or the religious movement based on the

belief that departed spirits hold intercourse with mortal humans by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances or the like, commonly manifested through a medium; it is the theory that mediumistic phenomena are caused by spirits of the dead.

<sup>7</sup> Spiritualism is about four thousand years old, but it has staged a vigorous modern reappearance in the West. The American spiritualistic movement had its beginning in 1848 with the young Fox sisters of Hydeville, New York, who later moved to Rochester, New York, to continue with their mediumship there, attracting nationwide attention. However, for about a hundred years before the start of the American phase of spiritualism, Germany and Switzerland had their spiritualists who developed or believed in psychic phenomena almost identical with those connected with the American movement. They had spirit vision, spirit writing, foreknowledge of coming events from the spirit realm, and daily direct communication with inhabitants of the spirit realm. From America the movement spread into England, the two most active spiritualists there being D. D. Home, a remarkable medium, and W. Stainton Moses, an Episcopal minister and an Oxford man. For years these two startled England. At séances Mr. Home used to pick up live coals from the fire by the handful and carry them around without being burned. He trained many of his pupils to do the same thing, and he himself was even known to wash his face in fiery flames unharmed. The phenomena of spiritualism became so notorious that they led to investigation, serious, scientific investigation. Many came away from these investigations convinced—clergymen, philosophers and other men of learning and of science. As to their conclusions regard-

4, 5. Why is a serious attitude regarding the demons necessary and Scriptural?

6-8. What is spiritualism? How has it affected learned men and others?

ing spiritualism *The Encyclopedia Americana* (volume 25, 1929 ed.) says:

<sup>8</sup> "The conclusions of the higher intelligences who have expressed themselves as being convinced of the reality of Spiritualism may be summed up as follows: Through mediumship is proved the continuity of life beyond the grave; it is no longer a religious dogma but a living fact. Spiritual intelligences are as anxious to communicate with us as we with them, but the lower and grosser intelligence seem to be the nearest to us, and most likely to be heard from in communication, and they like to impersonate great individuals and personal deceased friends of those present. This is held to account for much of the 'information' that comes through, and is valueless. For many years the *Banner of Light*, published in Boston, was the leading organ of this cult. In common with other Spiritualist papers it has disappeared. They have apparently given way to Psychological publications and New Thought periodicals. While the great public includes a vast number who are virtually Spiritualists, they are less and less known by that name, but are affiliated with New Thought, Mental Science, Theosophy, Oriental cults, Psychical Research and other modern movements. Spiritualistic teaching is largely in accord with the writings in the Bible."

<sup>9</sup> In harmony with this last statement of the *Americana*, it is the claim of many spiritualists that this psychic religion is based on the Bible or that the Bible supports and agrees with spiritualism. Especially is this true of Catholic and Protestant clergymen who have become spiritualists. They claim that the Bible teaches survival after death or the immortality of the human soul, which is the teaching upon which spiritualism rests. For this

reason it is also called Immortalism, and was first called so by a Protestant clergyman. In 1909 the New York *World* published an interview with this clergyman, namely, Bishop Samuel Fallows of the Reformed Episcopal church, Chicago, Illinois, in which he said: "There are great truths in Spiritualism. Many Spiritualistic phenomena we cannot understand, but we have to admit them. I have called the new science 'Immortalism' because it depends for its existence upon the immortality of the soul, in which we all believe, and the preservation of identity beyond the grave. Immortalism is simply Spiritualism with all the fraud and trickery eliminated. On account of these frauds Spiritualism has been shunned by many right thinking people, but immortalism will claim their most earnest attention." Four years earlier he said: "As a Christian and a believer in the Bible, I must believe in communication between the two worlds—that in which we live and that to which our friends have gone. . . . I believe in apparitions, however, and think it possible that there are persons possessed of a certain mysterious psychic power which enables them to make of their spirits a channel, as it were, through which the earth-bound spirit can communicate with the friend from the other side."—*The Watch Tower*, June 1, 1905; December 1, 1909.

<sup>10</sup> Says Johannes Greber in the introduction of his translation of The New Testament, copyrighted in 1937: "I myself was a Catholic priest, and until I was forty-eight years old had never as much as believed in the possibility of communicating with the world of God's spirits. The day came, however, when I involuntarily took my first step toward such communication, and experienced things that shook me to the depths of my soul. . . . My experiences are related in a book that has appeared in both German and English and bears the

9, 10. (a) How is the widely held doctrine of the 'immortality of the human soul' related to spiritualism? (b) Clergymen of Christendom have chosen what attitude toward spiritualism?

title, *Communication with the Spirit-World: Its Laws and Its Purpose*." (Page 15, ¶ 2, 3) In keeping with his Roman Catholic extraction Greber's translation is bound with a gold-leaf cross on its stiff front cover. In the Foreword of his aforementioned book ex-priest Greber says: "The most significant spiritualistic book is the Bible." Under this impression Greber endeavors to make his New Testament translation read very spiritualistic.

<sup>11</sup> Spiritualism claims that there are good spirits and bad spirits and that it does not want to have anything to do with the bad spirits but tries to communicate only with the good spirits. At 1 John 4:1-3 the Bible says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Greber's translation of these verses reads: "My dear friends, do not believe every spirit, but test the spirits to learn whether they come from God. For many false spirits have emerged from the abyss and gone out into the world, and are speaking through human mediums. This is how you can find out whether a spirit comes from God: every spirit who confesses that Jesus Christ appeared on earth as a man, comes from God. While every spirit who seeks to destroy belief in Jesus as our Lord incarnated does not come from God, but is sent by the adversary of Christ. You have been told that such spirits would come, and they are already appearing in the world." Very plainly the spirits in

which ex-priest Greber believes helped him in his translation.

#### "TRY THE SPIRITS"

<sup>12</sup> However, when the apostle John says, "Try the spirits," or, "Test the spirits," he does not mean for us to dabble in spiritualism and get in touch with the spirits by means of spirit mediums, ouija boards or planchettes or other spiritistic paraphernalia and try out which is a good spirit and which is a bad one. By "spirits" here John is referring, not to invisible spirit creatures, but to the purpose, the intent or the motivation of the prophesying or public declaration made by men respecting God and Christ. Hence *An American Translation* reads: "Do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world." And the *New World Translation* reads: "Do not believe every inspired expression, but test the inspired expressions to see whether they originate with God." To test these inspired utterances or inspired expressions of the prophets or mouthpieces of various religions to see whether they are inspired by God's spirit or not, we do not have to go to spiritualist séances or mediums. Long ago Jehovah God inspired his prophet Isaiah to say: "Bind up the testimony, seal the teaching among my disciples. And when they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead on behalf of the living? To the teaching and to the testimony! Surely for this word which they speak there is no dawn. They will . . . be thrust into thick darkness." (Isa. 8:16, 19-22, RS) Obediently those who seek true, reliable information concerning the human dead and future events go to Jehovah's teaching and testimony as found in the Bible.

11, 12. (a) What is a questionable translation of 1 John 4:1-3? (b) What right understanding of this passage is derived from its accurate translation?

<sup>13</sup> But, someone will protest, the spiritualists themselves claim to go to the Bible also. Yes, but this is all as a bait, as a disguise, to calm the conscience and to entice one into spiritualism as something Biblical, Scriptural, having God's approval and being thoroughly Christian. It follows the tactics of false apostles of Christ, of whom the true apostle Paul wrote: "Such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness." (2 Cor. 11:13-15, NW) So the hidden aim is to get you to believe less and less in the Bible and to rely more and more on your experiences with observed phenomena of spiritualism, to get you to perverting the Bible and believing just the opposite of what it teaches, yes, to destroy your faith in the Bible. This is illustrated in the case of the prominent British spiritualist Arthur Findlay. In his book *The Rock of Truth or Spiritualism The Coming World Religion* (thirteenth impression, 1949) he says:

<sup>14</sup> "All impartial students of the past can come to no other conclusion than that the belief in the inspiration of *The Holy Bible*, though it has given strength and help to millions, has nevertheless been one of the greatest hindrances to the progress of humanity. This being so, is it not strange that this book is still called 'Holy' and 'The Word of God' in any civilized place of worship? . . . How different indeed would much of the world have been had the Bible never been considered inspired, and how much happier Christendom will be when all come to look on it as they do other books, admiring its beauties, but ignoring

its mistakes and falsities. In view of past mistakes, and the crimes and atrocities it has committed in the name of its founder, the Church today should be humble and penitent instead of arrogant and reactionary."—Pages 120, 131.

<sup>15</sup> In the index of this book we read these references under the heading "Bible": "Advocates barbaric cruelties; evidence of divine inspiration lacking; not Word of God; now taken less seriously; of no historical value; other faiths just as efficacious; stories cannot be verified; stories preached as if true; study of, waste of time; stumbling block to Spiritualism; to be read as other books," etc. We also read under the heading "Jehovah": "Not the creator; ordered war"; and under the heading "Jesus": "Many lived similar lives; no historical evidence that he lived; resurrection of, doubtful tradition; *The Talmud*, account of; virgin birth, death and resurrection copied from other saviour-gods; virgin birth thought of later," etc. Page references accompany such topical entries.

<sup>16</sup> The evidence is clear that the spirits with whom this leading spiritualist communicates are against the Bible and its Author Jehovah God and his Son Jesus Christ. Why so? Because the Bible and Jehovah and Jesus Christ are against those spirits; which Mr. Findlay admits, when he says the Bible is a "stumbling block to Spiritualism." We do not have to dabble in spiritualism to find out whether those spirits with which this religion communicates are good or bad spirits. They are all bad spirits, for they are all acting out a lie, the way the "ruler of the demons," Satan the Devil, did at his beginning in Eden. As admitted by Bishop Fallows, who coined the word "Immortalism" to take away the reproach upon mediumistic communication with spirits, spiritualism rests

13-15. (a) Does the Bible's teaching as summarized by Paul justify the claims of spiritualists? (b) How does a recognized writer on spiritualism inform and counsel his readers regarding the Bible?

16. Is it rightly said that the Bible is a "stumbling block to spiritualism," and why?

upon the teaching of the immortality of the human soul, hence of survival after death of the human body.

<sup>17</sup> Only one writer of the Bible, the apostle Paul, mentions immortality, and his three mentions of it do not refer to the human soul at all, but refer to the resurrected Jesus Christ and to the resurrected faithful followers of Christ. The apostle Paul himself states that the human soul is the human creature himself, not some unseen, untouchable, spiritual something that resides inside the human body, in it but not of it, and able at the body's death to depart and take up separate residence in the spirit realm. Paul quotes the inspired description of the creating of the first human soul, at Genesis 2:7, by saying: "The first man Adam became a living soul." (1 Cor. 15:45, 53, 54, NW; 1 Tim. 6:14-16) The human soul is not immortal and therefore cannot survive the death of its body.

<sup>18</sup> Yes, indeed, the Bible is a "stumbling block to Spiritualism," for from its first book to its last it teaches that the human soul is mortal and dies, ceasing to exist. (Gen. 12:13; 17:14; 19:19, 20; 37:21 and Rev. 8:9; 12:11; 16:3, NW) The Bible teaching concerning the mortality of the human soul reaches its most pointed expression in Jehovah God's own warning: "The soul that sinneth, it shall die." (Ezek. 18:4, 20) This plain-spoken, unchanging teaching of all the Scriptures blasts the very foundation from under the spiritualist movement. It proves that the spiritualists do not communicate with the immortal souls of the human dead in a spirit world but do communicate with the demons, bad spirits, and that spiritualism is simply a deceptive misnaming of demonism. When spirits take on a false identity, pretending to be spirits of the human dead in order to support the lie that the dead are not

dead, but their souls are immortal and have survived after death, as the spirit did who impersonated the prophet Samuel to King Saul by the spirit medium of Endor, then they are all bad. They are lying spirits, even if they do make some correct predictions of the future, for they are acting under a false identity, doubly deceitful. (1 Sam. 28:3-20) They are denying the need of the resurrection under God's kingdom for the human dead to live again.

<sup>19</sup> Jesus Christ once said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24, NW) Since he himself dwells in the spirit realm, he knows full well who these spirits are and he warns his people against having anything to do with them. He forbade his theocratic people to let those who practiced spiritism of any kind live among them, saying: "As for a man or woman in whom there should prove to be a mediumistic spirit or spirit of prediction, they should be put to death without fail. They should pelt them to death with stones. Their own blood is upon them."—Lev. 20:27, NW.

<sup>20</sup> Instead of using these spirits as channels of prophecy, Jehovah God raised up his prophets, particularly the great Prophet Jesus Christ. Hence he said to his people: "There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. . . . For these nations whom you are dispossessing used to listen to those practicing magic and to those who divine, but, as for you, Jehovah your

17, 18. (a) Scripturally, how are "immortality" and the human "soul" accurately defined? (b) Spiritualism's basic claims are how affected by those Bible definitions?

19, 20. (a) As for spiritistic practices, Jehovah's people of the past and present are given what mandatory advice by his authorized spokesmen? (b) What penalty is now applicable for one's failure to listen to Jehovah's Chief Spokesman, and why?

God has not given you anything like this. A prophet from your own midst, from your brothers, like me [Moses], is what Jehovah your God will raise up for you—to him you people should listen.” (Deut. 18:10-15, NW) And since the apostle Peter said that Jehovah had raised up his Son Jesus Christ as that great Prophet, to whom to listen, the choice is one of either listening to him or listening to the demon spirits by means of spirit mediums. (Acts 3:20-23, NW) The true Christians are obliged to shun spiritualism and listen to Jehovah’s Chief Prophet Jesus Christ, for the apostle Peter said: “Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.”—Deut. 18:18, 19, NW.

<sup>21</sup> Jesus showed where he stood respecting the demons by casting out more than a legion of them who possessed people. He empowered his twelve apostles and the seventy evangelists to cast out demons by use of his name, and in the last book of the Bible he pictured his glorified congregation in heaven as a glorious city and said: “Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie [as spiritists do].”—Rev. 22:14, 15, NW; Matt. 4:24; 8:28-33; 10:1, 8; Luke 8:1, 2; 9:1; 10:1, 17-20.

<sup>22</sup> Spiritualism is not spiritual, but is one of the works of the flesh, having nothing to do with God’s kingdom, for the apostle Paul said: “Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, . . . and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God’s kingdom.”—Gal. 5:19-21, NW.

#### INSANITY THROUGH OBSESSION

<sup>23</sup> The purpose of the demons through spiritualism is not merely to destroy your faith in God’s Word the Bible but, more than that, to gain possession of your mind and body, to control you completely, thus leading you to insanity. Even the East Indian spiritualist V. D. Rishi, in his book *Spiritualism in India*, admits the danger of obsession with resulting insanity and refers to cases. Under the subheading “Pit-Falls of Communications” he says: “During our stay in Delhi we could once witness a tragic case of obsession which clearly brings home the pit-falls of spirit-communication. . . . This is a warning and an eye-opener to those who try these methods unsystematically without caring to have some preparatory knowledge. It reflects no discredit on the subject [?] but on the persons who practise it in an unscientific manner.” (Pages 175-178) Under the subheading “How the Table Tilts?” Rishi says: “Regarding the qualifications necessary for good mediumship a spirit said: ‘. . . Spirit communication does not cause any derangement in the medium’s brain if practised moderately.’” (Page 180) But the Bible furnishes cases showing that spiritism does cause derangement of the obsessed person’s mind, especially where a number of demons control a man.

<sup>24</sup> On January 23, 1906, the London *Daily Mail* devoted nearly a page to the subject “Are the Dead Really Communicating?” and, among other things, said: “As far back as 1877 Dr. L. S. Forbes Winslow wrote on ‘spiritualistic madness.’ ‘Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural. . . . I could quote many in-

21. What other Bible testimony reveals the true position of Jesus on spiritistic practices?

22. How did Paul classify the practice of spiritism?

23. Is or is not humans’ insanity possible through control by demons, and why?

24-26. What pertinent points in the testimony of physicians and other observers link insanity and the practice of spiritism?

stances where men of the highest ability have, so to speak, neglected all and followed the doctrines of spiritualism only to end their days in a lunatic asylum.' " (*The Watch Tower*, March 15, 1906, pages 87, 88) In a pamphlet entitled "The Nature of Insanity; Its Cause and Cure," J. D. Rhymus shows that in many cases insanity is merely *demoniacal possession* or obsession and quotes a letter from a Philadelphia physician, dated November 12, 1884, in which he says: "Judge Edmonds of New York [a noted spiritist] has recently expressed the opinion that many so-called lunatics in asylums are only under the influence of spirits." The Judge himself said,—“Some fifteen cases of insanity, or rather *obsession*, I have been instrumental in curing. This I said to the Academy of Science, in New York.” “The Judge has had Catholic priests, after a thorough trial of their ‘holy water and prayers,’ send [to him] their mediumistic members when wickedly disordered, to be demagnetized and released from the grasp of obsessional spirits.” —*The Watch Tower*, July 15, 1897, pages 210, 211.

<sup>25</sup> Dr. Edgar M. Webster, member of the mental section of the American Medical Association at the beginning of this century, said: “I often see the spirits who cause insanity in my patients and at times I even hear their voices. Persons who are spoken of as helplessly insane are frequently simply lost under the overwhelming control of a spirit or, at times, a crowd of spirits. . . . A large percentage of the insane are persons who have attempted to become spiritualistic mediums and who, by laying themselves open to spirit influence, have found the wrong or an evil spirit taking advantage of their susceptibility for the purpose of giving vent to spiritual desires and ideas through an earthly medium.” —*The Watch Tower*, August 1, 1905, page 229.

<sup>26</sup> The percentage of inmates of insane asylums or mental hospitals who were victims of demon obsession was once estimated as half their population. Testifying to demon possession of present-day inmates of mental hospitals, in the Autumn Edition, 1952, of the Official Quarterly Newsletter of the International Spiritualist Federation entitled “Yours Fraternally,” Mrs. Rita Barki of Leeds, England, tells of her visit with her husband and daughter to Brazil: “Our first call was made at a modern hospital, situated in beautiful grounds overlooking the hills of Rio. The hospital is divided into two wings, one being for general cases including a maternity section and a surgical section. . . . The other wing is for mental diseases. When a mental case is admitted, a medium is in attendance as well as a psychiatrist to determine whether the case is one of obsession or of mental unbalance. If the case is decidedly an obsession, it is treated by the medium and after the obsessing entity is excluded the case is handed over for rehabilitation by trained psychiatrists. . . . Spiritualism in Brazil has complete constitutional freedom of action and expression although the Church, which is mainly Catholic, is, of course, opposed on principle. A most important point is that no medium or healer can charge for services or demonstrations.” —Pages 5-7.

#### WHEN IS SATAN DIVIDED AGAINST HIMSELF?

<sup>27</sup> Here we have published cases of where spirit mediums are used to exorcise or cast out demons. Since these demons belong to Satan “the ruler of the demons,” does this mean that Jehovah God is using these spirit mediums or priests or other clergymen of Christendom who may expel demons? Never! For spirit mediums and those who represent religions that teach the basic lie

27. Can the exorcising of demons by any of Christendom's clergy or even by spirit mediums be Scripturally justified, and why?

of spiritualism, immortalism or the immortality of the human soul are detestable to God. He would not touch them except to destroy them at the coming battle of Armageddon, as he destroyed King Saul of Israel at the battle of Mount Gilboa for "asking of a spirit medium to make inquiry" of the dead.—Deut. 18:12; 1 Chron. 10:13, 14, NW.

<sup>28</sup> Well, then, if Satan is doing the casting out, has he become divided against himself? This question reminds us of how the religious Jewish Pharisees accused Jesus, saying: "This fellow does not expel the demons except by means of Beelzebub, the ruler of the demons." Then Jesus, showing that God's kingdom has nothing in common with the demons, replied: "If Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand? Moreover, if I expel the demons by means of Beelzebub, by means of whom do your sons expel them? This is why they will be judges of you. But if it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you."—Matt. 12:22-28, NW.

<sup>29</sup> Jesus was opposed to Satan the Devil, "the ruler of the demons." At the end of the third temptation in the wilderness Jesus told Satan to get away from him. At the close of his earthly life, just before he was betrayed by Satan's agent Judas Iscariot, Jesus said to his faithful apostles: "The ruler of the world is coming. And yet he has no hold on me." (Matt. 4:10; John 14:30, NW) Jesus died for preaching the kingdom of God, which is destined to destroy the kingdom of Satan at the battle of Armageddon shortly, and what Jesus taught upheld God's side of the controversy over universal sovereignty. His casting out unclean spirits or demons supported the truth and prophecy of God's Word. If,

28, 29. Why was Jesus' reply to his accusers, on how he expelled demons, unanswerable?

now, Jesus cast out demons by means of Satan their ruler, then Satan was indeed divided against himself, for he was using his worst enemy on earth to cast out demons, not in support of the Devil's side, but in support of God's side.

<sup>30</sup> The case is different, however, when spirit mediums and other false religionists cast out demons or perform other kinds of healing by means of the ruler of the demons. In that case Satan is using those who are on his side and teaching his doctrines, and his use of them to cast out demons works to the support of his false teachings and demonic kingdom. By using them he is not divided against himself, but by this seemingly good work of undoing the case of demon obsession for which he himself is responsible "Satan himself keeps transforming himself into an angel of light," to advance his power and influence over the deceived.

<sup>31</sup> To warn us that the expelling of demons in his name and the performing of many other wonderful works in this day of his second presence, invisibly, in God's kingdom, was not God's will, Jesus said: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me IN THAT DAY: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness."—Matt. 7:21-23, NW.

<sup>32</sup> In the first century of the Christian era the apostles and seventy evangelists of Jesus Christ did cast out demons miracu-

30, 31. Demon expulsion by false religionists and spirit mediums differs in what essential ways from such expelling as done by Jesus?

32. Why is casting out of demons, as done by apostles and evangelists Jesus himself sent forth, not proper practice for today's Christian witnesses of Jehovah?

lously in his name. But the miraculous gift of the holy spirit to cast out demons has ceased being imparted, since the death of all those "twelve apostles of the Lamb," as Paul foretold it would. (1 Cor. 13:8-11) Today the witnesses of Jehovah God are not empowered to cast out demons as a sign of their being Christian witnesses of Jehovah. Neither are Jehovah's witnesses authorized to do as they were commanded in the days of the typical theocracy of Israel, to kill off all spirit mediums and those who inquired of them or practiced occult arts, as King Saul did. (1 Sam. 28:3) They may not imitate the action reported in the Pittsburgh (Pennsylvania) *Press* of June 16, 1946, believe it or not: "WITCHERY IN 1515! 500 Swiss women were burned as witches in 2 months—600 women were burned in one German town, and during the year one judge alone condemned 15,000 witches." But Jehovah's witnesses are under divine command to keep all spiritism, which is demonism, out of the theocratic organization, keeping on the "full suit of armor from God" as a defense against the assaults of the wicked spirit forces. They must also preach the message of the Kingdom, the truth, which Jesus said "will set you free," and this will drive away all influence of the demons from all victims who seek to be freed from the enticements or the tightening grip of the demons.

<sup>33</sup> Teaching those who are the targets of assault by the demons to pray to Jehovah God through Jesus Christ is also a powerful means to keep the demons at a distance and to rout them. Deuteronomy 18:11

33. What are wrong and right ways for breaking demon power now?

speaks of "one who binds others with a spell." (NW) The mistake is oftentimes made of thinking God's power insufficient to break the spell that a voodooist or other demonist may cast upon one and hence going to another agent of the demons, a witch doctor, to break the power of the spell. Thus the relieved person is obliged to thank the Devil and his demons rather than God Almighty for his deliverance. This glorifies the Devil's organization rather than Jehovah God; it gains, not divine favor but disfavor, and indebts one to the Devil and weakens one's defense against him. Prayer, keeping one's mind filled with the things of God and keeping regularly active in Jehovah's service will break the enemy's power and fortify one to resist his further assaults.

<sup>34</sup> Inasmuch as the miraculous gifts of the spirit have passed away, we do not attempt to do miraculous works such as those religious workers of lawlessness perform whom the Master Jesus Christ will tell to get away from him because they do not act according to God's law. We remember the apostle Paul's words, "If anyone contends even in the games, he is not crowned unless he has contended according to the rules." (2 Tim. 2:5, NW) So in order to be crowned with God's approval through Christ we want to do what He has made lawful. The work that he has legalized for this time of the world's end is that foretold by Jesus Christ: "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) By do-

34. In this time what unlawful works should be avoided and what lawful work should we clearly understand and do?



ing this work till the end of this world comes at Armageddon we are sure to have the enthroned King Jesus Christ class us as 'workers of lawfulness' and tell us to come near to him as those approved by his heavenly Father and worthy of being spared through Armageddon into God's new world.

#### DEMONS DRIVING HUMAN SOCIETY TO ARMAGEDDON

<sup>35</sup> We are living in the "wicked day." It is especially in this day that we are ordered to "stand firm" in the full suit of armor against the onslaughts of the wicked spirit forces in the heavenly places and to use the "sword of the spirit, that is, God's word," against these unseen, superhuman forces by obeying God's law and preaching "this good news of the kingdom" in all the inhabited earth. We are not surprised at the spread of spiritism, which is demonism, even into the highest places of political government.

<sup>36</sup> We take it as only a further evidence that the political governments of Christendom are no part of God's kingdom when the magazine *People*, in its issue of March 10, 1954, comes out with the announcement "CAPITAL ASTROLOGERS: Top Leaders Seek Her Advice—Jeanne's Callers Include Mamie Eisenhower, Washington Officials.—In a Washington that constantly scans the horizon for what's ahead, Jeanne Dixon stands out like a beacon. Using a crystal ball, she has looked into the future, come up with so many astoundingly accurate predictions that today some of the capital's top leaders and businessmen call on her regularly." This news confirmed the well-known Drew Pearson's column published throughout America August 22 to 24, 1953, and carrying head-

ings in different newspapers, such as "The First Lady Enjoys Having Her Fortune Told" and "Eisenhowers Peek into Future." The Bible as well as ancient secular history shows that kings and emperors as well as the religious leaders engaged in spiritism, seeking information, guidance and help from the demons. Today the wicked spirit forces are making victims of persons high in political and religious circles even in Christendom. History, Biblical and secular, shows that this practice always led to destruction of kingdoms and empires. It will lead to the same result now, at the battle of Armageddon.

<sup>37</sup> The wicked spirit forces are now closer to all mankind than ever before. This is because God's kingdom by Christ was established in the heavens in 1914. War broke out in heaven immediately and the high heavens were forever cleared of the presence of Satan and all his demon angels. Defeated in that war with God's newborn kingdom, those demons and their ruler were hurled down here to the earth. Being in a Tartarean darkness as to the details of God's purpose, they may have thought that Armageddon was immediately at hand and that their being imprisoned in an abyss for a thousand years was therefore near. So they might then have been bent on wrecking human society in order to destroy especially Jehovah's people who were then in a captive condition to human society. The policy of Satan and his demons who have been the gods and invisible governors of this world is, "Rule or ruin," but particularly with the ruin of Jehovah's witnesses in mind.—2 Pet. 2:4, NW; Rev. 12:17.

<sup>38</sup> However, Almighty God prevented this and foiled the demons' reckless plan. It was not his purpose to abyss the demons in 1918 or to let them wreck human so-

35. Today's spread of spiritism makes necessary what protective practices by us?

36. What do Biblical and secular records show regarding spiritistic practices of political and religious leaders?

37. Scripturally, who today constitute the principal target of enraged wicked spirit forces, and why?

38. Why have Jehovah's people of our day kept on successfully withstanding assaults of those wicked spirit forces?

ciety as a climax to World War I. He did not let his victorious King Jesus Christ press the war in heaven as far as the Armageddon feature of the "great tribulation" upon Satan's organization invisible and visible. Jehovah halted that "war in heaven" with the casting of them out of heaven and down to this earth in order that he might let Satan and his demons remain here in their debasement of defeat for a "short period of time" before Armageddon. Thus he cut short the "great tribulation" upon Satan's world. (Matt. 24:21, 22) He did this, not for the sake of the demons, but for the sake of his "chosen ones," to enable them to escape destruction with human society of this world. This has meant a constant fight by Jehovah's witnesses with these wicked spirit forces at specially close range. Yet till now they have been able to "stand firm against the machinations of the Devil."—Eph. 6:11; Rev. 12:13-17, NW.

<sup>39</sup> The 'full suit of the armor of God' and the wielding of the "sword of the spirit, that is, God's word," and the offering of prayer and supplication on every occasion have enabled Jehovah's witnesses to make this unyielding stand and so to remain unhurt by the heavy concentration of demons now at this earth. But for humanity in general it has meant their being urged on in the way that leads to destruction at Armageddon. Concerning this Revelation 12:10-12 (NW) cries out: "The accuser of our brothers has been hurled down, who accuses them day and night before our God! And [our brothers] conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death. On this account be glad, you heavens and you who reside in them! 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." Little wonder, then, that the scientific men of the Devil's world have eventually invented the atom bomb and the hydrogen bomb and other terrifying means of wholesale slaughter. It was war for world domination that speeded up the application of the discovery of splitting the atom, and not the benefits of peace. How demonic that was!

<sup>40</sup> Not through the crystal ball of psychic mediums or spiritism, but by the prophetic symbols of The Revelation we see what goes on in the invisible realm surrounding our earth where Satan and his demons are now held down. We see Satan and his demons not gaining victory over Jehovah's witnesses, not gathering them like goats to a stubborn final fight against God Almighty at Armageddon. Instead, John the writer of The Revelation "saw, and look! the Lamb [Christ] standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads." In addition to the 144,000 spiritual conquerors with Christ on the heavenly Mount Zion, John saw the "great crowd" of others from all nations and tongues worshiping and serving God constantly at his spiritual temple.—Rev. 14:1; 7:9-15, NW.

<sup>41</sup> Whom, then, did John foresee and whom do we now see victimized in the gathering made by Satan and his wicked spirit forces? Says John: "I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by

39. What Scripturally foretold conditions have prevailed on earth since the recent debasement of the Devil and his spirit allies?

40. What do God's true worshipers, who obediently follow his Lamb, now see in the invisible realm around our earth?

41. Whom did John foresee and whom do we now see as victims of Satan and his earth-confined spirit allies?

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. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon [or, Armageddon].”—Rev. 16:13-16, NW, margin.

<sup>42</sup> Jehovah's witnesses do not follow the demon-led "kings of the entire inhabited earth" to their battle lines at Armageddon. They follow "the Lamb [Jesus Christ] no matter where he goes." (Rev. 14:4, NW) He goes to face all of Satan's world at Armageddon. By our following him to that battle position there we can triumph over the wicked spirit forces even now during this "time of the end." At Armageddon we shall witness his own triumph over them.

#### THE FIGHT MUST GO ON!

<sup>43</sup> The fight against the wicked spirit forces is not yet over for Jehovah's witnesses. The adversary, Satan the Devil, is trying to hold his position as a cosmocrat. He and his demons are cosmocrats, "world-rulers," as the *New World Translation* calls them at Ephesians 6:12. Particularly since the destruction of Jerusalem in 607 B.C. and the overthrow of God's typical theocracy then they have exercised a wicked cosmocracy. Now they are opposed to Jehovah's witnesses because these preach another cosmocracy, the good news of God's rulership of the new world by Christ. Jehovah's witnesses need to watch, fight and pray as never before.

<sup>44</sup> It is true that Jesus said concerning this time of his presence in his invisible kingdom: "Just as the days of Noah were, so the presence of the Son of man will be."

42. Observing what God-given formula ensures continuous security and triumph for Jehovah's witnesses over the wicked spirit forces?

43. Why is it needful now, as never before, for us to watch, fight and pray?

44. In what respects are our days like Noah's, before the flood?

(Matt. 24:37, NW) In the days of Noah before the flood there were disobedient spirit sons of God that materialized in human bodies without the aid of mediumship and married the daughters of men and raised unusual offspring called Nephilim, evidently supernormal giants, who helped to corrupt mankind and fill the earth with violence. (Gen. 6:1-4, 11, 12, NW) However, the likeness of these days of the Son of man's presence to those of Noah before the flood does not mean we are to expect similar materializations of the demons and their visibly meddling in human affairs. No more this than that they should intermarry with the daughters of men today and raise a new crop of Nephilim for destruction at Armageddon. The demons are now "spirits in prison" restrained by God from directly materializing. But they do not have to materialize in order to accomplish their purpose. It is sufficient that in the practice of spiritualism they seize mainly upon the bodies of women to serve as spirit mediums. (1 Pet. 3:18-20, NW) Already, more than forty years since the Kingdom's establishment in 1914, the wicked spirit forces have shown their ability to exercise their cosmocratic power, without materializations, to spread spiritualism, to corrupt mankind, to cause the earth to be filled with violence and to lead the worldly rulers of all kinds of political systems to a showdown fight against Almighty God and his Christ at Armageddon. The wicked spirit forces have succeeded in misleading the entire inhabited earth, but not the New World society of Jehovah's witnesses.

<sup>45</sup> Instead of being influenced by the religious and political propaganda, policies and movements of the visible rulers of this world, Jehovah's witnesses have refused to go along with this world and become a

45, 46. Triumphant now and final triumph result how for Kingdom-preaching members of God's New World society?

part of it. They have kept separate in full dedication to Jehovah God through his Christ. Courageously they have exposed the demon-inspired expressions that have issued from the mouths of the symbolic Dragon and his political wild beast and false prophet; they have warned others against the machinations of the Dragon the Devil; and they have preached the powerful message of true liberation from the power of the wicked spirit forces, "this good news of the kingdom." Steadily this proclamation of the good news has pushed back the unseen control of the wicked spirit forces, and hundreds of thousands have come into the New World society where the spirit of Jehovah prevails. Here we

stand firm, fighting with the spiritual weapons of our theocratic warfare and praying, triumphing constantly in the power of the Lord and in the mightiness of his strength.

"Final triumph is in sight! Suddenly as in the days of Noah it will be ours, when Jehovah's day comes as a thief in the night and this world is abandoned to its destruction at Armageddon, all spiritism and the wicked spirit forces are put out of action, and we of the New World society are taken along with the triumphant King Jesus Christ into the demon-free new world of righteousness under God's universal sovereignty.—2 Pet. 3:10-14, NW.

#### PARIS, FRANCE, AUGUST 3-7, 1955

To crown a successful year of Kingdom service in the field of witnessing in France, along came the second international assembly of Jehovah's witnesses in Paris during the closing month of the 1955 service year. In the world-wide campaign month of April when the Memorial of Christ's death was celebrated and the new booklet (*Christendom or Christianity—Which One Is "the Light of the World"?*) was released, the 183 congregations of Jehovah's witnesses in France attained a new peak in number of Kingdom publishers, namely, 9,883, which bespeaks an increase of 23 percent over the previous service year. And at the Memorial celebration, although only 225 partook of the emblematic bread and wine, there was a total attendance of 11,894. All of these were now to play host to the assembly of their brothers from the most lands ever to be represented at such a gathering in Paris. In Paris and its suburbs there are about 2,500 witnesses. A record attendance was expected, and the or-

### THE "TRIUMPHANT KINGDOM" ASSEMBLIES OF 1955



ganization at Paris of the New World society made ready for it. French missionaries graduated from Gilead, French pio-

neers and congregation publishers engaged for many weeks in securing rooms in hotels and private homes to fill the many rooming-accommodations requests.

Paris' great indoor arena, the Velodrome d'Hiver or Sports Palace, was engaged for the assembly. Four years ago the first international postwar convention of Jehovah's witnesses in France was held in this same Palais des Sports, and at that time

10,456 attended the public meeting and 351 were baptized. In the meantime the organizational magazine, *The Watchtower*, in all languages came under ban in France. However, the eternal God, Jehovah, who has made his people a watchman class, continued to feed his people spiritually, and they have grown in spiritual maturity and in numbers in that land of Roman Catholicism and communism. From the Paris branch

office it is just a fifteen-minute walk down the Rue de la Tour (Tower Street) and across Passy Bridge over the Seine River and one square beyond Grenelle Quay to the Sports Palace. Just three blocks to the north the 1,000-foot-high world-famed Eiffel Tower rears itself.

Besides the thousands of foreign delegates who converged here, a special train with 1,200 Polish brothers from the northeast of France pulled into the city. Because of the dominant languages to be spoken at this assembly the printed program carried its "Information for Conventioners" in French, English and Polish, and signs of welcome and guidance around the Sports Palace were also in the same three languages. Announcements from the platform were likewise made in those three languages. The literature on the book counters was in many more languages. Though many Polish brothers now understand French, special meetings in Polish were held Thursday, Friday and Saturday from 10 a.m. till noon, and the attendance ran up to 577 Saturday morning.

Besides providing for the spiritual needs, the convention committee provided an ample cafeteria toward the rear of the flower-adorned platform, where substantial meals vivified conventioners at regular intervals, being conveniently served from many assembly-line food counters. Here, too, as at all the preceding "Triumphant Kingdom" assemblies, a fine large orchestra guided and gave stimulus to hearty singing of Kingdom songs. While the majority were singing in French, many visiting delegates sang in English.

For the official opening of the assembly the 9,701 who attended thronged the building, filling the ground-floor arena in front of the platform and sitting on the tiers of seats on the sides of the bowl, some even being in the top gallery away up above. In this velodrome they were watching not a bicycle race but the runners in the race for the prize of life eternal in Jehovah's new world. Among those runners were fourteen from dictator-ruled Portugal, many from Portuguese-speaking Brazil, and also about thirty-five from Spain under Franco's regime. These brothers are acquainted with dictatorships under which full religious privileges are granted to only the Roman Catholic Church and so here, at this magnificent free assembly in Paris, they were deeply stirred. Tears welled up in Spanish eyes at seeing for the first time such a crowd of their brothers, Jehovah's witnesses, thousands upon thousands

of them, in open assembly and without fear of police. What if they could not understand the languages of the platform speeches! Just the same, they felt great joy at being among their brothers, the one big family of God, Jehovah. They marveled and thrilled at the freedom that they witnessed as their brothers moved about on the streets of Paris openly identifying themselves with lapel badges as Jehovah's witnesses, advertising the assembly and its public talk, and passing out literature and preaching the message from door to door without hindrance. Filled they were with many vivid impressions to tell upon their return to their brothers at home under dictatorship!

Most of the speakers from North America spoke in English and their talks from the platform were translated into French by competent interpreters. French speakers on the program presented their talks with the same fervor and vigor as those who spoke in English. The Paris branch servant gave the address of welcome in French. Brother Knorr, the president, gave his opening talk tonight on "The Triumphant Message of 'The Kingdom,'" and at its close he released the book *What Has Religion Done for Mankind?* in French. The reaction of the audience was very joyful.

From 1:20 p.m. to 8:50 p.m. five special trains took many visiting delegates to Rome, which, of course, affected the attendance at Paris. The great mass movement of delegates through the Continent from convention to convention by all the complicated prearrangements skillfully made by the New York headquarters of the Watch Tower Society was now under way. It was an invasion of theocratic warriors from abroad, unparalleled in any age of earth. Concerning this the August 5 European edition of the paper *The Stars and Stripes*, published at Darmstadt, Germany, for the U.S. armed forces, said on its page 3:

"PARIS, Aug. 4 (AP)—More than 4,000 perishing Jehovah's Witnesses from every state in the union flocked to a garish Paris sports arena for an afternoon of sermons yesterday [Wednesday], then grabbed their bags for the next stop on their tour of Western Europe. Members of the pacifist sect, each wearing a red and yellow tag proclaiming 'The Coming Conquest of the World by the Kingdom of God,' make up what is probably the biggest mass movement of Americans through Europe since the Allied invasion during World War II."

From Rome five special trains later took

thousands of conventioners to cities in Switzerland. The edition of Wednesday, August 10, of the *Berne Daily* (*Berner Tagblatt*) published a picture of delegates arriving there and headed the accompanying article "Invasion in Berne: 2000 Witnesses of Jehovah." The article went on to say: "Swiss Berne experienced during two days the invasion of more than 2000 witnesses of Jehovah, predominantly from the United States. The people of all shades of color with the pinned-on little placard 'Jehovah's witnesses' dominated for a time the street scene and especially the numerous 'colored' ladies of every age and build attracted prolonged looks at themselves. Far more than 4000 witnesses—of whom some hundreds stopped in Zurich and Geneva—traveled in two special ships and 42 special airplanes from the States to Europe, to go here from convention to convention, beginning in London, then in Paris."

The second day of the Paris convention featured the president twice on the program, and after his evening talk against spiritism he surprised and delighted his audience with the presentation of the booklet *Basis for Belief in a New World* in French. The following morning he had to fly to Italy to climax the opening day of the three-day international assembly at Rome.

At Paris Friday morning, in the Sports Palace, 774 candidates answered with a firm "Oui!" to the questions put to them by the French speaker on baptism. They were then transported fifteen kilometers out from the Palace to Ville de Chatenay-Malabry, where they were immersed in the Piscine Municipale, an indoor pool, before many witnesses. An eight-year-old boy and an eighty-three-year-old lady were among those baptized. Even a blind woman braved the waters in Jehovah's strength. Two former spiritists were baptized; this man and his wife greatly appreciated Brother Knorr's talk last night against demonism, alias spiritualism.

Saturday night Brother Knorr returned by air from Rome to Paris and was on hand to give three speeches on Sunday. There was a grand turnout of Parisians to hear his widely advertised public talk, for the attendance at the Sports Palace soared up to 16,500 persons, who fairly overflowed the assembly place. Highly pleased, too, was Brother Knorr on seeing the lively responsiveness of this audience and he felt great joy at releasing to them the booklet *World Conquest Soon—by God's Kingdom* in French. The record attendance had

been realized and the foreign brothers rejoiced along with their French brothers. Enemies were frightened; and, as has been its custom after large gatherings of the New World society, a local French Roman Catholic newspaper published a lengthy article against Jehovah's witnesses, misrepresenting them as predicting that the world was to end August 21. One of France's most widely heard radio stations made a broadcast about our assembly. It fixed for us the date of the world's end at August 21, 1955. Also on the station's own initiative it added in that broadcast that Jehovah's witnesses had already announced the world's end 427 times without success. Thus this sensational "date" made the rounds of numerous dailies of Europe, including one in Lisbon, Portugal, and not leaving out one in Lausanne, Switzerland. The August 11 edition of the French *Feuille D'Avis* of Lausanne published a lengthy refutation of this misrepresentation on its page 19.

Jehovah's witnesses in France came away from their successful assembly determined to push ahead with their work until Armageddon breaks out at an hour and a day known not to any man but only to God and his Christ. In consequence of the assembly at Paris the number of active Kingdom publishers should soon be reaching a new peak of over 10,000 for all France.

#### ROME, ITALY, AUGUST 5-7, 1955

All Italy took note of the first international assembly of Jehovah's witnesses in Rome, August 5-7. The enemies first attacked, with some injuries, but later they turned to ridiculing. One section of the Italian press, while graciously announcing the assembly in Rome, claimed that the date of this assembly had suddenly been advanced in view of the extreme nearness of the end of the world. The effect of this ridicule, however, was only to advertise Jehovah's witnesses and to focus more public attention on their Rome assembly.

The location of the assembly was enough to excite public attention; it was the *Palazzo dei Congressi dell'Esposizione Universale di Roma* (Palace of Conventions of the Universal Exposition of Rome). The Protestant sects in Italy were stupefied at what Jehovah's witnesses were doing. They asked: "How did Jehovah's witnesses get the Palazzo?" This building owned by the Italian government was one of numerous Exposition buildings constructed by

the late Fascist *duce* Mussolini, meant by him for the World's Fair of 1942. Left unfinished by him, it was finally modernized and readied for use at a cost of two million dollars. It is an edifice of commanding appearance, surmounted by a sort of squared dome and with a façade of fourteen tall pillars fronted by a spacious, sloping, tessellated pavement with grooves between its angular stones. All in all, very impressive! It contains a beautiful large convention hall, with natural lighting; also smaller halls and many conference rooms. Inside and outside it presents a neat, trim, clean appearance. Standing atop a hill, it can be seen from other distant heights of Rome. It is situated to the southeast of Vatican City on the other side of the Tiber River.

Jehovah's witnesses contracted to have the exclusive use of the Palazzo for their assembly. Suddenly, on July 18, the permission to occupy the building was revoked by the prime minister's office, with the assembly's scheduled opening just eighteen days ahead. All inquiry as to why brought no explanation. The manager and others in his office agreed that one single source of influence, very high up, had exerted pressure to have the engagement for the Palazzo canceled. Three days followed with feverish search for a new hall—theaters, racetracks, stadiums, etc.—with very poor results. When the brothers were about at the end of hope, a telephone call came to the Watch Tower Society's Rome branch office: "Cabinet reconsiders and will let you have the building as at first contracted!"

Evidently other pressures had begun to exert themselves. Indeed, the hand of Jehovah God itself was not shortened. Finally the cabinet of the national government of Italy had met, deliberated and had come forth with this decision that Jehovah's witnesses should, after all, be permitted to use the Palazzo according to the original agreement.

So in ample time Jehovah's witnesses moved in and set up their departments of convention services, using many of the conference rooms. For the first time the Palazzo electrician had to wire up the edifice so extensively, at our cost, to transmit the convention proceedings to halls, corridors and various other quarters of the great structure. A thousand dollars was expended for renting chairs for the expected crowd.

It is not allowed for non-Roman Catholic religious organizations to hold public demonstrations and to advertise public meetings and

invite people in general to any event. So 1,000 personal letters of invitation were sent out to persons known to be interested or friendly. There were no handbills for free distribution, yet there were thousands of personal invitations directly by word of mouth, and the Society's magazines *The Watchtower* and *Awake!* carried notices of the Rome assembly in many languages throughout the earth. Not to be ignored, either, is the great public demonstration that the conventioners themselves put on by wearing, right here in Rome just as at all other assembly cities, the miniature-placard badges on coat lapel or shirtwaist. These badges announcing the assembly and its public meeting provoked great curiosity and inquiry that called for an answer by the wearer, who took advantage of this opening to give a witness and invitation. This demonstration even invaded Vatican City as the sight-seeing, badge-wearing conventioners by hundreds went through its buildings open to the general public.

The printed convention program gave "Information for Conventioners" in Italian and English, indicating also which lectures were to be in English and interpreted in Italian.

Friday morning, August 5, the assembly in the sumptuous Palazzo dei Congressi was officially opened with an address of welcome by the convention chairman, a representative of the Watch Tower Society; and to the special joy of the native Italians present he released for the first time the magazine *Awake!* in their own language, telling them it would appear twice a month from then on. This opening day was crowned by the final speech at night, given by the Society's president who had flown there that day from the Paris assembly. For the Italian brothers it was a supreme moment when, through an interpreter, Brother Knorr finished discussing "The Triumphant Message of 'The Kingdom'" and announced, holding it aloft, the new book in Italian, "*New Heavens and a New Earth*". The crowd there astonished the news reporters. The 4,200 in attendance packed out the beautiful, double-balconied main hall. For the first time this had occurred in the Palazzo. Convention crowds of that size are unusual in Italy. Release followed upon release in Italian. At the conclusion of his talk Saturday morning on "Jehovah Is in His Holy Temple," the president presented a new Italian publication, the 32-page booklet "*This Good News of the Kingdom*". Shortly after he left

Rome by air to return to Paris the Society's vice-president arrived by plane from Paris, to take up where the president had left off. That night after the closing speech to 2,859 he displayed the 64-page booklet *Basis for Belief in a New World* as another Italian newcomer.

Another notable event: 378 candidates presented themselves at the baptismal talk this afternoon and were thereafter quietly baptized, to create no public spectacle. Nine buses were used to transport them to the distant baptismal site.

A number of Roman Catholic priests and nuns in their religious garb tried to "crash the gates" but were told by the doorkeepers that this was a private meeting and was only for the invited. The invited were truly an international gathering from twenty-eight countries and islands, the Philippine Islands, Cyprus, the British Isles, etc. About 150 came up from Sicily, and the delegation of native Italians included not just men but also women. Many of the Italian brothers are quite poor under the prevailing circumstances. To bring children along to the assembly could not be afforded; so these had to be left at home and one member of the family was sent as a representative. Some seemed to be living just on bread as their solid food, which they brought with them. Some packed their suitcases not with clothes but with bread and cheese and with windfall olives, to live on at the three-day assembly. During those days the brothers ate 3,882 meals; 818 free meals were served at the cafeteria to pioneers. Pleasant it was to see many brothers eating box lunches while sitting out under trees of the parklike grounds. Roomless, some slept on park benches, but not on the Universal Exposition grounds; sleeping there was charged for. Quite a number of German-speaking brothers camped on the Exposition tenting grounds. There were 3,741 rooming accommodations for the foreign delegates, 2,750 for Italian brothers. Seventy brothers slept under the stars.

In Rome it is better to hold the principal meeting in the morning than in the afternoon. So the Sunday lecture on "World Conquest Soon—by God's Kingdom" was programmed at 10:30 a.m. The day was sunshiny. The main hall of the Palazzo and its two balconies were filled with 2,700, hundreds of others were in the adjacent auditorium, while others sat on chairs and benches in the corridors and in the elegant lobby, listening by loud-speakers. The total attendance numbered 4,351, the majority of them

being Italians. Clear through the talk by the vice-president (through an interpreter) that eager audience in Christendom's religious capital were very responsive, somewhat galvanized by the force of the situation and circumstances, and with loud joy they received the new Italian booklet containing the full, unexpurgated text of this challenging public lecture, under Jehovah's *imprimatur* and with the *nihil obstat* of Jesus Christ.

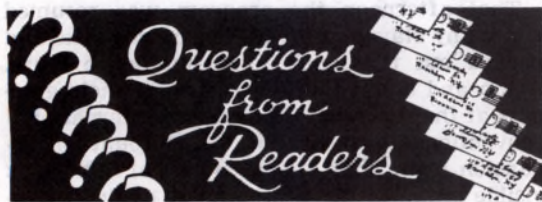
That afternoon the program was resumed and many stayed until the closing remarks and packed out the main auditorium once more. Again and again they gave vent to their gladness at the report on the series of international conventions thus far and the account of expansion operations and activities of Jehovah's visible organization. At the finale of the assembly a number were seen to be weeping with emotion. Said one conventioner from Switzerland: "My heart aches from happiness."

Eleven startled newspapers carried reports about the assembly, and there were seventeen editions. Up till Sunday morning there had been seven meters in the news columns. The Italian people were stirred by this international assembly, and they especially appreciated the attendance of the many foreign brothers. Many return-visit references were handed in to the full-time pioneer publishers. The assembly toned them up for the entire month. Summer months are generally poor in Italy as far as field activity is concerned, and the month of August has always registered the poorest report of active publishers. In the April campaign with the booklet *Christendom or Christianity—Which One Is "the Light of the World"?* there was a new maximum number of 3,238 publishers reporting, a 37 percent increase. But in July, in anticipation of the international assembly, there was a participation by 2,948, a 25 percent increase in publishers. In the assembly month of August there was participation by 3,044, a 29 percent increase. The usual slump had been broken. For the first time the August report of publishers went up in a fine flourish for the close of the 1955 service year. Early progress is looked for in the 1956 service year and it is expected to reach the mark of 4,000 publishers for all Italy soon.

After the assembly the brothers began sending special copies of the booklet *Christendom or Christianity—Which One Is "the Light of the World"?* to the clergy of all denominations and religious editors for their notification and

their comment. Quite a few letters have been received from the clergy. Almost all of them were insulting expressions; two were found on the favorable side. One was received written by the hand of the sixty-four-year-old Giacomo Cardinal Lercaro, archbishop of Bologna, a noted social worker, who is cited as one of the

best prospects for the next pope. His letter of acknowledgment was not an abusive one, but at least took note of Jehovah's witnesses. It is up to the witnesses in Italy to exemplify the true Christianity to Jehovah's glory and to the ingathering of all his other sheep there under his one Shepherd, Christ Jesus.



● A number of readers have written in proposing a question like this: How can we harmonize Genesis 1:11-13 where it mentions the earth's bringing forth vegetation on the third creative day with Genesis 2:5, 6, which the *New World Translation* renders as follows: "Now there was as yet no shrub of the field found in the earth and no vegetation of the field was as yet sprouting, because Jehovah God had not made it rain upon the earth and there was no man to cultivate the ground. But a vapor went up continually from the earth and it watered the entire surface of the ground?"

The *New World Translation* words this in harmony with the *New Commentary on Genesis*, by F. Delitzsch, D.D., which reads: "And no plant of the field was yet upon the earth, and no herb of the field had as yet sprung up: for Jahveh Elohim had not yet caused it to rain upon the earth, and men there were not to till the ground. And a mist went up from the earth, and watered the whole face of the ground." (Pages 115, 117) Also *The Holy Scriptures of the Old Testament*, in German, by the Hebrew grammarian E. Kautzsch, translated into English, reads: "But there was not as yet upon earth any shrub upon the plains, and as yet no plants sprouted upon the plains; for Jahwe God had not yet made it rain upon the earth, and men were [as yet] not there, to cultivate the ground; but a mist kept rising from the earth and watering the whole surface of the earth's ground." (Brackets his)

*The Book of Genesis*, by Thomas J. Conant, also reads: "Now there was yet no plant of

the field in the earth, and no herb of the field had yet sprung up; for Jehovah God had not yet caused it to rain on the earth, and there was no man to till the ground. And there went up mist from the earth; and it watered all the face of the ground." Also the *Notes Critical and Practical on the Book of Genesis*, by George Bush, page 53 of Volume I, says in the footnote with reference to the word "before" appearing in the King James Version Bible: "The Hebrew particle (טרם *terem*) rendered 'before' may mean 'not yet,' namely, 'and every plant of the field was *not yet* in the earth, and every herb of the field had *not yet* sprung up,' which substantially agrees with the former" rendering of the *King James Version*. An *American Translation* reads similarly; so does Moffatt's *A New Translation of the Bible*.

The above verses are not out of harmony with Genesis 1:11-13; they could not be. Jesus Christ quoted from both chapter one and chapter two of Genesis, and the apostle Paul did likewise, and thus two witnesses established that both accounts are true and hence in agreement with each other.—Matt. 19:4-6; Mark 10:3-9; 1 Cor. 15:45, 47; 6:16; 2 Cor. 4:6; Eph. 5:31; Col. 3:10; Heb. 4:4, 10.

Accordingly Genesis 2:5, 6 quoted above must apply to the third day of creation described in Genesis 1:9-13. But first it describes the earth's condition just after Jehovah God had made the dry land appear and before he had commanded the earth to bring forth grass and seed-bearing vegetation and fruit-bearing trees. Persons who take the *King James Version* or a similar version's rendering to be correct interpret its rendering to mean that God started off such plant life perfect, that is, full-grown, without its germinating from the seed. But this does not necessarily have to be so, not according to the reading of the *New World Translation* and of other versions. At any rate, for a time the earth was lifeless, without plant life and without animal and human life. The earth was also

rainless. To provide for the coming plant life, Jehovah God duly provided an irrigation system, not by rain but by a vapor for all the earth, aside from such rivers as Genesis 2:10-14 indicates there were. So when God caused vegetation to cover the dry land, that did not alter the general conditions with reference to the great water canopy revolving away out in space far above the earth.

Rain was not necessary to cause the vegetation to grow or to keep growing, any more than man was needed to cultivate the earth and make the vegetation grow or keep growing. Genesis 2:5 does not say that the vegetation could not grow because God had not made it rain and had not created man to cultivate the ground. God started off the vegetation without rain and without man, because God produced the necessary moisture that made rain and man unnecessary. Hence the very next verse (6) starts off with the conjunction "But," and goes on to say that a vapor regularly went up from the earth and irrigated the entire surface of the ground all around the globe. This, of course, was under the great water canopy far out in space that was to fall much later on in Noah's day and be followed by rains and the rainbow. How dense the rising vapor or mist was we are not informed, but it provided more than a mere dew. It was still enough to water the surface of the ground inside and outside the garden of Eden when man was created and put there toward the close of the sixth creative day; and the vapor did not make the general atmosphere uncomfortable for man.

So this vapor aside from what rivers there were was able to keep the plants in a continually flourishing condition until the flood and to do so without rain. The issue of *The Watch-*

*tower* of September 15, 1954, pointed out, on page 573, paragraph 38, how even a mere dew was more potent in reviving certain plants than when the ground itself was watered and how from dew such plants were able to store up water around their roots even to the weight of the plant or more. How much more would this be true from the third creative day forward in the case of a vapor that regularly ascended over all the earth and which indicated that the earth's surface held moisture. Instead of the water's coming down from clouds in the sky to irrigate the earth, God's Word says the vapor went up, and this state of affairs continued on until after sinner Adam was driven out of the garden of Eden to cultivate the ground as a farmer, yes, even until the flood of Noah's day and the first rainbow.

The next verse, Genesis 2:7, skips all the in-between history of Genesis 1:14-25 concerning the breaking through of light upon the earth's surface and the producing of creature life in the sea, bird life in the air and the sub-human creature life on earth. It goes into detail about the creation of man, more so than Genesis 1:27 does. But with man's creation and being put in the garden of Eden it is not to be reasoned from Genesis 2:5 that now it began to rain upon the earth and man began working like a farmer, plowing the ground and scattering seed and harvesting the yield. His cultivating of the earth like that came after he was run out of the garden of Eden, and Cain imitated Adam and "became a cultivator of the ground." (Gen. 4:1-3, NW) Thus man and rain did not precede God's creation of the vegetation on earth, and Genesis 1:9-13 and Genesis 2:5, 6 are found to be in agreement.



lower of September 15, 1954, pointed out on page 873, paragraph 33, how even a mere dew was more potent in reviving certain plants than when the ground itself was watered and how from dew such plants were able to store up water around their roots even to the weight of the plant or more. How much more would this be true from the third creative day forward in the case of a vapor that regularly ascended over all the earth and which indicated that the earth's surface held moisture. Instead of the water's coming down from above in the sky to irrigate the earth, God's Word says the vapor went up, and this state of affairs continued on until after sinners Adam was driven out of the garden of Eden to cultivate the ground as a farmer, yet even until the flood of Noah's day and the first rainbow.

The next verse, Genesis 2:7, depicts all the life in the sea, bird life in the air and the land human creature life on earth. It goes into detail about the creation of man, more so than Genesis 1:27 does. But with man's creation and being put in the garden of Eden it is not to be reasoned from Genesis 2:5 that now it began to rain upon the earth and man began working like a farmer, plowing the ground and scattering seed and harvesting the yield. His cultivating of the earth like that came after he was

created for the coming plant life. Jehovah God only provided an irrigation system, not by rain but by a vapor for all the earth, which was as Genesis 2:10-14 indicates there was so much God caused vegetation to cover the dry land that did not alter the general condition with reference to the great water canopy revolving away out in space far above the earth.

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#### "WATCHTOWER" STUDIES FOR THE WEEKS

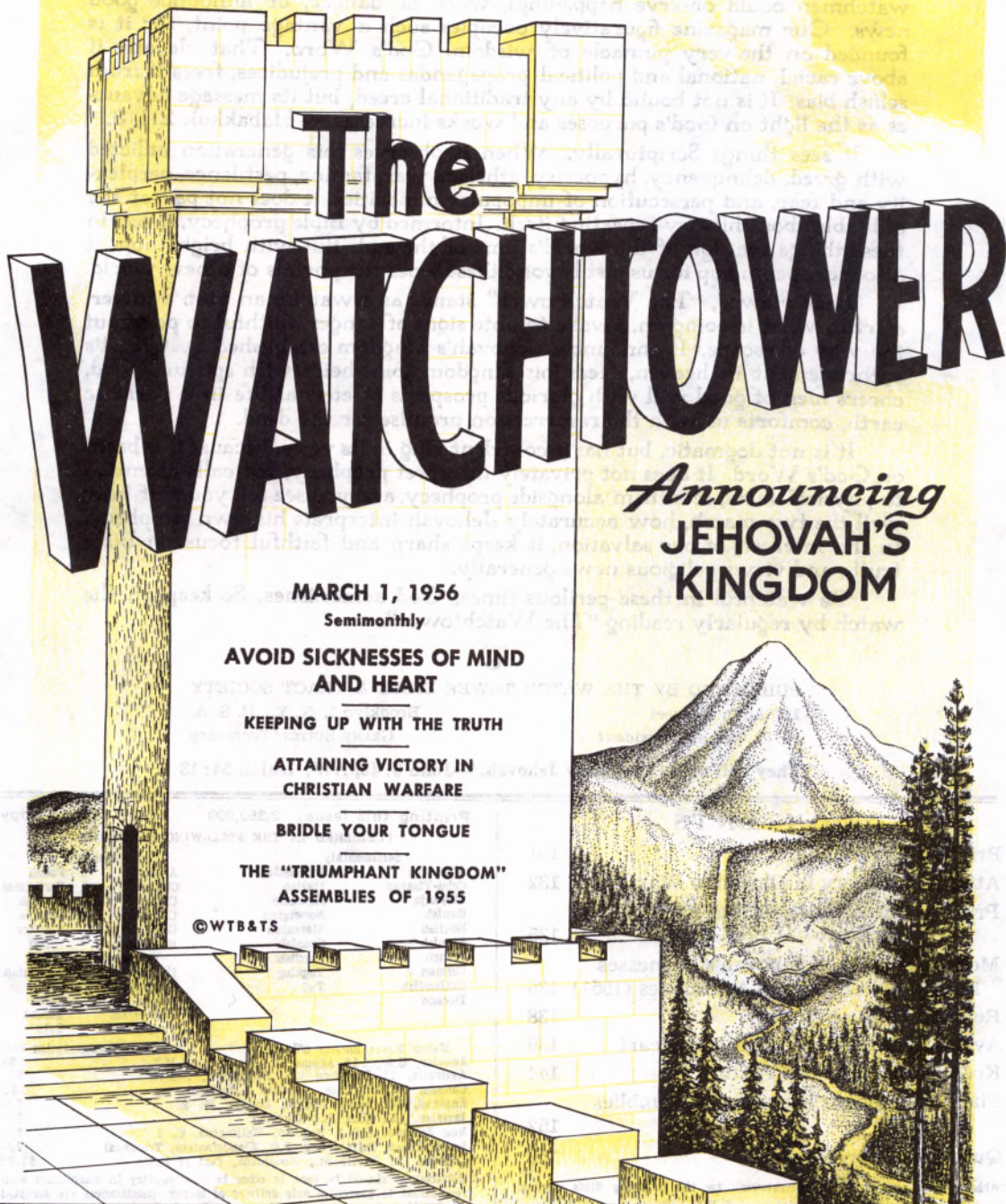
**April 1: Triumphing over Wicked Spirit Forces, 11-22. Page 108.**

**April 8: Triumphing over Wicked Spirit Forces, 23-46. Page 114.**

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ What is wrong with saying: "I believe only what I can see"? P. 99, ¶1.
- ✓ What answer can be made to people who say they do not believe in God? P. 100, ¶2.
- ✓ What unanswered problems those who deny the existence of a Creator face? P. 101, ¶3.
- ✓ What proves that the Bible really was inspired by God? P. 103, ¶2.
- ✓ How the huge assemblies of Jehovah's witnesses are operated so efficiently? P. 105, ¶1.
- ✓ Why informed Christians must take the demons' existence very seriously? P. 109, ¶4.
- ✓ Whether the Bible, in saying "try the spirits," approves seances and mediumship? P. 111, ¶12.
- ✓ What the human soul really is? P. 113, ¶17.
- ✓ Whether meddling in spirit mediumship can actually lead to insanity? P. 114, ¶23.
- ✓ What are the wrong and the right ways to break voodoo and other demonic spells? P. 117, ¶33.
- ✓ How the activity of wicked spirit creatures today is like their activity in Noah's time, before the flood? P. 120, ¶44.
- ✓ How many people were at Jehovah's witnesses' amazing assembly in Catholic France? P. 123, ¶3.
- ✓ What Rome's startled newspapers did about Jehovah's witnesses' assembly there? P. 125, ¶5.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MARCH 1, 1956**

**Semimonthly**

**AVOID SICKNESSES OF MIND  
AND HEART**

**KEEPING UP WITH THE TRUTH**

**ATTAINING VICTORY IN  
CHRISTIAN WARFARE**

**BRIDLE YOUR TONGUE**

**THE "TRIUMPHANT KINGDOM"  
ASSEMBLIES OF 1955**

©WTB&TS

**"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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Abbreviations used in "The Watchtower" for the following Bible versions

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

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

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## BRIDLE your TONGUE

**"O**UT of the abundance of the heart," Jesus said, "the mouth speaks." Does what comes out of your mouth show that you have a clean heart? Or are the good things that come out of it sometimes contaminated with filth? Profanity, dirty language and obscene jokes are common today, and their bad example contaminates the hearts and mouths of many persons.—Matt. 12:34, NW.

Yet, the Christian can in no way go along with this trend. Paul wrote: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. 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."—Eph. 5:3-5, NW.

Your mind captains your ship, directing your course; why becloud its judgment with filth that subtly suggests that you might as well do what the words say, rationalizing the obscene actions that the filthy words and stories describe? The repetition of such stories will wear away

your indignation, implying that such immoral actions are common, that other people do these things, talk about them, listen to them, so you might as well follow their example.

Some men laugh at dirty jokes and resort to profanity because of the pressure to be accepted as a "regular fellow" by those who consider these things a sign of real manliness. But the real man is the one who has the strength to resist it, refusing to stoop to obscene jests. Profanity often is a blustering to be "tough" on the part of someone who does not know enough to be right. Certainly you do not want to be in that class; so tighten up your determination to be a man about it. Dirty speech does not make a real man, but a moral determination to do right does!

Bad habits are easy to form, hard to break. But with courage they can be broken: "But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." (Col. 3:8-10, NW) The Scriptures are not half-hearted on this matter, but positive and

definite. Loose use of your tongue can cancel out all the good that you do, for, "if any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile."—Jas. 1:26, NW.

Dirty language is unseemly, unbecoming and inexcusable on the part of a Christian.

It can be the symptom of a dirty mind. It can lead to filthy actions. But he will realize that right speech used in the right way can lead in the right direction. What kind of heart will you have? What words will mirror it? What kind of speech will you continue to use? For a Christian there can be only one answer to those questions. Will that right answer be yours?

## Attaining Victory

### in CHRISTIAN WARFARE



If carnal warfare

were outlawed to-

morrow, the Christian

would go on fighting.

Why? How?

**N**O LONGER can war be considered "a medium of practical settlement of international differences. The enormous destruction to both sides of closely matched opponents makes it impossible for the winner to translate it into anything but his own disaster." "Science has clearly outmoded it as a feasible arbiter." So declared General of the Army Douglas MacArthur.

Even if scientific realism forces the abolition of war, still the Christian soldier must go on fighting before final victory is attained and realized. His warfare cannot be abolished in this world or by it. His is a continual, lifelong conflict, a daily battle, with no furloughs, no truces, no armistices. While Christians "pursue peace with all

people," they are, nevertheless, the greatest warriors the world has ever known. Their fight is in the interest of that which is good, true, noble, pure and godly. Theirs is a battle for

righteousness. And they are encouraged by the apostle Paul to "contend for victory in the right contest of the faith."—Heb. 12:14; 1 Tim. 6:12, NW.

Who are these fighters whom Paul calls upon to fight? They are men and women of all walks of life who have given themselves over to God in full dedication. These recognize the King's authority and commands. Paul was not addressing the world in general, nor was he addressing Christians in name only who have never dedicated themselves to God to take up the fight of faith. Paul's appeal was directly to those of faith, wholly devoted to Jehovah. It is to these that the instructions come respecting the fight that is now on.—2 Tim. 2:19, NW.

Against whom do Christians fight? Their battle is not against their fellow creatures nor with carnal weapons. They are commanded to love one another and do good to their enemies, to keep themselves "restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them [the evildoers] repentance leading to an accurate knowl-

edge of truth." Christians are commanded to return good for evil, gentleness for rudeness, kindness for discourtesy; that the wicked world may discern that there are such things as the spirit of God, the spirit of love, generosity, kindness, and that not all are actuated by the malevolent spirit of selfishness that controls its degraded systems.—2 Tim. 2:24-26; Matt. 5:44, NW.

The Christian's fight is against all unrighteousness, which is sin. For six thousand years sin has been paying regularly the terrible penalty death, with all its accompanying woes of sickness, pain, sorrow and trouble. Yes, sin is a formidable enemy. And the one who influenced the first man into sin and slavery is another adversary of ours, namely, Satan the Devil. Not that Christians directly battle with the Devil. He is a mighty spirit angel that could reduce them to nothing in no time. Their fight with him is by resisting his influences, deceptions and endeavors to mislead them back into sin, hence against God. Paul makes this point plain, saying: "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places."—1 John 5:17; Eph. 6:12, NW.

Yes, Satan is a mighty foe. He is the great instigator of all the various influences with which the Christian must battle. It is his cunning, his wiles, that supervise the war against the devoted servant of God. This servant must battle against the spirit and disposition of the world under satanic control. The world's mind, the motives that actuate it, its ambitions, its pride of life, the deceitfulness of riches—all these things, these wrong views of matters as seen from a purely worldly standpoint, he must resist and fight against if he would attain victory. This is his daily warfare.—1 John 2:15-17.

Finally, he must fight against flesh—his own flesh. Ever since Adam's fall from perfection the flesh has been conducive to mental, moral and physical degradation. Its tendency is toward bad continually. And only as the warrior of Christ gets rid of the blinding influences and perverted tastes and desires, ambitions and hopes and loves, which sin cultivates in the flesh, only in proportion to that will he get to see matters in their true light and begin to have a conception of his own degraded condition and thereby be in a more favorable position to combat it.—Gen. 6:5.

Never in Christian warfare must the flesh be underestimated as a potent enemy. It is to its degraded desires that Satan appeals. These he seeks to encourage in their warfare against the renewed Christian mind. It is through these warped desires that the spirit of the world gains closest approach, that it captures and leads the soldier of Christ back to the slavery of sin. Christians are, as it were, beset on every hand with enemies, plotting their disaster and re-enslavement. They, therefore, must fight and keep on fighting. They must fight for themselves, fight for their right to preach, fight for victory over their own weaknesses, fight against delusions and snares of the adversary. No wonder, then, that they are urged to be continually watchful, to be on guard, and are constantly admonished to "put on the complete suit of armor from God," lest they become careless with their freedom and fall victim to the adversary and lose out on victory. Aware of the enemy flesh, Paul said: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." All faithful fighters imitate Paul. They keep strict watch over their flesh.—Eph. 6:11; 1 Cor. 9:27; Rom. 7:14-25, NW.

## SUPERIOR LEADERSHIP AND WEAPONS

Without the superior leadership of Jehovah God and Christ Jesus and the warring equipment that these provide for the Christian soldier, the contest would be a very unequal and fruitless one indeed. Therefore the warrior of Christ says, Thanks be to God for the Captain of our salvation, Jesus Christ, who redeemed us from slavery of sin with his own precious blood. Thanks be to God for the great armory of his Word, from which we obtain the helmet of salvation. Thanks be to God for the breastplate of righteousness, for the shield of faith, of trust, of confidence. Thanks be to God, he says, for the sandals, the preparation to endure hardness patiently. And thanks for the sword of the spirit, the Word of truth, which is a defense by which we can resist the adversary and come off completely victorious through him that loved us.—Acts 2:37-39; Rev. 19:11-16; Eph. 6:13-20; Rom. 8:35-39, NW.

Christians fight not only for themselves, but for their brothers too. They are ready and willing to die for their brothers if necessary. They are ready to assist, to encourage, to help them in little acts of service as well as in larger matters. They also find great pleasure and profit in defending the honor of Jehovah's name and the majesty of his righteous government. They are valiant and fearless in battle, carrying the fight into the strongholds of the enemy to release all who are yet held captive by Satan's wicked organization.—Neh. 4:14.

They wage war in a systematic and intelligent manner, fighting strictly according to the directions of their Captain Christ Jesus. They fight the good fight of faith by making their minds over, by putting away and utterly routing from their own hearts and dispositions all wrath, anger, injuriousness, abusive speech, obscene talk, "every defilement of flesh and spirit, per-

fecting holiness in God's fear," by stripping off the old personality with its practices and clothing themselves with a new personality, which, through accurate knowledge, is being renewed according to the image of the one who created it.—2 Cor. 7:1; Rom. 12:2; Eph. 4:17-32; Col. 3:2-10, NW.

There is a fight of faith in every respect. It is a fight under an unseen leader and against an unseen foe; only by faith do they recognize the Captain of their salvation, and only by faith in his Word do they recognize the wily leader who opposes them. By faith they accept God's Word and its conclusions. Christians fight for a freedom and a glory of the verity of which they have no knowledge except as they accept it by faith. And it is against this Christian faith that the whole ungodly, satanic world, plus sin and the weaknesses of fallen flesh, are allied. Therefore, only by having the faith that God inspires will the warrior of Christ be able to stand and come off victorious. "This is the conquest that has conquered the world, our faith."—1 John 5:4, NW.

It is not enough just to enlist in Jehovah's army, but it is mandatory to go to his armory, his Word, the Bible, and there painstakingly put on the whole armor that he has provided. Whoever does not follow this course will be sure to fail in battle. Armor alone does not secure victory. More is required. With the armor on the Christian must fight as God through Christ directs, remaining loyal even unto death.—Rev. 2:10.

Remember always, victory in Christian warfare must come through faith in Jehovah God and Christ Jesus. Therefore, with a view to ultimate victory, we join Paul in saying: "Thanks to God, for he gives us the victory through our Lord Jesus Christ!"—Heb. 2:10; 1 Cor. 15:57, NW.

## Proving Ourselves the Right Kind of Ministers

---

**M**OST persons professing to be Christians content themselves with believing on Jesus, going more or less regularly to church on Sundays and trying to keep the Ten Commandments. But, as all Christian witnesses of Jehovah well know, to be a Christian requires much more. Jesus Christ did not content himself with merely visiting the synagogue on the sabbath and trying to keep the Law. He kept busy making known his Father's name and kingdom as a minister of Jehovah.

As he himself said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." And also: "The Son of man came, not to be ministered to, but to minister." The Greek verb here translated "to minister" is *diakonéo*, and means "to be a servant," and so to be a minister is to be a servant. Every Christian must therefore be a servant. Of whom? Of Jehovah, primarily, but also included is the serving of one's neighbor.—John 18:37; Matt. 20:28, NW.

However, merely being a minister is not enough, we must prove ourselves to be the right kind of ministers.\* That means we must continually make progress, advance to maturity, by making our minds over, by keeping clean from this old world, by ever becoming more able ministers, and particularly must we assist others to become mature ministers. We must follow Jesus' "steps closely," as Peter tells us. He not only preached but he also trained others so that they could 'teach still others all the things he had commanded them.'—1 Pet. 2:21; Matt. 28:20, NW.

Emphasizing this obligation to teach others, Paul wrote to his young friend in

the ministry, Timothy: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." In fact, proving ourselves the right kind of ministers depends upon our teaching our brothers, as Paul also wrote Timothy: "By giving these advices to the brothers you will be a right kind of minister of Christ Jesus, one nourished with the words of the faith and of the right teaching which you have followed closely."—2 Tim. 2:2; 1 Tim. 4:6, NW.

So that all things may "take place decently and by arrangement," let each mature minister co-operate with his local congregational organization in this matter of assisting others, not being choosy as to who it is that is assigned to him, but glad to train him, for mutual upbuilding and the advancement of the witness work. On the one hand, the right kind of minister will set a good example, in neat appearance, in knowledge of the truth and tactful presentation, in punctuality and dependability, and in zeal and in adhering closely to organization instructions. And, on the other hand, he will be careful not to overwhelm the one whom he is training, nor to become overbearing or show impatience in dealing with him.—1 Cor. 14:40, NW.

Yes, let all right kind of ministers also imitate Jesus in their training work. He said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, . . . For my yoke is kindly and my load is light." By effectively preaching the Word and by training others to preach we shall be proving ourselves the right kind of ministers.—Matt. 11:28-30, NW.

\* For details, see *The Watchtower*, February 1, 1955.

## MODERN HISTORY of

# Jehovah's Witnesses

Part 29

### INTERNATIONAL ASSEMBLIES (1951)



AT THE 1950 Yankee Stadium convention in New York city the president of the Watch Tower Society announced that during the summer of 1951 the international family of witnesses would meet in Europe in a series of assemblies there, and that all should then begin to plan to attend. The year 1951 came, with no third world war to prevent this series of European theocratic festivals, which were called "Clean Worship" assemblies. The first of this grand series met in London, England, August 1-5, at the vast Wembley Stadium, to which thousands from forty different nations flocked by train, car, boat and plane. There 36,315 attended to hear the public talk "Will Religion Meet the World Crisis?" delivered by N. H. Knorr. This convention was well organized with various departments, on lines similar to the 1950 New York convention. The thousands were fed by cafeteria, and accommodations were available in hotels and private homes throughout London.

The program was particularly spiritually instructive and very refreshing to all. An unusually splendid orchestra was organized to direct the singing. At this happy assembly 1,123 were immersed. The major pleasant surprise was the release of the new study book entitled "What Has Religion Done for Mankind?" There was also released a series of four new tracts for effective public field service. The lectures at this convention were given in English principally. However, there were sessions in

Danish, Finnish, French, German, Hollandish, Norwegian and Swedish. The international fellowship was sweet. None hesitated to talk to fellow witnesses seen all over London and recognizable by the neat lapel badges all conventioners wore. From London many of the witnesses traveled to the Continent to share in further assemblies, to meet thousands of their foreign associates who were unable to come to London.<sup>a</sup>

A joyous international assembly next followed in Paris, France, meeting at the Palais des Sports August 9-12, with 10,456 attending the public lecture. Witnesses from twenty-eight countries were represented at this first assembly of witnesses for all France in fourteen years. There 351 were baptized. Much enthusiasm prevailed during this instructive, theocratic four-day festival. All convention departments worked well to serve meals and supply accommodations, and an orchestra of fifty musicians led the singing; and did the French brothers sing heartily!

Rotterdam in the Netherlands was the next center for "Clean Worship" assembly August 17-19, meeting in the Ahoy building, the sports arena. There 285 were immersed. For the many who could not afford to be accommodated in private homes six large tents supplied with straw came to be the sleeping chambers for 3,600 conventioners. The native witnesses were espe-

<sup>a</sup> *Report of the Clean Worship Assembly of Jehovah's Witnesses*, London, 1951, pp. 3-32; *Watchtower*, 1951, pp. 707-715.

cially busy in advertising the Sunday public meeting, which was attended by 10,775, the largest of the Society's gatherings in that country.<sup>b</sup> All who had fellowship at this assembly left with their hearts warmed through and through for those sturdy New World brothers of the Netherlands.

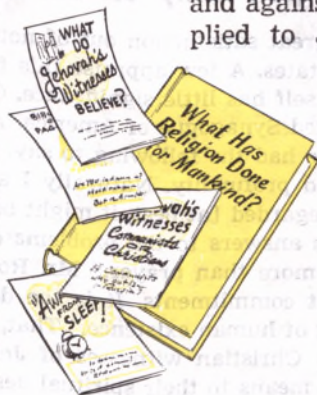
It was like living in the woods in the new world for three days during the international assembly at Frankfurt am Main, Germany, August 24-26, 1951. The large Sports Stadium and the neighboring Cycle Racing Bowl as an overflow auditorium were rented for this largest of German assemblies. Much advance preparation had been made in getting ready for this gigantic convention, and 4,901 convention volunteer workers helped to make this assembly a huge success. Adjoining the main stadium in the large wooded park there was erected a large tent city with streets bearing Biblical names. Several of these tents were used for the various departments, and there was a cafeteria, which had a railroad locomotive supplying steam for the unique kitchen arrangement that made it possible to feed 30,000 persons an hour. But the majority of this tent city was for the accommodation of 27,000 conventioners who could not afford to pay lodgings in hotels or private homes in Frankfurt itself. A well-conducted orchestra of 150 musicians entertained the convention and led in assembly singing.

The program was similar to that at the London assembly. There was a release of the German edition of *"Equipped for Every Good Work"*. Also, 2,373 were baptized. Excellent newspaper and radio publicity was obtained. Sunday the convention reached its climax

with an attendance of 47,432 hearing the public lecture by N. H. Knorr. Then at the close of the sessions followed a never-to-be-forgotten spontaneous German farewell song sung by the throng, commending to God Brother Knorr and his fellow witnesses who had come from twenty-four nations. The German brothers, who have been denied the opportunity of traveling in numbers to other countries, especially appreciated the rich fellowship with all their hundreds of foreign guests during these blessed assembly days.<sup>c</sup>

Inasmuch as the activities of the witnesses in East Germany have been under ban by the Communists since August, 1950, it was not possible for many of them to get to the Frankfurt assembly. For this reason a special one-day convention was arranged for the following Tuesday in the West zone of Berlin, where a resumé of all the principal lectures and items of interest was presented by several of the original speakers themselves. The assembly took place in the pleasant outdoor amphitheater called the Woodland Stage (Waldbuehne), and 13,563 attended this stirring four-hour program. It is estimated some 8,000 were from the Communist East zone. As Brothers Knorr and Frost and others addressed them, they drank in every word and were spontaneous in their applause for freedom and against dictatorial methods' being applied to Jehovah's witnesses.

The dispersal of this multitude was likewise one never to be forgotten as they, too, sang affectionate parting songs. With smiles of spiritual satisfaction and after brief exchanges of greetings with their Western witness friends, the Eastern zone brothers, young and old,



<sup>b</sup> W 1951, pp. 756-763.

<sup>c</sup> W 1952, pp. 25-29, 56, 57; 1952 Yearbook, p. 140.

walked determinedly back to the subway trains, to be carried to the center of Berlin where all had to negotiate carefully their safe infiltration into the Soviet sector of the city. Many had risked their lives and spent most of their earnings to make it to this one-day convention, but to them it was worth it all. They went back to their home territories to minister amid trying times, not knowing what day they, too, might next be shut up in prisons and concentration camps along with many of their associates already incarcerated. It would have been so much easier to stay in the freedom of the Western sector. But by going back, there indeed was a display of genuine courage and devotion to theocratic duty.<sup>d</sup>

The 1951 assembly campaign continued to roll on into northern and central Europe. At the Copenhagen, Denmark, assembly there were 6,912 at the public meeting. For the dual assemblies at Vaasa and Helsinki, Finland, the combined peak attendance was 5,750.<sup>e</sup> Stockholm, Sweden, was the next convention city, with 6,211 attending. Lillehammer, Norway, had 2,391 hear the public lecture.<sup>f</sup> The largest assembly ever held by the witnesses in Austria

occurred in Vienna, with 4,467 attenders.<sup>g</sup>

This 1951 series was concluded by the American convention's being held in Washington, D.C., October 12-14, at Griffith Stadium, with a peak attendance of 57,500.

What an energetic assembly program this 1951 series proved to be in stimulating theocratic fellowship, knowledge and expansion!<sup>h</sup> These public-meeting convention figures further demonstrate what an important part these assemblies are playing in the global ingathering of Jehovah's other sheep. Here is evidence of an irresistible theocratic expansion among spiritually awakened mankind.

Throughout 1952 Jehovah's witnesses continued to have their normal local circuit and district assemblies, which likewise share in the process of drawing together more and more of Jehovah's people away from Satan's Babylonish world. No world assembly was scheduled for 1952, because everyone was planning for the long-announced international convention of 1953 to be held in New York city. This was to be a repeat of the famous 1950 Yankee Stadium gathering, but on a far larger scale.

(To be continued)

<sup>d</sup> W 1952, pp. 58, 59.  
<sup>e</sup> W 1952, pp. 89-94.  
<sup>f</sup> W 1952, pp. 121-125.

<sup>g</sup> W 1952, pp. 153-157.  
<sup>h</sup> W 1952, pp. 185-190.

## Religion Only on Surface

¶ Not all clergymen gain great satisfaction out of noting the increase in church membership in the United States. A few appraise this for what it really is, a surface manifestation that of itself has little significance. One such is Charles Rosengarten, president of the United Synagogue of America. As quoted in the *New York Times*, November 18, 1955, he had the following to say: "I do not measure growth in numbers but in depth and profundity. Naturally I am pleased with additional numbers, but that must be regarded [at best, it might be added] only as an indication of the need of religious answers to the problems of life—not the fulfillment of that need." "Religion is more than prayer," Mr. Rosengarten went on to say. "Religion is more than Lent commitments. It is the dedication of every part of one's being and every aspect of human existence." That, it might be added, is what religion meant to the early Christian witnesses of Jehovah who lived nineteen centuries ago and is what it means to their spiritual descendants today.

# AVOID SICKNESSES OF MIND and HEART



*"Our heart is not turned  
back, neither have our steps  
declined from thy way."*

—Ps. 44:18, AS.

**T**HERE are killers stalking the earth far more deadly than the plagues of cancer and heart disease. Those killers produce spiritual death from which there is no restoration in the present time nor in the system of things to come. Satan and his brood of demons are those killers. They have been cast down to the earth to bring woes of spiritual troubles upon mankind. Satan as a fiendish physician keeps most of earth's inhabitants spiritually sick to bring them to eventual death out of God's favor. By every means at his disposal he seeks to blind the minds and corrupt the hearts of mankind. He seeks to turn their hearts back from Jehovah that their steps will not lead them toward the new world of righteousness. Satan especially does this by promoting public and private false religious formulas that produce spiritual sleeping sickness and other dire spiritual diseases. From such sicknesses it is difficult for their victims to be aroused to seek the services of the true doctors who administer the right medicine that brings genuine spiritual cures.—Matt. 12:32; Rev. 12:12, NW.

<sup>2</sup> Who are those true physicians? None other than Jehovah God himself and his loyal assistant, Christ Jesus. Both of these know all the secrets in connection with man's wonderful mind and heart because they were the creators of the first man and

woman. To the Israelites it was declared of Jehovah: "I am Jehovah who is healing you." Of Jesus' reputation for healing it is written:

"And he went through the land doing good and healing all those oppressed by the Devil." "And Jehovah's power was there for him to do healing."—Ex. 15:26; Acts 10:38; Luke 5:17, NW.

<sup>3</sup> By Jehovah's undeserved kindness his witnesses have succeeded in becoming free from Satan's paralyzing religious control. They have gone to the right doctors for help. Have the doctors made them spiritually whole overnight as by a miracle? No! Rather it has taken them years to make their minds over and to fortify their hearts with truth. Such has been necessary to overcome the poison of false religion that had saturated their minds and hearts. Years of spiritual healing have been involved, necessitating years of study and spiritual refreshment under the guiding direction of these master physicians. They have been submitting themselves to a continuous healing program, which has been leading them from one progressive spiritual position to another still higher. They are seeking spiritual perfection in the new

1. In the earth today what is the situation as to spiritual sickness, and who is responsible for it?

2. Who have proved to be the true physicians?

3, 4. (a) How and to what extent have Jehovah's people been spiritually healed? (b) What foolish course should be avoided, and why?

world after Armageddon. How are you keeping up with this great spiritual rejuvenation program now under way?

<sup>4</sup> In our keeping up, let us not be foolish as some are who, after a short period of spiritual healing, deceive themselves by thinking they are fully restored and thereby cut loose from Jehovah's healing organization. In no time such have a serious relapse of still worse spiritual sickness. Soon the death doctors of Satan get hold of them and they make sure that they will spiritually die as an enemy of God. Thus it may be that in faltering today by not advancing in Jehovah's healing program one may reach fatal disaster tomorrow as concerns his everlasting welfare in the new world.

<sup>5</sup> The right healing medicine used by the great physicians, Jehovah God and Christ Jesus, is that provided by means of the holy spirit, the active force emanating from God. This revealed Word of God is likened to "eyesalve" that is rubbed into one's eyes of understanding to bring about the healing of one's spiritual eyesight. This balm of God's applied Word is far greater than any "wonder drug" or "miracle vaccine" that man has been able to discover. (Rev. 3:18) Such divine medicine is not available for administration through Satan, the false physician, nor through any of his religious agencies of so-called "divine healing." This effective healing balm of God's unfolded Word is also known as "the truth," which brings about right thinking by the right "knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Jesus demonstrated by his healing works

5. What is the right healing medicine, and how does it work?

and his sayings that he was one of the true physicians through whom this right spiritual medicine is administered. He said: "You will know the truth, and the truth will set you free. . . . I am the way and the truth and the life." When leaving the earth Jesus gave assurance that this healing balm of truth would continue with his followers. He said that he would send them "the spirit of the truth" as a helper "which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you."—John 17:3; 8:32; 14:6, 16, 17, NW.

<sup>6</sup> The true physicians, fully understanding the make-up of man, know how to administer the spiritual healing balm of truth. They created man wonderfully in the image of God. This imageship not only applies to man's natural endowment to a limited degree of the attributes of love, wisdom, power and justice, but also to man's faculties of intelligence to appreciate and use those attributes for his good. The Bible describes these faculties of intelligence by the use of the words *mind* and *conscience*. Our entire nervous system comprising the brain, the spinal cord and the vast network of nerves picking up the perceptions of sight, hearing, smell, touch and taste actually is the physical instrument used by our faculties of intelligence to receive and convey thoughts and communications and control actions.

<sup>7</sup> The Bible uses the word *mind* in different ways in connection with man's faculties of intelligence. The first meaning refers to the ability that



6. How did the true physicians originally create man, making it possible to respond to spiritual healing?

7. Show from the Bible one meaning of the word "mind."

man has of gathering informative facts, to reason on those facts and to come to certain conclusions as to those facts or supposed facts. For example, when studying we might say, 'I am going to keep my mind on that *Watchtower* lesson.' By such statement we mean to keep our minds attentive to absorb all the information contained therein. Of those Paul found in Berea he noted that they were ready with open minds to receive and to reason upon the true Biblical facts. "For they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so." Observe, too, how Mary used her mind to "reason out" concerning the angel's message to her. "But she was deeply disturbed at the saying and began to reason out what kind of greeting this might be."—Acts 17:11 and Luke 1:29, NW.

<sup>8</sup> Another way in which the word *mind* is commonly used is with reference to the ability to hold in memory the facts we have previously collected and reasoned upon. Often we say, 'I will keep those points in mind,' meaning to put them into our memory for future recollection. Occasionally it is good to stir up those memories to adjust our actions, which may have become lax. To Titus Paul wrote: "Continue reminding them to be in subjection." Jehovah, the Great Master Intelligence, likewise has memory. "Did not Jehovah remember them, and came it not into his mind?"—Titus 3:1, NW; Jer. 44:21, AS.

<sup>9</sup> In the mind is where reasoning on the acquired information takes place, to come to certain definite conclusions. When these conclusions are reached we are enabled to make intelligent decisions. Paul called upon all the Corinthian brothers to come to the same knowledge of the truth. This would

lead them all to united right thinking, thus avoiding divisions. "There should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10, NW) Then if one thinks wrongly on things of the fallen flesh, wrong desires are aroused that influence one's course in a downward way. "For those who are in accord with the flesh set their minds [mental attention] on the things of the flesh." (Rom. 8:5, NW) Following wrong desires and faulty determinations over a period of time we are found to form a set design of decisions or a pattern of determinations. This entire pattern of conclusions governing our personal conduct may be so far off the beam of right conduct that a radical about-face of conduct is required. This is the situation in which one finds himself when he becomes a true Christian. An entire new pattern of thinking is required to make one over into a new personality. Concerning this Paul wrote: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2 and Col. 3:9, 10, NW.

<sup>10</sup> So we can have various attitudes of mind. For example, we might describe a person as being 'a high-minded person,' meaning one who thinks high things of himself. On the other hand, we might say such a person is 'a humble-minded man,' meaning one who thinks lowly of himself. Such was the mental attitude of Christ Jesus. Paul counsels that all Christians should endeavor to maintain the same humble attitude of mind and disposition as was exemplified by Jesus. "Keep this mental attitude in you which was also in Christ Jesus." Peter confirms this advice. "Therefore since Christ suffered in the

8. Show from the Bible a second meaning of "mind."  
9. How does the mind aid in making decisions?

10. Which of various attitudes of mind should we imitate?

flesh, you, too, arm yourselves with the same mental disposition." (Phil. 2:5 and 1 Pet. 4:1, NW) The word *spirit* is sometimes used to refer to one's impulsive disposition or inclination, which is largely influenced by the mind. "He whose spirit [disposition, temper] is without restraint is like a city that is broken down and without walls."—Prov. 25:28, AS.

<sup>11</sup> Jehovah, the all-wise Creator, has thoughtfully equipped man with another faculty of mind that the Bible calls *conscience*. Conscience is an inward realization or sense of right and wrong that excuses or accuses one. A Christian's perception of right and wrong must be constantly developed or educated from God's Word of truth so that he will be sure he is constantly making the right decisions. By making decisions in harmony with Jehovah's Word such a servant will at all times have a clear and good conscience. He will not be accusing himself of wrongdoing. Paul shows that a weak conscience is due to lack of knowledge. "There is not this knowledge in all persons; but some, being accustomed until now to the idol, eat food as something sacrificed to an idol, and their conscience, as it is weak, becomes vile." "All things are clean to clean persons [persons guided by a Bible-trained conscience]. But to persons defiled and faithless nothing is clean, but both their minds [mental ability] and their consciences are defiled."—1 Cor. 8:7 and Titus 1:15, NW.

#### KEEPING THE HEART

<sup>12</sup> A related item to consider here is that which the Bible calls the *heart*. Heart in this most common Biblical sense is the seat of love and affection, hence of motive, and the center of direction and drive. By meditation, study and reflection on the part of

the mind or by constant outside influence and association the "heart" can be reached and affected. It is the long-term development of this state of one's affections that is described as one's "heart condition." For this reason a person can develop a "good heart condition" or a "bad heart condition," depending on whether it is kindly toward Jehovah or whether it is hardened against Jehovah.

<sup>13</sup> Solomon wrote: "Keep thy heart with all diligence; for out of it are the issues of life." Literally, the heart as an organ is located about in the center of our organism. As an inner central pump it continually receives blood through the large *vena cava*, then sends the blood through the pulmonary circuit and finally sends out the blood through the aorta. Similarly our seat of affection keeps receiving thoughts and impressions from the mind and the nervous system. In reverse direction almost constantly feelings and expressions of love or hate flow outward from this inner depth to reflect the real personality of the creature on the inside. Truly, then, out from this figurative heart the "issues of life" flow, because the very outcome of one's existence results from the expressions of this heart; hence the eternal destiny of the creature can be affected by the heart condition that is built up. (Prov. 4:23, AS) If he wants life, he has to watch his seat of affection and keep it spiritually healthy.

<sup>14</sup> Many so-called "psychiatrists" claim to be able to read the mind of individuals, but only Jehovah God and Christ Jesus can thoroughly read the hearts of men. Said David: "Solomon my son, know the God of your father and serve him with a complete heart and with a delightful soul, for all hearts Jehovah is searching and every inclination of the thoughts he is discerning." (1 Chron. 28:9, NW) Jesus, too, has

11. Show from the Bible what "conscience" is and what should be done about it.

12. What is the common Biblical use of the word "heart," and how can it be developed?

13. How is Proverbs 4:23 to be explained?

14, 15. (a) Who can truly read man's heart, and why?

(b) How does one strengthen his heart condition?

this discerning power over the heart or seat of affection that induces a creature to think or reason a certain way in his mind. "But Jesus, discerning their reasonings, said in answer to them: 'What are you reasoning out in your hearts?'"—Luke 5:22, NW.

<sup>15</sup> Since Jehovah is searching only for those men of good will who are of good heart condition, it is vitally necessary that we become stronghearted for Jehovah in our motives, love, intentions, drive and affection. It is only by allowing the seeds of truth that enter our minds as we study Jehovah's Word of truth to be absorbed down deep into the "right kind of soil" of our affections or hearts that the strengthening takes place. Indeed, let them take firm root there that an abundance of righteous fruitage of the spirit may be produced. Upon that righteous foundation of collected spiritual treasures let us develop also a heart acceptance of right principles. Not only words of truth but experiences in Jehovah's ministerial service and also trials of integrity create lasting impressions upon the mind. The effect of this strengthens one's heart condition immeasurably. "Be strong, and let your heart take courage, all ye that hope in Jehovah." (Ps. 31:24, AS) The longer one serves as a faithful, dedicated servant and keeps up with the truth, the more stouthearted he becomes as a valiant fighter for Jehovah's name.—Matt. 13:23, NW; Gal. 5:22.

<sup>16</sup> A strong, well-fortified heart condition can be likened to a flywheel of a motor which, when in rotation, is difficult to stop but keeps rolling on, overcoming any momentary interference or inertia. If the person should momentarily be thrown off balance or deviated due to temptations by Satan or other evil ones to follow an un-

wise course, the heart condition of the well-entrenched, long-time servant of Jehovah is strong enough to right him immediately to resist such temptations. A strong heart condition also keeps one balanced against all storms of opposition and assures one of a proper, steady course of righteousness.

<sup>17</sup> Where Satan succeeds in planting doubt and wrong thinking in the minds of weakhearted ones, he keeps them deflected or off balance for a period of time, which results in serious spiritual sickness. Such spiritually sick ones need the services quickly of the true physicians, Jehovah and Christ Jesus, that they may be returned to healthy spiritual balance. Note the following scriptures that reveal Satan's agelong tactics of keeping the minds of most men blinded to the truth and, instead, occupied with fleshly, earthly thoughts that do not lead to a righteous heart condition. "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4, NW) "Their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth." (Phil. 3:19, NW) "You who were once alienated and enemies because your minds were on the works that were wicked, he now has again reconciled." (Col. 1:21, NW) Satan has ever sought to steal the minds of men that he might corrupt their hearts, leading them to certain spiritual death. "I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ."—2 Cor. 11:3, NW.

<sup>18</sup> Surely in this time of the world's end we are not ignorant of Satan's designs. Nor are we unaware of the great importance of

16, 17. (a) To what may it be likened and of what advantage is it to have a strong heart condition? (b) How does Satan take advantage of the weakhearted ones, and what is the result?

18. What should we do as to our mind and heart?

keeping up with the truth. Now we see how necessary it is to keep our minds protected by the "helmet of salvation" and our hearts covered with the "breastplate of righteousness" by a love of righteousness. (Eph. 6:14, 17, NW) All this enables us to carry out Jesus' commandment: "You must love Jehovah your God with your whole heart [seat of love and motive] and with your whole soul [all physical powers] and with your whole mind [mental powers

to gather information and to reason]."

(Matt. 22:37, NW) Said the psalmist: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139:23, 24, AS) In the following article an examination will be made of Jehovah's progressive supply of truth and how to acquire a greater grasp of the Word of life.—2 Cor. 2:11, NW.

## KEEPING UP with the TRUTH



"You were running well. Who hindered you from keeping on obeying the truth?"  
—Gal. 5:7, NW.

**J**EHOVAH as man's loving Creator and Benefactor has made ample provision for his servants to worship him with their whole mind and heart. In fact, the close, warm relationship that Jehovah establishes between himself and his true worshipers requires the building up of the mind and heart. This is best done by keeping up with the truth. When keeping up with the flow of new truth there is a continual meeting of the minds and hearts between God and man. The giving of money and offering of material sacrifices now bring a measure of delight to the living God. But he especially seeks the "fruit of lips" of those who serve him and praise him from the heart. (Heb.

13:15, NW) When rejecting the materialistically-minded, cold-hearted, unprogressive King Saul, Samuel said: "Jehovah will certainly find for himself a man agreeable to his heart, and Jehovah will commission him as a leader over his people." (1 Sam. 13:14; 15:22, NW) That man in harmony with Jehovah's heart proved to be the beloved David, who later was anointed king. As Jehovah demonstrated throughout David's theocratic career, God has brought forth an abundant store of truth from which each servant can draw priceless treasures of knowledge and wisdom to feed his eager mind and to fill his receptive heart. "For out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things,

1. Why is a continuous meeting of minds and hearts between God and man necessary, and what has been provided toward that end?

whereas the wicked man out of his wicked treasure sends out wicked things."—Matt. 12:34, 35, NW.

<sup>2</sup> In harmony with this Jesus taught that the true religion was nonmaterialistic, that it was the worshiping of Jehovah God "with spirit and truth." (John 4:24, NW) Such true religion is actually an ever-expanding intelligent worship of Jehovah as guided by God's holy spirit. The true religion is based on a series of heaven-originated communications of truth that have been made known and recorded from Adam's time to that of the apostle John. These communications from heaven make an appeal to the mind and heart of the true worshiper and hence are essentially spiritual. Therefore the one complete religion progressively revealed throughout the entire Bible makes up the true religion today. To be up to date on the true religion one must keep up with the expansion of true religion and be familiar with all its steps of development.

<sup>3</sup> In Enoch's time, about 4,994 years ago, the true religion included God's Edenic heart-stirring promise to send a mighty Seed, a deliverer, who would vindicate Jehovah's name against Satan by establishing a righteous New World system without end. Doubtless Enoch's clean worship also included the following of Abel's pattern by offering animal sacrifices, which pointed forward in spiritual hope toward the great ransom sacrifice necessary for the redemption of man from his disability of sin and death. (Gen. 3:15; 4:4; 5:23, NW) While walking in the ways of the true God Enoch was rewarded by receiving a further revelation from heaven as added truth for the true religion. By vision Enoch was encouraged to maintain integrity by being shown that ungodliness does not pay, because Jehovah will call into operation a

vast judgment organization of "holy ten thousands" to bring execution of destruction upon all of Satan's viperlike organization of wicked ones.—Jude 14, 15, NW, mar.

<sup>4</sup> Then by Abraham's day, 3,739 years ago, true religion not only included all that Enoch put faith in but also was enlarged to put reliance in the record of God's exemplary dealings with Noah before the flood. There a global picture had been made of the preservation of a minority of righteous ones who survived to a cleansed earth while a whole wicked world of unrighteous ones was destroyed. Abraham's religious diet for the mind and heart further included a recognition of the Noachian rainbow covenant decreeing the sanctity of life on earth after the deluge. (Gen. 6:13, 14; 9:2, 3, 13) As a man of faith, Abraham had his New World hope vastly strengthened by Jehovah's special covenant word and oath, which became unalterable legal foundations for a new world. Here God assured the minds of his worshipers when he promised that the New World deliverer would descend through Abraham, saying: "By means of your seed all nations of the earth will certainly bless themselves." (Gen. 22:17, 18, NW) True religion did not lead Abraham to materialism by attempting to build a man-made organization and thus run ahead of Jehovah. No, "he was awaiting the city [New World organization] having real foundations and the builder and creator of which [city] is God." (Heb. 11:10, NW) To Isaac and Jacob came further revelations of truth. It was revealed to Jacob before his death that the line of the Seed, the King, would come through his fourth son Judah, from whose descendant the New World kingdom scepter would not depart.—Gen. 49:10.

<sup>5</sup> Moses, the great man of God, died 3,428 years ago. However, during his long minis-

2. How has the true religion developed?

3. What was truth that Enoch kept up with?

4. How did Abraham keep up with the truth?

5, 6. (a) How did true religion expand in Moses' time?

(b) What truth was new in David's time?

try true religion advanced greatly due to the many heavenly communications conveyed through him. All these new truths were added to the true religion of Abraham, Isaac and Jacob. The large amount of legislation of the law covenant through Moses with its more than six hundred laws set out a vast blueprint or pattern of details, casting prophetic shadows of the New World kingdom to be established by the Seed, the King destined to come through Abraham. As part of the expanded true religion there were bound by law upon the Israelites systems of sacrifices, sabbaths, festivals, tithes, priesthood, cleansings and other duties of exclusive devotion of mind and heart toward their invisible King, Jehovah. —Exodus, chapters 19 to 23.

<sup>6</sup> On the throne of united Israel 3,020 years ago King David of the tribe of Judah was wielding in a typical way the promised kingdom scepter. Jehovah made a covenant with David, later known as "the loving-kindnesses of David," where it was promised that the long-foretold Messiah, the Seed, would be of his lineage. (Acts 13:34, NW) Jehovah said: "He is the one that will build me a house [temple] and I shall certainly establish his throne firmly forever. I myself shall become his father and he himself will become my son." (1 Chron. 17:12, 13, NW) The truth was also revealed that this future Davidic Messiah would serve as a priest-king after the likeness of Melchizedek.—Ps. 110:4.

<sup>7</sup> Finally 2,562 years ago the Davidic dynasty became dormant when King Zedekiah was deposed and the throne was declared unoccupied in 607 B.C. By this time all the prophecy of Isaiah and most of the communications through Ezekiel and Jeremiah and some of the minor prophets had been proclaimed and released for public distribution. This flood of prophetic truths

pertained to the fall and restoration of Jerusalem and was spiritual food indeed for the minds and hearts of the faithful minority of Israel. While these prophecies had their miniature fulfillments upon fleshly Israel, yet longer shadows were cast of good to be fulfilled in later times to a far more glorious spiritual Israel of God. Then through the prophet Daniel came heavenly prophetic truths concerning the rise and fall of the Gentile kingdoms leading to the time when the New World kingdom of Messiah would appear on the global scene to break in pieces and consume all these old-world kingdoms. In victorious vindication this kingdom would stand forever. Then 2,397 years ago the last of the Hebrew Scriptures was written, Malachi's prophecy, setting forth truths as to Jehovah's coming to the temple for judgment in company with His "angel of the covenant" to arrange for a cleansed priesthood to lead in pure worship for the new world.—Ezek. 21:27; Gal. 6:16; Mal. 3:1, *Da.*

#### CHRISTIAN ADVANCE IN TRUTH

<sup>8</sup> For more than four hundred years the communication line from heaven was silent. Suddenly 1,958 years ago a rush of contacts was established in 3 B.C. and 2 B.C. in connection with the birth of the son of David in Bethlehem who was destined to be the seed of Abraham, the Deliverer-Seed of God's heavenly woman-like organization. Once again true religion was divinely enriched, this time by messages given through Zechariah, Mary, Elizabeth, Joseph, the shepherds, Simeon and Anna, the prophetess. Thirty years later this one, Jesus, became Jehovah's Christ when he was anointed as King-designate of the new world. His phenomenal preaching campaign of three and one-half years released a veritable flood of

7. What was added to true religion by 607 B.C.? In Daniel's time? In Malachi's time?

8. (a) How were the 400 years of silence as to heavenly revelations broken? (b) What happened to true religion during the first century A.D.?

new truths that stirred and filled the minds and hearts of those conscious of their spiritual needs as had nothing theretofore. He vigorously expounded and laid foundations for a spiritual "kingdom of heaven" which was to be the fulfillment of Israel's hope and fondest dream. Following Jesus' impalement as man's ransom, additional sacred secrets continued to flow through the apostles of Christ. The final revelations were released to John 1,860 years ago in the year 96 (A.D.). Thus a long, strongly woven cord of heavenly revelations over a period of more than four thousand years has been preserved for us in the sixty-six books of the Bible. Therein are contained the sacred oracles or holy words of truth progressively revealed by holy spirit. There on record and available for all is God's progressive supply of spiritual treasures. From this ever-expanding spiritual banquet table there is food for all to feed the mind and heart richly.—Luke, chapters 1 and 2.

<sup>9</sup> As we have seen, Abraham, Moses and the faithful prophets were among the many who kept up to date with the truth to fortify their spiritual requirements. They kept up to date as the truth was revealed to them by the holy spirit up to their time. These loyal servants of Jehovah were forward-looking in religious outlook. They did not fall back into a static position, into a rut of tradition. To them the true religion was a dynamic one, one of action, that moved on to newer privileges of understanding and service. They were always alert for new revelations through the holy spirit concerning their great hope of the coming new world. "Hence God is not ashamed of them, to be called upon as their God, for he has made a city [New World organization] ready for them."—Heb. 11:16, NW.

<sup>10</sup> But the Jews of Christian Stephen's

century did not follow the forward example of Abraham and Moses. Rather they were like many of their unfaithful forefathers who did not keep up with the truth, became materialistically-minded and refused to feed their minds and hearts spiritually. Stephen's Jewish contemporaries had become apostate. They had forsaken the true religion. They had resisted the holy spirit. In his masterful defense before the Jewish Sanhedrin, Stephen describes how the true religion remarkably advanced and expanded as to the divine purposes from Abraham's day to Solomon's time by means of the holy spirit. Then in Stephen's conclusion he denounces the spiritually sick men of his generation for their failure to keep up with the truth by saying: "Obstinate men and uncircumcised in hearts and ears, you are always resisting the holy spirit; as your forefathers did, so you do."—Acts 7:51, NW.

<sup>11</sup> Even though Bible writing ceased from the days of the apostles, yet now, with the restoration of pure worship since 1919, true religion continues to be progressive. This is so because there is an ever-expanding spiritual feeding by us upon the *fulfillments* of the many prophecies recorded in the Bible. These fulfilled prophecies give details concerning the establishment of Jehovah's new world in this "time of the end." These modern-day fulfilled evidences richly fill the mind with new facts and strengthen the heart with increased hope and reliance upon Jehovah. But as in Stephen's day, so today most of the people shut their minds and hearts away from Jehovah's rich provision. They have fallen away from true Christianity and thus have become spiritually sick. They follow the Catholic and Protestant religions, which are chained to fourth-century pagan creeds. They are unprogressive as to Bible truth

9, 10. (a) Why is the course of Abraham exemplary?  
(b) What was the position of most of the Jews in Stephen's time?

11, 12. (a) Today how is true religion progressive?  
(b) Are there any who resist the holy spirit today, and how?

and enlightenment. Therefore they too fight against the truth and resist God's holy spirit. The apostle Paul correctly describes these when he writes: "So these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith." (2 Tim. 3:8, NW) These finally resist the holy spirit to the point where they commit blasphemy, which carries a sentence of spiritual death. From this sentence there is no forgiveness. "Whoever blasphemes against the holy spirit has no forgiveness forever, but is guilty of everlasting sin."—Mark 3:29, NW.

<sup>12</sup> We who are now on the way to spiritual perfect health must not be the kind to shrink back from the forward movement of the truth as directed by the holy spirit. If we should, then we merit Jehovah's curse of second death. "Now we are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul." (Heb. 10:39, NW) Having now pointed out why there is the urgent need for us to fill our minds and hearts with the truth, the next question is, How may this wisely be done?

<sup>13</sup> Today, as consistently in the past, the true religion is connected with God's specially directed people on earth. These people are a theocratically organized people now known as the New World society of Jehovah's witnesses. They form an international society of ministers to undertake the most important work on earth today, the preaching of the good news of Jehovah's established kingdom. (Matt. 24:14) Can we afford to be like some who look upon this sacred ministry as though it did not require any particular preparation? Or like others who say there is no need to keep up with God's communications to his ministers?

<sup>14</sup> The angels in heaven are described as

13, 14. (a) What should Jehovah's witnesses recognize, now that they are under true religion? (b) Give examples of what is required of ministers.

God's ministers. From a study of those angels who appeared on earth to carry out special missions from the heavenly court of Jehovah, all seemed to be fully informed, alert, accurate in their delivery of the divine message, and conducted themselves with a dignity befitting the Almighty One who sent them. (Dan. 7:10) As another example, take even the worldly governments that have strict requirements for their ministers of state. These political ministers are required to be experts, first, as to the basic law of their country; second, as to the operating policies supplied in the dispatches from their governing superiors; and, third, as to maintaining association with fellow ministers of equal rank for beneficial exchange. How much more, then, should we who are God's earthly ministers need to become expert as to, first, the basic written Word of our God; second, the operating policies supplied in the current communications from Jehovah's theocratic organization; and, third, maintaining association with our fellow Christian ministers at the meetings for spiritual upbuilding!

<sup>15</sup> In connection with the first point note how Joshua, who represented Jehovah in governmental matters in Israel, was told what was a key to success in his ministry to God and where to obtain his basic knowledge of truth. "This book of the law should not depart from your mouth and you must in an undertone read in it day and night in order that you may take care to do according to all that is written in it, for then you will make your way successful and then you will act wisely." Like Joshua we give attention to this counsel from Jehovah. The Bible is indeed our basic source of truth. It sets forth principles of the government we represent. —Josh. 1:8, NW.

<sup>16</sup> The Word of God was written under

15, 16. (a) What is exemplified in the case of Joshua? (b) How should one look upon the Word of God?

the inspiring power of Jehovah's holy spirit. On this matter Paul wrote: "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." This means that by reading from the Sacred Scriptures our minds dwell upon knowledge that is spiritual, from a supernatural source. By our minds' taking in this spiritual information we become spiritually-minded and guided. It might be said that between the covers of our Bibles in many languages we have translations of the captured sayings of the holy spirit. Truly, what an amazing treasure we hold in our hands when we take up the Holy Scriptures!—1 Cor. 2:10, NW.

<sup>17</sup> Was it unreasonable for Jehovah to require his minister Joshua to read from the Biblical law every day? Surely not. Jesus repeated the words of Moses when he said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Truly, then, it is well for each of us to feed daily upon God's spiritual word of truth that we may maintain a wholesome level of spiritual-mindedness. Like Joshua we should adopt a personal practice of reading from the divine Word every day.—Matt. 4:4, NW.

#### PRACTICAL SUGGESTIONS

<sup>18</sup> A few practical suggestions are now presented for such a personal Bible-reading program. Why not read each morning from the Bible the entire chapter surrounding the day's text in the *Yearbook* or in the non-English issues of *The Watchtower*? This will supply you immediately with rich supporting material for a stimulating study of the morning's text and comments. Reading a chapter each day would mean that one would get to read 365 chapters a year or about a third of the entire Bible. Try to

epitomize each chapter as you finish reading it. See whether you can find the central theme of the chapter.

<sup>19</sup> A second suggestion would be to set aside half an hour a day for straight Bible reading. Either a half hour before breakfast when one's mind is fresh or in the evening before going to bed. In doing such consecutive Bible reading the primary object should be not just to cover a given budget of pages. Rather try to absorb something of lasting value from what is read. Seek to retain one or more basic principles or points of divine counsel each day. Memorize those points and repeat them the next day.

<sup>20</sup> For a third suggested program, why not read each day a group of related scriptures on a given Bible subject from the book "*Make Sure of All Things*"? This practice enables the mastering of Bible proofs for ministerial use in the field service. By such practice small Bible sermons may thus be worked up daily for use in the door-to-door ministry.

<sup>21</sup> A fourth suggested practice has as its objective the eventual mastering of the entire Bible. This program requires the consecutive reading of one or two chapters daily. When the chapter has been carefully read try to sum up the entire chapter in the expression of one leading thought. See whether this leading thought is contained in one of the verses in the chapter, which you might mark as the 'theme verse' for that chapter. Always try to reduce that leading thought to just a few words that it would be well to write down and hold in memory. When a given Bible book has thus been outlined try to summarize the entire Bible book by means of one leading thought, theme or subject. Take as an ex-

17, 18. (a) Is it unreasonable to seek to read the Bible daily? (b) What is one suggestion as to Bible reading?

19, 20. What are set forth as a second and a third suggestion?

21, 22. (a) What is a fourth suggestion for Bible reading? (b) What is accomplished by this suggested program?

ample the book of Philippians, which one might outline as follows:

*Theme of Philippians:* Loving encouragement to faithfulness.

Chapter	'Theme Verse'	Leading Thought
1	7	Defending the good news.
2	5	Keep the right mental attitude.
3	14	Pursuing for the prize.
4	7	Guard heart and mental powers.

<sup>22</sup> When at other times outstanding scriptures are desired to be remembered always associate them with the 'theme verse' or leading thought you have already established for that chapter. Thus file them away in your mental filing faculty under the right theme headings. In this manner you will obtain an amazingly tight grip on the Word of life. Instead of having to memorize the 773,696 words of the King James Bible in its 31,102 verses to say that one knows the Bible, one merely has to remember a few theme words for each of the 1,189 chapters of the Bible to become a master of it for practical ministerial use.

<sup>23</sup> Having now considered a daily Bible reading program to maintain an ever-fresh spiritual familiarity with the Scriptures, the minister must also arrange to keep abreast with the communications through Jehovah's theocratic organization. For this service Jehovah God, the Great Interpreter of prophecy, again uses his holy spirit to unlock the sacred secrets and to communicate these to his ministers. Jesus, speaking to his disciples, said: "I have many things yet to say to you, but you are not able to bear them at present. However, when that

one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will *declare to you the things coming.*"—John 16:12, 13, NW.

<sup>24</sup> Heretofore we have learned how, since 1918, Jehovah has showered his approval upon the "faithful and discreet slave" class of the anointed remnant and has appointed them "over his domestics to give them their food at the proper time." (Matt. 24:45, NW) As we know, that "faithful and discreet slave" class uses the *Watchtower* magazine to bring us, who are God's "domestics," the current spiritual communications necessary for our further spiritual upbuilding. For this reason it is highly advisable to set aside a certain time each week for private study and research work in connection with the Watch Tower publications. If we should unwisely put off this personal study, we are in effect closing our ears to messages that the physician Jehovah considers vital for our present spiritual good health.

<sup>25</sup> When keeping up with the progressiveness of the true religion by this means of better studying *The Watchtower*, we should at the same time seek to build an ever-brightening objective picture of the new world. Jehovah's witnesses are truly a people with a brilliant vision. Keep striving to get this vision ever more vivid. As God's newly revealed purposes advance to clarity they must be placed in proper relationship to purposes already understood. By fitting every new *Watchtower* point of information into an over-all picture of purpose, you will experience ability to preach more effectively. The clearer you have in mind the major pattern that is developing as to Jehovah's great kingdom government, the more clearly you will be able to represent that government.

23-25. (a) What provision has been made for a minister of Jehovah to keep up with communications from His organization? (b) How should one seek to build an ever-brightening objective picture of the new world?

<sup>26</sup> There is yet a final point to consider in our keeping up with the truth. While daily Bible reading of God's Word is basic, and while keeping up with the spiritual communications discussed in *The Watchtower* is important, there is yet a third operation of the holy spirit that we must consider. It is where the holy spirit operates as a remarkable organizational agency, as a helper to the congregational whole. Speaking to his disciples collectively, Jesus promised: "But the helper, the holy spirit which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you."—John 14:26, NW.

<sup>27</sup> This helper, or "paraclete," is an invisible active force manifested with guiding aids that come upon an entire assembly of true Christians. This spirit under Jesus' direction is a means by which he fulfills the promise: "For where there are two or three met together in my name, there I am in their midst." (Matt. 18:20, NW) It is because of this very promise that God's holy spirit as a helper is experienced upon every convention of Jehovah's people. Each and every one present receives a peaceful stimulating effect by attending the official meetings of Jehovah's ministers. While we are assembled together this same holy spirit enables our minds to absorb spiritual information more readily, and enables us to register united heart reactions of praise to our great Creator and to show love toward our associates all around us. Annoying opposition, too, is overcome.

<sup>28</sup> So whenever the local congregation officially meets for the service meeting, the *Watchtower* study or the weekly book study, there will be present God's holy

spirit as an organizational helper. That helper is also present at every circuit and district assembly. All national and international conventions of Jehovah's witnesses likewise have this unique spiritual blessing. It is quite manifest that Jehovah's holy spirit does not rest upon the denominationally divided gatherings of the spiritually sick people of the false religious organizations. But long experience shows that God's holy spirit does reside wonderfully with his people! Knowing this to be a fact, then, it means that in order for us to keep up with the truth we must unflinchingly be present at every official meeting of God's people with whom we are actively associated. Can we conceive of a ministerial angel in heaven finding an excuse for not being present when God's court officially meets in heaven? Certainly not. So likewise we as God's ministers should not have excuses for being absent from meetings.

<sup>29</sup> Fellowship and association at Bible meetings are uplifting, strengthening and encouraging. None of us can afford to do without this provision for mutual spiritual help. How many of us have said: "I have studied my *Watchtower* at home but I never realized that that point was there until we discussed it at the congregation study!" This proves that God's helper, the holy spirit, worked upon the congregational whole to emphasize that important point.

<sup>30</sup> Now we truly see that keeping up with the truth actually means keeping up with God's holy spirit. In this forward surge of God's spirit in this twentieth century, Christ Jesus as Jehovah's champion conquers the world. He continues to lead forth to the final conquest at Armageddon. In his triumphal procession he leads us as his happy followers on earth by the unflinching power of God's holy spirit. Are we keeping

26, 27. What is a final service now rendered Jehovah's witnesses by God's holy spirit?

28, 29. What reasons are there why it is vitally necessary to attend all the official meetings of the local congregation and assemblies arranged by the Society?

30. What all is involved in keeping up with the truth at the present time?

up with his victory march? Are we in step with his undefeated organization? That is for each of us to make sure individually. If we keep up with the spirit under Christ Jesus' direction we shall not die spiritually

to be dead forever as the rest of the world, but we shall surely obtain the glorious prize of everlasting life in the new world. "He who is sowing with a view to the spirit will reap everlasting life."—Gal. 6:8, NW.



NUREMBERG, WEST GERMANY,

AUGUST 10-14, 1955

The greatest and the most international assembly of Jehovah's witnesses ever to take place on European soil convened at the ancient city of Nuremberg, West Germany, during the second week of August. From all parts of the world the friends were especially wanting to attend this assembly, so that finally the tens on tens of thousands of requests for rooming accommodations emanated from sixty-two different lands. Four years previous, at the international convention at Frankfurt, 47,432 assembled for the public lecture and 2,373 were baptized; and in view of the still larger crowd expected for the 1955 assembly the vast *Zeppelinwiese* (Zeppelin Meadow) at Nuremberg in Bavaria was selected. Here at the *Zeppelinwiese* the late Nazi fuehrer Adolf Hitler used to stage his great military party rallies and to speak from its imposing *Steintribuene* (Stone Tribune), shrieking to his party followers in the great stadium before it. Here, in hope of a Nazi victory, he wanted to have the peace treaty of World War II signed. In this stadium it is possible to seat 84,000 persons. In 1953 the German witnesses of Jehovah held a convention here on one side of the stadium in front of the pompous *Steintribuene*, with a public-meeting attendance of 55,240, and less than 3,000 were

baptized. But now the entire stadium and its *Steintribuene* and all its surrounding grounds were rented at a cost of about five thousand dollars.

All the organizing skill of the German brothers had to be called into play, for a camp was to be established adjacent to the stadium. They set themselves to build huge canvas-covered structures and to erect tents and lay out the ground for a *Kleinstadt* (Little City) to accommodate 37,000 campers. Five general camping lots were arranged, called respectively in Bible terms Gilgal, Hebron I, Hebron II, Carmel and Ramah. Mass lodging at a cheap cost was provided for, the sexes being segregated to different tents. About 100,000 square meters of ground were thus covered over with canvas. In these tents the convention servants, also the then German branch servant and his family, had their lodging. In each of those tall, long, canvas-covered structures 600 persons could be accommodated. In the camps Carmel and Ramah some 4,500 small individually owned tents, many "pup tents," sprang up in due time. The camper slept on straw, loose or in sacks, and hundreds of tons of straw had to be brought in sixty cars and put up in 31,000 sacks by August 9 and distributed. Toilet facilities had to be provided on a large scale. Tents also had to house the twenty-eight departments of service for the direction and maintenance of the assembly activities, and a great kitchen and cafeteria besides refreshment stalls needed to be set up.

Weeks in advance hundreds of preconvention workers had to volunteer their services and engage in erecting the necessary structures. Streets and lanes were laid out and given Bible names and names mindful of the theocratic organization. The number ran up as high as 800 workers finally. Thus the Nuremberg assembly had the attractions of a stadium assembly and a vast camp city all rolled together into one. To serve the conventioners with hot, palatable food the temporary kitchen em-

ployed 400 workers, including sixty-four professional cooks; and there were sixty 200-liter kettles to cook three times daily 35,000 portions of food, and three refrigerator cars from the railroads. Four dishwashing machines, each able to clean thirty-two plates every nine seconds, were installed. There was a regular bakery also.

Arrangements were made not only for thousands to lodge in the camps but for others to room in the hotels and private homes of the residents of Nuremberg. This called for a house-to-house canvass for rooms by volunteer workers. The religious organizations of Western Germany did not want the assembly in Nuremberg, Hitler's former party city. The religious authorities in the Catholic stronghold of Munich (site of Hitler's unsuccessful beer-hall *Putsch*) tried to prevail upon the city fathers of Nuremberg to refuse the Zeppelinwiese to Jehovah's witnesses, but the Nuremberg authorities resented this meddling or dictation from Munich and, in the language of a local bank agent, told the Munich religionists to go to their creedal "hot place." The religious organizations of Nuremberg now let their attitude toward Jehovah's witnesses become publicly known and tried to create difficulties by stirring up religious prejudice. The Office of Congregational Service in the Evangelical-Lutheran Church in Bavaria circulated a six-page leaflet setting out why Evangelicals should not offer rooming quarters to the conventioners. The front page of the leaflet contained in large letters "Visit by Jehovah's Witnesses—Watchtower Society—New World Movement—not wanted!" And on the reverse side of this were just the words "To be torn off and pasted on the door!" The churches left nothing untried to make clear to church members their position against the witnesses. In newspaper articles, in handbills and in sermons they formulated their blunt attitude of refusal. "We must turn down the teaching of 'Jehovah's witnesses,'" said a circular that the Roman Catholic clergy had distributed in July. But fair-minded, honest-hearted people treated all this with resentful contempt and opened their homes to Jehovah's witnesses, to receive the blessing that this would mean to themselves. Conventioners lodging with them had wonderful experiences and were instrumental in getting many of them to sessions of the assembly, to see and hear for themselves.

The Steintribüne from which the assembly speeches were to be given was adorned with Kingdom symbols. The tremendous white marble structure is unusual in itself. It is 300 meters or 984 feet long. Up its front side ascends a flight of seventy-five steps to a colonnade on top, consisting of a double row of columns, thirty-six in front and in back, on each side of the central unit, or in all one hundred and forty-four columns. At the center is a broad raised platform, at the middle of which, to the front, is the canopied speakers' stand. Upon the stone baldachin or huge centerpiece forming the background for the speakers' stand was suspended a great blue hanging, with graceful folds, and upon this was fixed a symbol of Christ's 'rod of strength': a tremendous human hand extending from part of a sleeve and holding a great eight-meter-long scepter surmounted by a crown beneath which were the four heads, to the front a man's head denoting love, to the right a bull's head denoting divine strength, to the rear a lion's head denoting justice, and to the left an eagle's head denoting wisdom. This scepter with hand weighed 770 pounds. Above this blue curtain and atop the centerpiece of the Steintribüne was mounted a golden, bejeweled seven-horned crown eleven meters long, four and a half meters high, weighing 3,310 pounds, or 1,500 kilograms. Potted flowers and many shrubs and trees provided more platform adornment. Atop the colonnade, and flanking the crown on each side, stood large, golden, red-bordered letters 3.4 meters high, spelling out in German the words "Triumphant Kingdom," the assembly motto. This whole platform decoration was a most beautiful sight at night when floodlights were playing upon it.

To the right below the platform at street level was located the orchestra, which grew to 180 pieces under a capable conductor, seated under large umbrellas of red-and-white bars. In front of the Steintribüne ran a broad street, which was appropriately called Kingdom Street and which separated it from the extensive semi-oval stadium. To the left (west) of the Steintribüne, at a distance, was situated the main entrance of the ground, flanked by two tall white watchtowers with a sign suspended between: JEHOVAH'S WITNESSES TRIUMPHANT KINGDOM ASSEMBLY 1955.

The Zeppelinwiese stadium is a field of vast expanse walled in by tiers of seats on a structure that has thirty-four white sustaining towers, with a set of steps between each two towers

and a broad entrance at the middle of rear of the stadium. Atop the wall all around appeared sixty-one signs bearing the names of the lands from which the delegates were coming, from Alaska all through the list in alphabetic order, with Germany as last out of courtesy. Eight thousand rented chairs, placed orderly on the field in front of the Steintribune, augmented the seating of the stadium. At street intersections movement to and from the stadium was directed by brothers with a bluish-white stick acting as traffic officers. Nearby stood columns bedecked with signs pointing out the directions to the many locations and facilities on the grounds. There to the left (west) of the stadium, behind a fringe of trees, lay the waters of the lake GROSSER DUTZENDEICH (Great Dozen Pond).

The day before assembly opening fifty-six special trains rolled into the Nuremberg-Dutzendeich Station, from 6:11 a.m. till 10 p.m., the first coming from Paris, the last today from Holland, and in between trains from Switzerland and Austria and most trains from all parts of West Germany. Over four thousand brothers made their way to the assembly precariously crossing the border from East Germany under Communist rule. Many conventioners arrived by plane. Under the efficient system in operation they all located their accommodations. For the rest of that week the streets of Nuremberg swarmed with conventioners wearing their distinguishing badges. Special streetcars, No. 2 Dutzendeichen, were provided extra, and were jammed with Jehovah's witnesses. Placards advertising the public meeting were outside on streetcars.

Wednesday, August 10, a great throng of 63,332 honored the very opening of the assembly and heard the morning's address of welcome by the then German branch servant, E. H. Frost, for many years a victim of Hitler's concentration camps. Yes, even the great New York *Times* took notice, and with "all the news that's fit to print" printed at very bottom of page 3 of its August 11 issue this:

"60,000 Witnesses at Rally. NUREMBERG, Germany, Aug. 10 (Reuters)—More than 60,000 persons from sixty countries took part today in the opening ceremony of an international congress of the Jehovah's Witnesses religious sect."

For the first day's afternoon sessions the audience directly in the stadium or in camps served by loud-speakers swelled to 67,412. At

the opening of the evening sessions sprinkle turned to heavy rain, but a vast crowd stayed on to listen to the speakers and also the Society's president, who had now arrived. Among the day's speakers were five from Brooklyn Bethel, three of whom spoke directly in German. The rain had stopped when the president gladdened the great throng by his appearance and spoke on "The Triumphant Message of 'The Kingdom.'" He also served them with a printed message, releasing to them the booklet *Basis for Belief in a New World* in German. Reporting on this opening day the 8 *Uhr-Blatt* (*Eight-o'clock Paper*) said in bold type next day: "The Greatest Preaching Campaign of All Times . . . Marvelous Discipline marks the camp life . . . With clockwork precision the program of the Assemblies of Jehovah's witnesses runs, which in its organizational feature presents something unique."

Thursday morning, with the field service organization now in full swing, sixty-four buses left from in front of the cafeteria tent, loaded with Kingdom publishers bound for their territories; others went out into the field activities from other locations. Newspapers announced that thousands went out into the field service, which extended itself over Nuremberg and Fuerth and also embraced Erlangen, Hersbruck, Markterlbach, Cadolzburg and other places. Americans took part and especially visited the civilian American families living in Nuremberg and Fuerth.

This day, too, special trains began running to Weisbaden, over a hundred miles to the northwest. Thus thousands of conventioners were able to visit the Watch Tower Society's German branch there and make a tour of inspection of the Bethel home and the printery, including the new factory building and its big presses. In spite of the many absent on this excursion the afternoon attendance was 68,400, to hear the president and to hail the release of four new tracts in German. Tonight when the president was talking to 68,497 on the theme of spiritism a storm seemed impending, but the clear spot in the sky continued overhead and the thunders continued in the distance. In town it did rain, but not out here at the assembly.

Friday morning presented a spectacle that stirred one's soul to the depths—the great mass baptism. At the speaker's bidding the candidates rose from their seats in the center of the stadium in front of the Steintribune. The two determinative questions as to their worthiness

for baptism they answered with a firm *Ja!* but the stadium is so big that their affirmative answers seemed to be a long time in reaching all parts of the vast audience, to awaken great applause. Then after the prayer for divine blessing upon them the immense body of candidates moved toward the baptismal site. In solid mass they moved out onto Kingdom Street and in a mass formation that choked the street from one side to the other they marched eastward led by brothers holding aloft signs "To the Immersing." The enormous throng of observers waved at them, while the orchestra played Kingdom songs. Thousands trailed behind the 4,333 candidates as they moved slowly along and turned off Kingdom Street to the *Schwimmbad*. There in a large shallow pool alongside the main public swimming pool four lines of immersers served the candidates. It was good to see the Scriptural procedure in action here, just one immerser (not two) taking an individual candidate and submerging him, in the same way that just the one immerser, John the Baptist, dipped Jesus beneath Jordan's waters. Nearby in a building equipped with warm-water tanks and large bathtubs the infirm, invalid and crippled candidates were taken care of. Among all those baptized the youngest was a seven-year-old boy, the oldest an eighty-seven-year-old woman. A one-legged man was baptized. The sun shone genially as the mass baptism carried on into the noon hour.

This afternoon 74,678 thrilled to the president's talk on "Jehovah Is in His Holy Temple" and his release of the book "*New Heavens and a New Earth*" in German.

Tonight conventioners heard the radiocast of a *Sender* in the Eastern or Communist-ruled zone of Germany, warning that all Jehovah's witnesses from the Eastern zone who were attending the international assemblies in Nuremberg and Berlin would be arrested upon their return home. This Communist warning was heard also in Berlin. The thousands of brothers from East Germany were not frightened thereby.

Heavy rainfall about 7 a.m. Saturday was followed by a clearing up of the weather for the rest of the day at Nuremberg, and the assembly attendance continued well up into the seventy thousands. The assembly today was not favored with a talk by the president, as he had been billed for morning, afternoon and evening appearances at the assembly in Berlin. At Nuremberg airport at 10:45 a.m., fifty-five conventioners including delegates from the Philippine

Islands, Hong Kong, Australia, the Virgin Islands, Britain, Canada and America boarded the Air France liner "Ciel de Champagne" and were soon aloft, flying over Communist East Germany in the direction of Berlin to the north-east. At 12:30 p.m. the plane landed at the great Tempelhof airport in the American zone of West Berlin. All fifty-five were hospitably received and assigned to their lodgings and then went out to the *Waldbuehne* (Woodland Stage) in the British zone, for the international assembly out there. But more of this later.

At the Nuremberg assembly Sunday proved to be an unforgettable day for the thousands of delegates from scores of foreign lands. In the morning the president, Brother Knorr, flew back with his party from Berlin, arriving at 11:55 a.m., in good time for his public address at the Zeppelinwiese at 3 p.m. As the hour for the lecture of world importance neared, a great flood of humanity was streaming into the spacious stadium. The proportion of badged conventioners to the number of incomers grew less and less until it seemed that all Nuremberg was coming in, actually more than 20,000 of them. Many hosts of conventioners were among those coming. Said the Cologne magazine *Neue Illustrierte* of August 20: "The 'Zeppelin Field' upon which Adolf Hitler once proclaimed the rooting out of 'Jehovah's witnesses' was fully occupied." As the speaker with his interpreter took his stand on the podium he was welcomed with applause. As the speech progressed, 107,423 listened intently, even the hard-of-hearing in a special tent where hearing apparatus was provided and a hundred machines made recordings for reproduction. When the speaker finished and presented the booklet on the subject in German, this tremendous audience, spread out before him in full view, thanked him with a continuing, roaring applause!

Shortly a half-hour speech in German by the registrar-instructor of the Watchtower Bible School of Gilead followed, and by then it had begun to rain. When the president began his "closing remarks" the rain was pounding hard, but his audience in the great stadium stayed on, raincoats and umbrellas over them or none at all. As his delightful remarks continued, the rain slowed down, the skies became less leaden. He read a letter that expressed the feeling that the North American brothers had at the display of hospitality shown by the European brothers to visiting delegates, and especially at the Nuremberg assembly. He also

said that Jehovah's witnesses had not assembled at the place of the former Nazi party meetings for tasting a spiteful triumph over their former persecutors; solely the great roominess of the grounds had been the deciding factor in choosing Nuremberg as the assembly place. He thanked all those who had self-sacrificingly helped in behalf of the assembly and spoke feelingly of the "warm love."

When Brother Knorr finished, the rain was past. By this time thousands had come out of the sheltering tents to fill Kingdom Street. Then he pointed out to his audience the appearing of a large rainbow. What a sight! What an ending with the co-operation of the living God's own handiwork! The brothers were breathless; tears welled in many eyes. "It would take a strong-willed person to hold back his feelings now," was the tenor of many remarks. There was a song, then a prayer of thanks to Jehovah, bringing the assembly to a proper close.

As Brother Knorr was about to leave the lofty platform separated by the broad Kingdom Street from his audience he waved his handkerchief. Response was immediate; the whole throng changed to what appeared as one big mass of waving white flowers. Countless numbers surged forward, across Kingdom Street and up the flight of marble steps and swarmed around Brother Knorr, hemming him in. He was a long time making his way through, personally greeting as many of them as he could. The demonstration of Christian brotherly affection stirred the emotions of all beholders.

Now it was departure time. Theocratic efficiency and training on the part of the German brothers marked this also. The march of the homeward-bound brothers to buses and trains was directed personally and by large signs. At the Nuremberg-Dutzensteich railroad station the first of the forty-nine special trains (with the special mark "Je" and a number) got away about 8:45 p.m., bound for Saarbruecken; the last train (Je 148) departed at 2:50 next morning.

According to the newspapers, the Zeppelinwiese seems no more to be spacious enough for any future gathering of Jehovah's witnesses. The adjacent *Maersfeld* (March Field), the mammoth project that Hitler began building with towers and a Coliseum and vast military drill place, would better suit the need. But the 1955 Nuremberg assembly made news. Besides the special edition for Jehovah's witnesses, the press there published about twenty meters of

column space of text and pictures on the assembly. As the special edition itself was also about twenty meters of column space, the assembly got all together about forty meters of column space in positive news reporting. In working together with the editors of the local newspapers the members of the assembly press department heard repeatedly how the black-garbed clergy of both big "churches" had taken great pains to influence the editors to report as little as possible about the assembly. One editor-in-chief said: "You will really hardly believe it, how the 'Blacks' kept at our heels!" The news reporters, for the most part friendly disposed, again and again expressed their wonderment at the way the assembly went off without friction. One asked: "Just tell me, Did you practice everything beforehand, so that everything runs along so well?" Often these newsmen expressed their disgust at the opposition propaganda by both great religious systems: "They have made immortal fools of themselves and have only helped, so that yesterday you people had such a grand success with 107,000 listeners." The many foreign delegates impressed them greatly.

#### BERLIN, GERMANY, AUGUST 12-14, 1955

The Waldbuehne (Woodland Stage) of Berlin has been the site of other conventions of Jehovah's witnesses. At a three-day district assembly there in July, 1949, the 17,232 witnesses attending adopted a Resolution of Protest against the Communist authorities of East Germany, and 33,657 attended the public talk. Then on August 28, 1951, after the great Frankfurt assembly in West Germany, a one-day assembly was held at the Waldbuehne. In spite of the Communist ban upon Jehovah's witnesses 13,563 assembled to hear the president and other representatives of the Society address them. Also the following day 237 were baptized.

Realizing that our brothers in the eastern Communist zone of Germany would be unable with ease and safety to cross the border into Western Germany to attend the 1955 international assembly, the Watch Tower Society arranged for an assembly in West Berlin to run concurrently with the last three days of the Nuremberg assembly. True, over 4,000 East Germans did risk crossing the border to get to Nuremberg, but the majority crossed over the boundary from East Berlin into West Berlin and made their way to the beautiful convention place. The Waldbuehne, or Woodland Stage, is

a large amphitheater built on the slope of a hill surrounded by fine green woods. It is in the British zone and near the Olympia Stadium built by Hitler for athletic games. From the parquet below in front of the platform to the top of this amphitheater the vertical height is twenty-eight meters, or about ninety-two feet. The radius of the half circle of seats is 110 meters, or about 361 feet. With the seats that were rented and placed in the parquet space the Waldbuehne was able to seat 21,500 in the upper ring, middle ring, lower ring, parquet and loge.

Roundabout the circle from which four lanes led down to the top of the amphitheater there were various assembly-service installations. To the left, off Glockenturm (Clocktower) Street was located a large cafeteria set-up, with kitchen and dishwashing department and eating tent. In addition, refreshment stands were to be found conveniently about the grounds. Behind the speakers' platform of the amphitheater was located the orchestra, back of a trellis on which appeared in German the 1955 yeartext. Then behind the orchestra a large panel reared itself on which, against a white background, appeared the assembly motto, "Triumphant Kingdom." This sounding-board panel was surmounted by a great crown of seven horns, like that at Nuremberg. The identification name "Jehovah's witnesses" in white standing letters flanked the huge panel. Viewed from the lofty concourse above, the amphitheater presented a beautiful appearance.

In all Berlin there are about 4,400 witnesses, but about 2,500 of them flew to Nuremberg. So the majority of those attending the Berlin assembly were from the Eastern zone of Germany. Despite this, there were 9,122 at the chairman's address of welcome Friday morning, the Society's Berlin representative serving in this capacity. The attendance increased to

10,537 in the afternoon to hear the Society's legal counsel, H. C. Covington, speak on "Activity and Life versus Inactivity and Death." He had the great pleasure of introducing to them the four new tracts in German. The Society's secretary-treasurer and Gilead's registrar-instructor also spoke in the evening. This night the warning to Jehovah's witnesses from the Communist zone radio station was heard here in Berlin as well as at Nuremberg.

Saturday morning the day's events began with the baptism of 870, Gilead's instructor on

public speaking giving the baptismal talk in German. President Knorr topped the morning with his initial talk, at the close of which he presented the booklet *Basis for Belief in a New World* in German. After talks by the then German branch

servant, the Canadian branch servant and the president's secretary, Brother Knorr addressed an afternoon audience of 12,122 and delivered a blasting exposé of spiritism.

The beginning of the evening's program was featured by fifteen minutes of greetings, briefly extended by eleven delegates respectively from New York city, England, Virgin Islands, Hong Kong, Canada, Egypt, Japan, Sudan, Philippine Islands, Australia and Gold Coast. This delightful quarter of an hour was presided over by the Brooklyn Bethel kitchen chef, who also acted as interpreter from English into German. The Berliners were quite excited at seeing brothers of different shades of color, and a great throng of unrestrainable boys and girls left their seats and pressed right up to the front of the platform, several deep along its whole length, right under the nose of speaking delegates, as they listened with upturned faces and big, wondering eyes. Tonight it was the turn of a Berlin audience of 13,047 to rejoice when Brother Knorr released to them in German the book "*New Heavens and a New Earth*". Five thousand



copies, hard bound, printed at our Brooklyn factory, were on hand and were quickly grabbed up. East zoners were favored with free copies.

This climaxed Brother Knorr's third and final speech of the day, but in view of his return to Nuremberg next morning he added many extemporaneous words of farewell, which were deeply appreciated. To add to their joy he announced that immediately afterward the film "The New World Society in Action" would be shown for the benefit of the thousands of East Germans who had not yet viewed it. So after the closing prayer a screen was erected before the trellis back of the platform and 7,500 of the conventioners remained to see the motion pictures. Repeatedly throughout they burst in to applause.

To escape identification by any spies East zone brothers wore badges here bearing no name of person and no name of congregation. Having no songbooks at home, the East zoners sang the Kingdom songs from memory at the Wald-buehne. The singing led by a thirty-five-piece orchestra was especially rich-sounding in this amphitheater.

Sunday morning the special convention plane flew back to Nuremberg, but the vice-president along with others remained in Berlin. The brothers streamed forth from their mass quarters at the Olympia Stadium and other lodging places to the Woodland Stage for the morning sessions. The 11,114 in attendance, especially the East zoners, were greatly comforted and strengthened at hearing the hour speech "Cautious as Serpents Among Wolves," in German.

The 3 p.m. public lecture by the vice-president was well advertised by handbills and other means, including forty-eight banner signs suspended between temporary pole supports throughout West Berlin. The display of these signs was at first opposed by the city government, but through the magnanimous argument of one of the senators the objection to the signs was pushed aside. A fine orchestral presentation regaled the early comers, and the Wald-buehne loosely filled up with 17,729 for the discussion of "World Conquest Soon—by God's Kingdom," in German. In unbroken, silent attentiveness they listened to the talk to its end and then gave way to pent-up feelings at the release of the speech in booklet form in German.

An intermission followed. Then the assembly servant addressed the 15,449 that remained, on "Stay Awake, Stand Firm, Grow Mighty." As

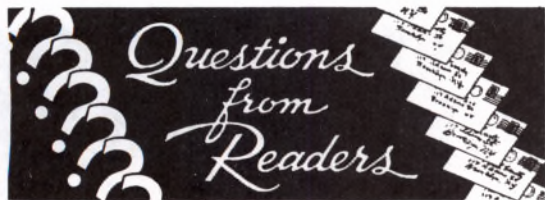
he spoke storm clouds rolled up and massed overhead. About ten minutes after the vice-president began giving the "closing remarks" in German, taking his audience on a quick tour of all the 1955 international assemblies from Chicago on till now, down poured a heavy rain. Thousands kept their seats in the rain. Down the sheer sides of the amphitheater the rain-water rushed to dam up in pools in front of the platform and behind the retaining wall of the lowest amphitheater seats. Toward the close of the remarks after 6 p.m. the rain eased off. The appreciative listeners did not seem to want to leave off clapping. But then came the last song, No. 91, "Blessed Zion," and the final prayer, and God's kingdom had scored another triumph in the German assemblies. The combined public attendance for Nuremberg and Berlin (107,423 and 17,729) was 125,152, and the total number immersed (4,333 and 870) was 5,203.

That evening the Eastern zone brothers began making their way back home across the dividing line of battle-scarred Berlin, on the Communist side of which stood the signs reading "Beginning of the Democratic Sector of Greater Berlin." Greatly uplifted and strengthened, they returned in the fear of Almighty God, not of weakling man. The following afternoon the vice-president went to the offices of the American Berlin radio station RIAS (Radio-caster in American Sector). There he recorded a 14½-minute speech in German regarding God's kingdom, the closing words of which speech were addressed directly to brothers in East Germany to encourage them and assure them they have an interest in our prayers. This was to be broadcast over RIAS during the "Hour of Worship" Sunday, September 18. (It was. Even in the Netherlands this splendid message was heard.) At the time there were 1,400 brothers under confinement in Eastern Germany, and the first brother to be seized by the Communist persecutors in 1951 had recently died because of brutal treatment, but faithful. The Saturday, August 13, 1955, issue of 8 *Uhr-Blatt* (*Eight-o'clock Paper*) came out with red headlines at the very top of the first page, "Rounding Up of Jehovah's Witnesses." Then in black bold type, "Wave of Terror in the Soviet Zone. Berlin, August 13—A new wave of terror against adherents of the religious society of Jehovah's witnesses rolled over the Soviet zone. After a number of months of quiet the advices about

new persecutions of the believers increase in recent days. It is estimated that more than a thousand of them are to be found in Soviet-German prisons and correctional houses. The most of the prisoners have to do forced labor. . . . [Page 2:] Since 1951 the society has been forbidden in the Soviet zone by the communistic holders of power. . . . In spite of all bans and persecutions the power-holders in the Soviet zone have till now not succeeded in smashing the tight holding together of the believers. Public demonstrations are no longer possible for

them. . . . Faith and the holding together gives them a strength that has not till now been able to be overcome by the leaders of the SED. . . . As always it is again stirring to see how entire families come out of the most remote villages in these days into free Berlin. . . . Repeatedly the State Security Service has tried to send secret police and agents among Jehovah's witnesses. Terror trials speak a clear language. However, faith lives on out beyond the walls of correctional houses."

(To be concluded)



● Did Adam die as a result of being ousted from the garden of Eden and having to eat the imperfect food that grew outside?—L. D., United States.

It was not the eating of food outside the garden that Adam was warned against, but the partaking of certain fruit growing inside the garden, namely, the tree of the knowledge of good and bad: "But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:17, NW) Not that the fruit of this tree was poisonous; to the contrary, "the woman saw that the tree's fruit was good for food and that it was a delight to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it." The harm came in what the eating in disobedience to Jehovah symbolized, namely, that the first human pair thought they could decide for themselves what was good and what was bad. Disobedience resulted in their having guilty

consciences: "Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin-coverings for themselves."—Gen. 3:6, 7, NW.

It was this rebellious disobedience that brought upon them Jehovah's sentence of death. They were ousted from the garden and in the sweat of their brows had to eke their existence from the soil, but it was not the eating of this food that killed them. It was disobedience that brought death, not food. But food was partly Jehovah's means of execution, now that man was sentenced to death and imperfect. Food was not the total factor. Jesus when a man on earth was perfect, had the right to life, and could have lived forever on earth as a perfect man. Some challenge this, saying he would have become imperfect and died by reason of eating of our present food supply. But if food would do this, the process must have started during the thirty-three and a half years that he lived, and if this was so then Jesus was no longer perfect at the time he died, and therefore not Adam's equal and not a qualified ransom. But we know that Jesus was a perfect man, Adam's equal, when he died and that he is the qualified ransom. His perfection was not marred by the food he ate. Food is not the total factor. It is not what you eat or refrain from eating that governs, but whether you obey or disobey Jehovah. So it was also in Adam's case.

### *The Origin of Life*

⌘ "No adequate explanation, apart from creative activity, has been offered of the origin of life upon the earth."—Dr. A. Rendle Short, *Modern Discovery and the Bible*, page 229, edition of 1943.

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(To be continued)

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## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why profanity or obscene jokes must not be used by the Christian? P. 131, ¶2.
- ✓ Against what and whom the Christian must fight? P. 133, ¶1.
- ✓ How Paul pointedly stressed our obligation to teach others? P. 135, ¶4.
- ✓ Why Jehovah's witnesses who had escaped East Germany went back? P. 137, ¶4.
- ✓ Why there is so much spiritual sickness today? P. 139, ¶1.
- ✓ What "conscience" is, how to develop it, and how to keep it clear? P. 142, ¶11.
- ✓ What true religion is based upon, and what it really is? P. 145, ¶2.

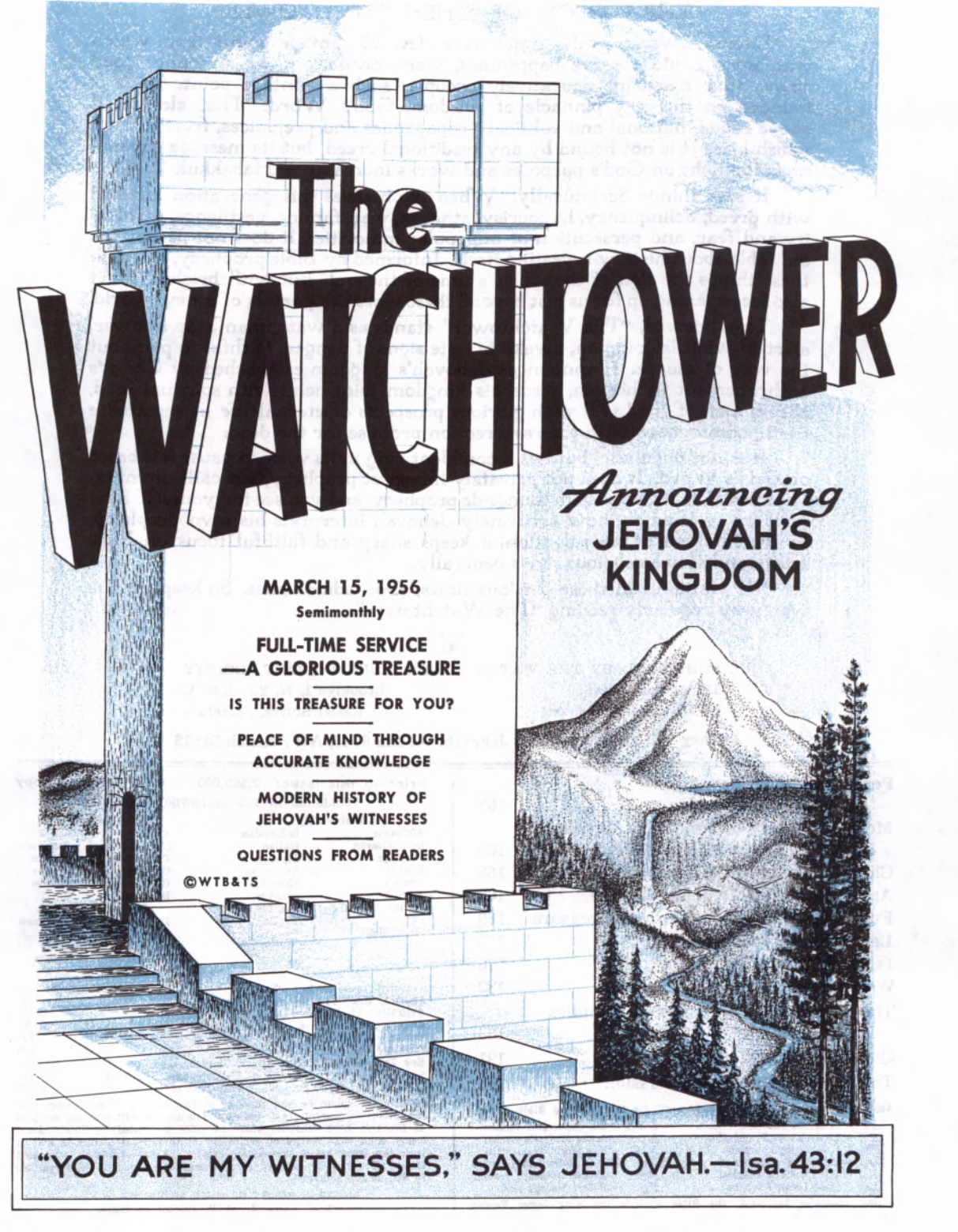
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Did Adam die as a result of being ousted from the garden of Eden and having to eat the forbidden food that grew outside? P. 151.

- ✓ "WATCHTOWER" STUDIES FOR THE WEEKS
- ✓ April 15: Avoid Sicknesses of Mind and Heart, and Keeping Up with the Truth, ¶1-4. Page 139.
- ✓ April 22: Keeping Up with the Truth, ¶5-30. Page 145.

- ✓ Where to find the holy spirit's sayings? P. 148, ¶16.
- ✓ What excellent study method will give you a good and practical knowledge of the Word of life? P. 149, ¶21.
- ✓ When and where Jehovah's witnesses' greatest assembly on European soil was held? P. 152, ¶1.
- ✓ What it was like for 4,333 persons to be baptized at one place on one day? P. 154, ¶7.
- ✓ What renewed wave of Communist persecution was reported in August? P. 158, ¶6.
- ✓ Whether the food he found outside Eden is what caused Adam's death? P. 159, ¶3.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MARCH 15, 1956**

Semimonthly

**FULL-TIME SERVICE  
—A GLORIOUS TREASURE**

**IS THIS TREASURE FOR YOU?**

**PEACE OF MIND THROUGH  
ACCURATE KNOWLEDGE**

**MODERN HISTORY OF  
JEHOVAH'S WITNESSES**

**QUESTIONS FROM READERS**

©WTB&TS

**"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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Abbreviations used in "The Watchtower" for the following Bible versions

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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**JEHOVAH'S  
KINGDOM**

Vol. LXXVII

March 15, 1956

Number 6

## PEACE OF MIND THROUGH ACCURATE KNOWLEDGE

**H**OW can you protect yourself from insanity and neurosis in a world gone mad? The number of books and movies that have catapulted psychiatry into the news have not supplied the answer. Nor have the countless experiments through hypnotic medicine paraldehyde, electric shock, miracle drugs, barbiturates or bromides, group therapy, vapor baths, etc., provided adequate remedy. More than half of all hospital beds in the United States are now occupied by the mentally ill—more than the victims of polio, cancer, heart disease and all other illnesses combined. Statistics cruelly predict that one out of every ten Americans will at some time be hospitalized for severe mental illness.

How to guard the mind against mental crack-up should, therefore, be of serious concern to all. The Creator of the mind showed man how this can be done. It is primarily by building the mind up with right kind of knowledge, knowledge capable of resisting the heightened tempo of modern living and its nerve strain, knowledge that will still the anxieties and fears stemming from wars and failing world

conditions, knowledge to cope with the growing number of problems that multiply faster and reach critical climaxes more sharply, knowledge that will give assurance and create peace. This means that the information we store in our minds must be of the choicest, the very best for upbuilding. Certainly, this would exclude propaganda, gossip, lies, false religious traditions and any other kinds of degrading ideas, influences or impressions. What should be put in the mind is told to us by the apostle Paul: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is,

**Mental illness is the biggest single health problem in the world. What you can do to guard against mental breakdown is explained.**

continue considering these things. The things which you learned as well as accepted and heard and saw in connection with

me, practice these; and the God of peace will be with you."—Phil. 4:8, 9, NW.

After applying the mind to accurate knowledge and right thinking, there is the need of following up knowledge with a complete reliance and trust in God and

what he says. As Paul further explains: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." Only to the extent that we rely on God and trust him and his Word shall we have peace.—Phil. 4:6, 7, NW.

One truth cannot be overemphasized, namely, that words, whether good or bad, symbolize ideas. And ideas are what move men to act. God's Word the Bible contains his words, his ideas. It is God's words, his ideas, that we must get into our minds. In order for them to be powerful they must have an effect upon our thinking and our course of life. If these words are received into good and honest hearts and minds they guide the servant of God in a proper course of action, which will result in lasting life to him and to the exaltation of the God whose commandments are obeyed. Simply to have a book called the Bible in their possession without applying the things that God has caused to be set out in that book is of no benefit to the possessors. The following of theocratic principles is what brings peace, not simply the knowing of them. Because the Bible is true, living and powerful, it stands in the world as a bulwark against the flood of hurtful propaganda. It alone offers a safeguard for the minds and hearts of men.

#### HEALTHFUL WORDS

The Bible is a book of spiritual and mental health. How so? Because not only does it build up the mind with appreciation for God and his purposes, inspiring faith, confidence and trust in him, but also it helps guard the mind against subtle encroachments by demonic expressions and wiles and builds it up to stand in this evil day.

We are not in doubt concerning this. Paul admonished Timothy: "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus."—2 Tim. 1:12-14, NW.

Healthful words? Yes, most definitely. Healthful in the sense that God's words create hope in us and bring joy and comfort, which are healing. Jehovah is the living God. His words are living, effective and powerful in our minds. They strengthen and brace up the mind to a point of peace that excels all thought. This too is healing. In his first epistle to his companion, Paul said: "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words."—1 Tim. 6:3, 4, NW.

It is obvious that the old world does not have this peace. Neither do the wicked have it. They are puffed up with pride. Their minds are diseased, not understanding anything. "I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Isa. 57:19-21, AS.

Perfect peace of mind is attainable, but it necessitates our being in total agreement with the God who gives peace and with his righteous nation. Note the prophet's words: "Open ye the gates, that the righteous nation which keepeth faith may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock."—Isa. 26:1-4, AS.

Take in right knowledge that you may learn to trust in the great Jehovah. Build up your mind with his Word of truth. Rely confidently on it. "Hence brace up your minds for activity, keep completely bal-

anced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ," and the God who gives peace will be with you. —1 Pet. 1:13-16, NW.

## MODERN HISTORY of

# Jehovah's Witnesses

Part 30

INTERNATIONAL ASSEMBLY 1953



**T**HE "New World Society Assembly of Jehovah's Witnesses" at New York's Yankee Stadium, announced well in advance, became a historic reality July 19-26, 1953.

America's greatest religious assembly of all time it turned out to be. Peak attendance for the culminating Sunday, 165,829, filled the stadium and nearby overflow places to utmost capacity. From ninety-six different countries of earth the witnesses had come. Sessions were held in twenty languages.

Accommodating such vast numbers for eight days was a gigantic undertaking. Every available sleeping place in New York city was engaged by the rooming committee. But accommodated they were. Trailer City was located at the same place in New Jersey, near Plainfield, as for the 1950 world assembly, but covered far more ground. Its population rose to the unbelievable total of 45,453. In a feat that was the world's largest mass immersion, 4,640 were baptized. This massive assembly made world news for eight days and for weeks thereafter by every news medium of the

time—press, radio, newsreel film, television.<sup>a</sup>

The old world became sadly aware that now there was on the global scene a challenging New World society, clean, upright, growing, full of divine blessing and favor. False religion began to be eclipsed by the shoutings of praises to Jehovah by His true worshipers in all the earth. Earth-wide, multitudes of people and their rulers have come to hold an awesome respect for Jehovah's witnesses and their activities.

"The witnesses of Jehovah are not a laughing matter," echoed a Vatican-guided American periodical late in 1955 with a picture of the 1953 Yankee Stadium assembly; and then added: "Catholics, of course, should have nothing to do with them nor their literature, particularly when an intensified campaign in a given district attracts swarms of Witnesses. . . . Two lessons can be learned from these misguided people; the lesson of intense devotion to the Faith, and the lesson of enthusiastic, eager Catholic Action that counts no cost."<sup>b</sup>

<sup>a</sup> *Report of New World Society Assembly of Jehovah's Witnesses*, Yankee Stadium, New York city, July 19-26, 1953, pp. 1-96.

<sup>b</sup> *The Catholic Home Messenger*, August 1955, pp. 14, 15, 28.

During the eight days of that grand assembly a veritable shower of new publications was released to the conventioners for themselves and for distribution to the public in New York city and throughout the earth. A total of 3,073,675 pieces of literature passed across the bookroom counters during those eight days. Among the new releases the *New World Translation of the Hebrew Scriptures*, Volume I, headed the list. Others included the new books *"Make Sure of All Things"* and *"New Heavens and a New Earth"*, as well as the booklets *Basis for Belief in a New World*, *"Preach the Word"* and *After Armageddon—God's New World*, in addition to many publications in languages other than English.

The administration and organization of this record-setting convention were superb, involving over twenty thousand volunteer workers. The feeding of the thousands was prompt, fast moving, with better service and better food than even the 1950 assembly cafeteria—a wonder in its time. Full of spiritual instruction, counsel, new light of truth and demonstrations as to the ministry and practical New World living was the 1953 eight-day program. Almost all sessions were broadcast by the Society's radio station WBBR.

Opening with "Earth's Four Quarters Day," Sunday, July 19, the graduation of Gilead's twenty-first class was featured. Here were 127 trained students from twenty-eight countries who received assignments for missionary work in forty-four lands. "North America Day" brought into view branch-servant and missionary reports of that continent in addition to Brother Knorr's talk "Living Now as a New World Society." Tuesday, "Islands of the Atlantic Day," brought reports from that part of the world. "South America Day" on Wednesday brought thrilling reports of expansion there. A high point of the convention was reached in the after-

noon when during the lecture "Walk in the Name of Jehovah Our God for Ever" the *New World Translation of the Hebrew Scriptures*, Volume I, was released to an eager audience. On Thursday, "Asia Day," aside from the colorful reports from that continent, the lecture "New World Society Attacked from the Far North" was received with rapt attention. "Africa Day" was Friday, and "Europe Day" Saturday. The high light on Saturday was Brother Knorr's lecture "Flight to Safety with the New World Society." Sunday, July 26, "Islands of the Pacific Day," brought the convention to its climax with the public lecture "After Armageddon—God's New World." Speakers from all over the world shared on this great eight-day platform of highest education.

The theme of Jehovah's new world, emphasized so aptly at that historic gathering in New York, continues to ring in the memories of the witnesses. The bountiful information they had received they took back home with them and were eager to carry out the Resolution adopted on the Monday at Yankee Stadium, which defined the New World society and declared their determination to be held together by the indissoluble ties that bind all together without distinction according to race, color, language, tribe or nation, and to continue to measure up to their commission of being Jehovah's witnesses.<sup>c</sup> Though being Scripturally informed as to Satan's forthcoming world-wide attack on the New World society, none of the witnesses went home fearful. Rather they returned joyful and happy, knowing that their great God and Protector, Jehovah, would see them through the future attack, provided they now would do their duty as to the ministry. The apostolic way of the house-

<sup>c</sup> For the full text of this historic resolution adopted by 125,040, describing the origin, structure and purposes of the New World society, see the 1953 Convention Report, pp. 3, 4, and *The Watchtower* of August 15, 1953, pp. 507-509.

to-house ministry had been stressed to them, and all were ready to increase their preaching efforts.

In months that followed July, 1953, extension conventions were held on all five continents. All were organized along similar lines and had locally adapted forms of the one program. It was heart-stirring to see the organizational initiative displayed by skilled witnesses in all parts of the earth, marshaling together available equipment to make their local national assembly a success. The attractive platform setting at Yankee Stadium has been imitated again and again on a smaller scale but, nevertheless, colorfully, prettily. Even Africa's natives worked days ahead of time in erecting skillfully designed and engineered gigantic booths or outdoor-stadium assembly places, and other structures for sleeping dormitories. Electric light they generated out in the bush to keep volunteer workers supplied in sunless hours as this construction work proceeded to completion according to schedule. Supplied, too, were plumbing and water needed for field kitchens to enable the cafeteria system to operate in theocratic style.

Whether in Australia, Africa, Europe or the Americas, Jehovah's witnesses are accustomed to new ways of communal feeding, fellowship, overcoming construction problems and other obstacles. Their newfound unity and vision and understanding of the one new world under Christ Jesus, Jehovah's King, make them truly a new people. No mountain of opposition discourages them or dampens their zeal for their living God. Children come along with

their parents to these vast theocratic festivals and learn to embrace New World ways very quickly. These 1953 conventions and other organizational activities of the Society have been dramatically captured in the film entitled "The New World Society in Action."

Assembling of Jehovah's people in large gatherings is part of the practical transformation of their thinking and acting. All are given similar convention experiences, the same spiritual information, and they register the same reaction of thanks to Jehovah. In loving unity convention prayers of praise to Jehovah are offered. Even the mass singing of Kingdom songs manifests a united heart attitude. On these memorable occasions Jehovah's angels busily stand guard, furnishing His promised invisible protection. (Heb. 1:14, NW) Now is Jehovah's due time for this visible assembling arrangement for his people, and he decrees this angelic protection. Just as in the days of creation when Jehovah's active force was moving to and fro over the surface of earth's waters, so at these great conventions Jehovah's holy spirit continually operates back and forth over the assembled multitude to energize right operation and to bring success to the spiritual feeding program. (Gen. 1:2, NW) Therefore, just as in Moses' day, these gatherings of today are "holy conventions." When one assembles with Jehovah's witnesses he literally feels an atmosphere of security, peace, joy and happiness, which are assured by reason of services rendered by Jehovah's angels and his spirit.

(To be concluded)

*And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.*

—Heb. 10:24, 25, NW.

## Church Leaders in a Dilemma

IN THE latter part of 1955 the Northwest Synod of the United Lutheran Church of America had three heresy trials involving the clergymen Crist, Gerberding and Wrigley. Regarding the first of these the public press reported that Crist denied that Adam was responsible for man's sinfulness, claimed that prayer is not answered by God, that prayer possesses only that spiritual force which encourages the petitioner to help himself or be of active service to others, denied the virgin birth of Jesus, the resurrection and ascension of Christ, and developed such naturalistic explanations of the miracles of Jesus Christ as the following, relative to the miracles of feeding the multitudes with a few loaves and fishes: "Perhaps He prevailed on those who had brought lunch to share it with those who had not."

Commenting on these trials *The Christian Century*, undenominational weekly, in its issue of November 23, 1955, had the following to observe, among other things: "Luther was an ample and volatile Christian, who said a lot of different things at a lot of different times. . . . [It is] hard to imagine anyone claiming to know precisely what definitive Lutheranism is. . . . The trouble with Crist and Gerberding and Wrigley is that they believed what they were taught in their Lutheran seminaries. And those seminaries are related to the whole church. So sooner or later the denominational authorities are going to have to decide what is to be done with synod executives and local

ministers who cashier other ministers for taking seriously what they have been taught in denominational schools."

The editor next commented that he felt the same way as did these clergymen, saying: "The rest of us complain that the *assured results of the best scholarship* never seem to get to the congregations. Small wonder, if banishment is the fate of the few who make the effort!" He then derives comfort from the words that one of the foremost theologians of the United States, Reinhold Niebuhr, vice-president of Union Theological Seminary, sent to the congregation of one of these pastors: "I will consult with some of my colleagues because I think that Christian leaders should definitely support these young men, whose teachings are not heretical at all but in conformity with the main body of Christian conviction in the church."

So the "assured results of the best [twentieth-century theological] scholarship" are the opinions expressed by Crist, namely, have no faith in the Bible as the Word of God and give its accounts no more credence than if they had been written by any novelist or historian of doubtful intelligence or integrity. So says the editor of one of the foremost "Christian" weeklies of the United States. And such is "in conformity with the main body of Christian conviction," according to the vice-president of the Union Theological Seminary. Truly today, the 'blind are leading the blind.'—Matt. 15:14.

## Appreciation of Memorial Article

January 21, 1956

Dear Brothers:

Words can never tell how I thank and praise Jehovah for the January 15 *Watchtower* lessons on "The Table of Demons' versus 'The Table of Jehovah.'" And I want to thank you, his loving slaves, as the instrument to bring this good food to his people.

Always my heart has longed to discern our Lord's human body in the loaf, but I have tried to suppress the thought in obedience to what I thought *The Watchtower* taught. Now I can really comprehend the altar arrangement of Jehovah and see the perfect sacrifice upon it as

I never did before.

This coming Memorial will be the most blessed one of my life due to this loving provision of Jehovah through his organization.

I'm sorry to take your time in this way for I realize, more especially since seeing the New World film, how valuable every minute of your time is. But I cannot be content to let such a great blessing go unacknowledged.

May our Sovereign God Jehovah continue to use and bless you all, to the honor of his name and the feeding of his sheep.

Your sister in Christ,

H. G. M.

# Full-Time Service —a Glorious Treasure

*"For where your treasure is,  
there your heart will be also."  
—Matt. 6:21, NW.*

**I**S A handful of grain of more value than a handful of diamonds? Is a tumbler of water more to be desired than a tumbler of pearls? Is a bottle of oxygen more to be treasured than a bottle of rubies? We can say neither yes nor no to these questions, because the circumstances a person is in determine his set of values. To a starving man, isolated in some remote part of the earth, a handful of grain would mean more than a handful of diamonds. A thirsty man in a parched desert would spurn a tumbler of pearls for a tumbler of water. And a man suffocating from pneumonia would treasure a bottle of oxygen above a bottle of rubies. In each case the values are different from what would normally be the case, because life is at stake. Life means more than precious gems; for without life such things cannot be enjoyed. Therefore, when examining a treasure we should consider the reasons for its value and why we should set our heart upon it.

<sup>2</sup> The precious gems in the earth were placed there by the Creator for man's enjoyment, and there is no question about their being desirable treasures. But so also are food, water and air—things essential for sustaining life. These too are treasures given to man by a loving Creator. But



should we place our heart upon obtaining material treasures, since the enjoyment of them is only temporary? Should the needs, the desires and the pleasures of the flesh be evaluated so highly that they are made the reasons for living, the goal in life? Would not the means by which a person could obtain eternal life be a much more practical goal?

## SERVING THE LIFE-GIVER

<sup>3</sup> Since Jehovah God is the Creator of earth's many treasures and is the Giver of eternal life, the wise man will place his heart upon serving Him. Lasting enjoyment and true satisfaction come to those who serve this great loving Giver of every good and perfect gift full time. Here is a glorious treasure exceeding by far the many other treasures upon which a person might place his heart. It is a treasure that can bring eternal life. It is, therefore, of the utmost importance that a person should have the proper evaluation of it. He should see it in the right perspective. He should understand the reasons why it is invaluable. By gaining accurate knowledge about it he will develop the mental attitude that Jehovah meant for his creatures to have toward his service.

<sup>4</sup> Jehovah had definite purposes in mind when he began creating living, intelligent creatures untold ages ago. He did not create them merely for companionship, for he was not lonesome. He was self-sufficient and not dependent upon anyone else. Then

1. What should we consider when examining a treasure? Why?

2, 3. (a) Why would the man of wisdom not place his heart upon material treasures? (b) What does he place his heart upon, and why should this be properly evaluated?

4. What was God's purpose in creating living, intelligent creatures?

why did he create? He did so because it pleased him to create and to allow others to enjoy his goodness, companionship and wisdom. He desired to share life unselfishly with others. And so he surrounded himself with hundreds of millions of mighty spirit creatures who were able to enjoy directly his radiant glory. It was his purpose that they should serve him continually, faithfully performing the tasks he assigned them. They were thus given the glorious treasure of full-time service. He meant for them to devote their time to bringing honor and glory to his name, to enjoying his goodness and love and to absorbing wisdom from him. Because he is the source of wisdom his thoughts are precious and of the utmost value to his creatures. "How precious also are thy thoughts unto me, O God! How great is the sum of them!" "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Ps. 139:17, AS; Rom. 11:33, NW.

<sup>5</sup> At their various duties the angels joyfully served the interests of their loving Creator. They did not push these duties aside as secondary to personal interests. No, they gave their undivided attention and their full energies and abilities to serving the great Sovereign of the universe. Nothing was of greater importance to them. Those sent out as messengers went without hesitating for a moment. There was no holding back or the least sign of unwillingness to accept an assignment. They delighted to do Jehovah's will because that was where their heart was. They found joy in serving him full time.

<sup>6</sup> The first of these spirit creations was given many special duties, among which was the creating of the heavenly hosts.

This mighty Son of God joyfully devoted his energies to this task, finding pleasure in the full-time service of his God and Father. Since he was appointed as a special spokesman for Jehovah, he was called "The Word." Regarding him John 1:1-3 (NW) says: "Originally the Word was, and the Word was with God, and the Word was a god. This one was originally with God. All things came into existence through him, and apart from him not even one thing came into existence." And then the apostle Paul tells us: "He is the image of the invisible God, the firstborn of all creation, because 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, 16, NW.

<sup>7</sup> He gladly accepted whatever assignment God gave him. He did not consider full-time service a glorious treasure in one section of the universe but undesirable in another. It made no difference to him where he was assigned to serve so long as he could be of use to his God and Father. His attitude was well expressed at Psalm 40:8 (AS): "I delight to do thy will, O my God; yea, thy law is within my heart." He has shown this same humble attitude and willingness to serve throughout his long career of full-time service. He said on one occasion: "I seek not my own will but the will of him that sent me." (John 5:30, NW) This has been his mental attitude from the very beginning. He is, therefore, an example that all other creatures would do well to follow.

<sup>8</sup> When Jehovah purposed to bring forth the material universe and to make one of the material bodies a paradise home for intelligent, fleshly creatures, it was the Word who was assigned to carry this purpose to fruition. And so with the pattern and power supplied by Jehovah God, he

5. How did the angels regard full-time service of the Creator?

6. What were some of the special duties assigned to Jehovah's first creation?

7, 8. (a) What was his attitude toward full-time service?  
(b) Did a long period of service on one assignment discourage him?

proceeded with the work of material creation. Although the forming of the earth and the preparing of it for life were tasks requiring a great period of time, the Word did not lose interest in his work. He did not allow billions of years on the same assignment to dishearten him and cause him to quit. He stuck to his job and faithfully worked at it until it was finished.

<sup>9</sup> By such faithful service he proved his dependability and was therefore given other assignments. One of these strongly appears to have been the delivering of the Israelites from slavery in Egypt. He had the responsibility of leading them by a pillar of fire by day and a pillar of cloud by night. And then when the people reached the foot of Mount Horeb, it was evidently this beloved Son of the Most High who transmitted the divine Law to the Israelites through Moses. Regarding this mighty spirit Son, called Michael, Daniel 12:1 (48) says that he is "the great prince who standeth for the children of thy people." Certainly the angel who had guided them and faithfully conveyed God's instructions to them, as well as punished them for disobeying the divine Law, would be the one who would stand prince over God's chosen people.\*

<sup>10</sup> The most difficult assignment for the Word came when Jehovah had him give up life in the heavenly realm as a glorious spirit creature and take up full-time service on the earth as a man. Although this assignment meant being made lower than the angels and involved a sacrificial death while he was on earth, it did not cause the Son to reject the assignment. He humbly agreed to do whatever the great Sovereign decreed. And so it is written at Philipians

2:5-8 (NW): "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, 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." In spite of the trials and hardships that came upon God's only-begotten Son on this particular assignment, he did not for one moment think about quitting and dropping out of the full-time service of his heavenly Father. He valued that above his personal feelings, his personal comfort and even his life.

<sup>11</sup> No matter what circumstance Christ was in, he always had the proper evaluation of the glorious treasure of full-time service. His evaluation did not change when circumstances changed, as do the evaluations of those who place their heart upon material possessions. He knew there was no need even to consider comparing the value of his Father's service with any of the luxuries and comforts of this world, not even with the necessities of life. He once said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34, NW) He rejected the riches, honor and power of this entire world in preference for Jehovah's service. (Matt. 4:8-10, NW) To fulfill this assignment, as he had fulfilled other assignments, was all that interested him. This godly service was of far greater value to him, because it meant Jehovah's approval and eternal life.

<sup>12</sup> The example of godly service set by this beloved Son is without question the finest any creature could follow. His billions of years of faithful full-time service

\* See the book "New Heavens and a New Earth", pages 26-30, ¶¶ 10-15.

9. What did he prove by sticking to his assignment, and what did this bring him?

10. What was the only-begotten Son's most difficult assignment, and how did he react to it?

11, 12. (a) Did Christ have the proper evaluation of the treasure of full-time service? (b) What has he shown by his actions?

and humble willingness to accept and perform whatever assignment was given him, as well as his endurance under trial, clearly prove his deep love for the Father. Here is a splendid example of appreciation for the treasure of full-time service, and it well illustrates the proper evaluation of that treasure.

#### SERVICE HAS VARIED

<sup>13</sup> The manner in which creatures have been privileged to serve Jehovah God full time has varied. The only-begotten Son, as we have seen, served in more than one manner. And when we examine the records of faithful full-time servants on earth, we find this to be true with them too. Not all served in the same way. Noah, for example, received an assignment to do a witness work. He was to preach a warning of the violent end that was due to come upon the antediluvian world, and, in addition to that, he was to construct an ark for the preservation of the creatures, human and beast, that God would designate. This was the manner in which Noah was to render service to Jehovah. It was a service of the utmost importance. He could not, therefore, place it secondary to personal ventures and interests. Since his heart was in the full-time service of the Creator, he stuck to his assignment until it was finished.

<sup>14</sup> The same was true of Moses, who gave up shepherding in order to serve Jehovah full time. He too remained steadfast in that service. His manner of service differed from that of Noah, however, as it was an assignment to look after Jehovah's interests with regard to the nation of Israel. It proved to be a very difficult

assignment, because of the complaining, stubborn and rebellious disposition of the people. Although this caused him to be very discouraged on a number of occasions, he did not run away from his responsibilities of leadership, leaving its problems for someone else to wrestle with. To quit and run away would have meant giving up the treasure of full-time service, and Moses preferred to bear the load before doing that. So he stuck to his job in spite of occasional discouragement. His heart was in the service of his God.—Heb. 3:2, 5.

<sup>15</sup> Another form of full-time service was that performed by the tribe of Levi. It was set apart from the twelve tribes of Israel for temple service. The

Levites were assigned to devote all their attention to performing the various duties in connection with the nation's worship. Therefore their continual service was to be at the tabernacle or in connection with it. This treasure of full-time service of God was to be their inheritance, as is pointed out at Deuteronomy 10:9 (NW): "That is why Levi has come to have no share and inheritance with his brothers. Jehovah is his inheritance, just as Jehovah your God had said to him." Certainly their inheritance was far greater than the land received by the twelve tribes.

<sup>16</sup> Later, when prophets were raised up among the Israelites, we find a still different form of full-time service. Jehovah used them to sound warnings to the wayward nation of Israel. This they faithfully did in spite of the abuse that was heaped upon



"I DELIGHT TO DO  
THY WILL."

13. (a) Has this treasure been confined to one manner of service? (b) How did Noah serve?

14. How did Moses have reason to be discouraged?

15. (a) What inheritance did the Levites receive? (b) How was their service assignment different?

16, 17. (a) Did the prophets have reason to be discouraged? (b) What examples can you give of some who did not quit full-time service because of discouragement?

them. "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! we pronounce happy those who have endured." (Jas. 5:10, 11, NW; 2 Chron. 36:16) So although they were not well received and had good reason to be discouraged, they did not quit. What could be more discouraging than to know that, before one spoke, the people would not listen? Jeremiah had to contend with that. God told him: "And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee." (Jer. 7:27, AS) What would you do if you were faced with a similar situation today? Knowing before you even began speaking that your efforts would be fruitless, would you give up? Would you quit Jehovah's full-time service because you felt your labors were in vain? Or would you cling to that treasure and fulfill your commission as Jeremiah did? The Bible indicates that this was more or less the situation faced by all the prophets who were sent to the nation of Israel. "And though I sent all my servants the prophets, early and late, from the day that your fathers came out of the land of Egypt even to this day, they neither listened nor inclined their ears to me, but stiffened their necks, and behaved worse than their fathers." (Jer. 7:25, 26, AT) The prophets had the proper evaluation of the treasure of godly service and so clung to it in spite of such discouraging circumstances. The peoples' attitude did not alter their set of values.

<sup>17</sup> Even when Elijah thought he was the only one in all Israel who had not forsaken Jehovah's worship, he did not think for a moment that he should give up his assignment as a prophet. He stuck to it until Jehovah took him. Like other faithful prophets he maintained integrity to Jehovah God under the most trying and dis-

couraging circumstances. But in spite of his trials and discouragements he did not lose his keen appreciation for the invaluable treasure of full-time service.—1 Ki. 19:2, 4, 9, 10.

<sup>18</sup> King David had this same appreciation for Jehovah's service. He served full time as a divinely appointed king to the nation of Israel. That was his assignment, an assignment that was distinctly different from what was given to the prophets. As an anointed king over God's chosen people, he had the distinction of being representative of the sovereign power of the great Ruler of the universe. For that reason it can be said that he sat on the throne of Jehovah. This expression is used at 1 Chronicles 29:23 regarding David's son Solomon, when he was crowned king the second time. On that occasion the treasure of full-time service as a theocratic king passed from David to Solomon, but Solomon failed to maintain the proper evaluation and appreciation of it throughout his lifetime, as his father David had done.

<sup>19</sup> To David, however, nothing brought greater joy than serving the interests of his God. At one time he expressed the desire to dwell in the house of Jehovah all the days of his life. (Ps. 27:4) He thus clearly revealed where his heart was. He had no desire to be anywhere else than in Jehovah's service. He sincerely yearned for Jehovah's praises to be sung among the nations and for the Creator's marvelous works to be proclaimed far and wide. This desire was beautifully expressed in the thanks he gave Jehovah at the time the ark was brought to Jerusalem and placed in the tent he had prepared for it alongside his palace. Here was the heartfelt expression of one who was fully devoted to God's service and who looked upon it as the most precious of all treasures. David opened his expres-

18. In what manner did David serve full time?

19. How did David regard the treasure of full-time service, and what was his desire?

sion of thanks by saying: "Thank Jehovah, call upon his name, make his deeds known among the peoples! Sing to him, make melody to him, talk of all his wonderful acts." (1 Chron. 16:8, 9, NW) This making known of Jehovah's acts and talking of his marvelous works is the form of service that the Greater David introduced a considerable time later.

#### THE KINGDOM MINISTRY

<sup>20</sup> Up to now we have seen how the treasure of full-time service has been enjoyed in different ways throughout the ages. Persons of faith carried on their service in various manners, depending upon the assignment God had given them. But with the coming of the Greater David, Christ Jesus, a new form of full-time service was introduced. It was the doing of the very thing David spoke about—the making known of Jehovah's acts among the people of the world. It was time to declare the good news of Jehovah's kingdom. This new work was appropriately launched by the One anointed to be King of the Kingdom.

<sup>21</sup> This was a new assignment for God's only-begotten Son, who, thirty years before his anointing as King, had been born to Mary as a perfect human, his life force having been transferred from the heavens to Mary's womb. So, at the age of thirty, as the anointed King he proceeded to launch this new way of serving the Creator. In order that others might know how this service was to be rendered, Christ set the example by going from place to place preaching the good news of the Kingdom and the wonderful acts of God. Here was an educational work that was unparalleled. It was a work of gathering together persons who would be worthy of the gift of eternal life. (John 17:3) Christ devoted his full time to this assignment and carried

it to completion, as he had done with every other assignment his Father had given him.

<sup>22</sup> Before the days of Christ the treasure of full-time service was limited to just a few individuals, but the Kingdom ministry changed that. It finally made this treasure available to people of all nations, so that anyone might take hold of it. John and his fellow fisherman Andrew were the first of thousands to embrace it in this new form. When Jesus offered it to them and later to Peter, they did not hesitate to accept it. The same was true of James the brother of John. Regarding this Matthew 4:18-22 (NW) says: "Walking alongside the sea of Galilee he saw two brothers, Simon who is called 'Peter' and Andrew his brother, letting down a fishing-net into the sea, for they were fishers. And he said to them: 'Come after me, and I will make you fishers of men.' At once abandoning the nets, they followed him. Going on also from there he saw two others who were brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, repairing their nets, and he called them. At once leaving the boat and their father, they followed him." As he had promised, Christ instructed them and made them fishers of men. They now concentrated their time and energies on the work of proclaiming the magnificent purposes of Jehovah God.

<sup>23</sup> The apostle Paul was outstanding in this regard. He devoted his all to the ministry. Although he underwent many severe trials, he never gave the slightest thought to quitting the full-time service. Regarding some of his experiences 2 Corinthians 11:24-27 (NW) says: "By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a

20, 21. What new way of serving Jehovah full time was introduced by Christ?

22. (a) What change did the Kingdom ministry make with regard to the treasure of full-time service? (b) How did some respond to the invitation to make this treasure theirs?

23. How did Paul view full-time service?

night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness." For a person lacking the proper evaluation of the treasure of full-time service these would have been good reasons for quitting. But not so with Paul. He cherished this treasure too greatly even to entertain such a thought. No amount of hardship and abuse could cause him to let this treasure go. Neither did he permit the attraction of material comforts, financial security or precious gems to change his set of values. He considered all that the world offered in a material way as loss when compared with the ministry and its life-giving truths. Regarding this he said: "Why, for that matter,

I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse." (Phil. 3:8, NW) Thus the things of this world, upon which people set their hearts, Paul considered to be refuse, to compare with the treasure he had of full-time service of God in the Kingdom ministry.

<sup>24</sup> Does it not seem foolish to place your heart upon a great deal of refuse and to make it your goal in life? Is it not foolhardy to make that your treasure? Since a person's evaluation of diamonds, pearls and rubies is completely changed by the circumstances he is in, is it not wiser to set your heart upon a treasure whose value never changes? A treasure that can mean eternal life? Jesus once said: "For where your treasure is, there your heart will be also." (Matt. 6:21, NW) Now, where is your heart? Is it where his heart is, on the glorious treasure of full-time service?

24. What is the wise course for a person to take?



## Letter of Appreciation

December 11, 1955

Dear Brother Knorr:

It occurs to me that you have probably heard many times expressions of appreciation by brothers who have enjoyed rich spiritual blessings during the year 1955. But I am anxious to add another word. Often do I think of the great responsibility that you have before Jehovah. And it is so obvious that you have his rich blessings. That must give you great peace and joy.

I never expected to have such joys with my brothers in many lands as I had the past summer in Europe. And the Society did a wonderful service to the brothers in making that trip possible. It was a tremendous task. I hope, too,

that you have another New World Society movie of it. The public seems to like the closeness that the pictures bring and so do the brothers who remain at home.

And the spiritual food that constantly flows from the temple is most thrilling and satisfying. New light is coming from the temple and about the temple. I have just read carefully the December 15, 1955, *Watchtower*. Wonderful light! It will aid much in causing all to see the value of bringing all the 'tithes' into Jehovah's house.

Rejoicing with you in this great day of Jehovah, I am

Your fellow servant with much love,

H. L. P.

# Is This Treasure for You?

*"Consequently, I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason."*

—Rom. 12:1, NW.



**T**HE British crown jewels are the most dazzling collection of gems in the world. They form a priceless treasure that has been admired by multitudes. But although many have longed to possess some of these gems, there is not the remotest chance they ever will. However, there is a treasure they can possess that is of far greater value than the crown jewels. Since this treasure does not possess its value because of rarity, it is available to all who want it. But certain things are required of an individual before he can possess it. He must therefore carefully consider these requirements and then decide whether this treasure is for him.

<sup>2</sup> The treasure of unequalled value is the full-time service of the great Source of life, Jehovah God. Since it brings eternal life to the one who reaches out for it and holds on to it, what jewel collection could possibly compare with it? What is a precious stone or a whole roomful of such stones in comparison with life? Little wonder is it, then, that the apostle Paul considered such things as refuse, in comparison with the knowledge and service of God! This, of course, is a set of values entirely in reverse of that possessed by the world. That is why the decision to reach out for the treasure of full-time service is a grave one that requires careful consideration. A person must know what he is doing. He must have an understanding and appreciation of

the Kingdom ministry, and must already be engaged in that ministry to the extent that his time permits.

## PROPER MENTAL ATTITUDE

<sup>3</sup> To those who would like to serve God the apostle Paul says, as recorded at Romans 12:2 (NW): "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." That means a person must reverse his set of values. Instead of looking upon material riches as the world does, he must look upon them as Paul did. He will not give them the predominant position in his life that he once did. What he now places the most value upon is the service of the great Life-Giver, Jehovah God. In this way he ceases to be fashioned after this present system of things. He dedicates his life to the doing of God's will as did Jesus, who said: Let "not my will, but yours take place." (Luke 22:42, NW) He also adopts the mental attitude expressed by David: "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40:8, AS) He then engages in the Kingdom ministry along with others who have made this dedication. These dedicated ones now form a New World society of faithful witnesses who give testimony to the supremacy and purposes of Jehovah God.

1, 2. (a) What treasure is of unequalled value, and to whom is it available? (b) Why is it a grave decision to seek possession of this treasure?

3. What should a Christian's mental attitude be?

<sup>4</sup> The majority of these dedicated Christians have obligations and responsibilities that prevent them from devoting all their time to the Kingdom ministry, but that does not mean they should not seek the treasure of full-time service if it is at all possible for them to do so. There are some, however, who feel that they would accept without question an angelic-delivered invitation to serve in Jehovah's heavenly courts along with the mighty angels, but yet close their ears when full-time service in the Kingdom ministry is mentioned. If they are willing to serve God full time at one place in his universe, why should they be uninterested in serving him full time at some other place? Does the location of his service or the different manner in which it is carried on change its value? Are they willing to give Jehovah full-time service only when there are no hardships and persecution involved? Do they forget that when they made their dedication to God and symbolized it by water baptism they died to their former course of life? By going beneath the water they indicated that they had. When they came up, they were to live from then on doing God's will. If they are able to do so, do you not think God expects them to devote their full time to the doing of his ministry?

<sup>5</sup> If you are one who has made this dedication and are in position to give Jehovah full-time service, why are you not doing so? Did you not mean it when you dedicated your life to him? Did you die to your own selfish course of life, or are you still putting it first? The apostle Paul says: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service." (Rom. 12:1, NW) That does not mean to consider Jehovah's service as an incidental thing, to be done whenever you have spare time. It is not something that is to come

second to personal interests. It should be of first importance. Those who fail to place it first have not as yet changed their set of values and been transformed from being fashioned after this present world or system of things. They do not, as yet, evaluate the treasure of full-time service above the riches of the world. To present yourself to God means to give yourself completely over to his service. It means devoting your time, your energies, your abilities, your possessions to the doing of God's will, not to doing your own will. This is a sacred service that is pleasing and acceptable to him. But to be this, it must be done with your power of reason. You must fully understand what you are doing and why you are doing it.

#### NOT TO BE TAKEN LIGHTLY

<sup>6</sup> If you have made the full-time service your treasure and have placed your heart upon it, then you will want to be in that service. But keep in mind that it is not something that can be jumped into just because a person is momentarily stirred up. It is a valuable treasure that cannot be taken lightly or grasped only temporarily. So before a person enters the full-time ministry he should give careful consideration to it. He should remember that the difficulties he experiences in the part-time ministry will be greatly multiplied in the full-time ministry. He should examine the requirements and decide whether he is able to meet them. He should consider the cost. Is it too high for him? Does he have to relinquish too much in the way of personal interests, pleasures and material possessions? It is a decision that must be made because of one's love for God and his willingness to serve. He must have a genuine love for Jehovah and for the service of that Supreme One before he can even consider reaching out for this treasure. He must be

4. What is the attitude some take toward full-time service?

5. What kind of service is pleasing to Jehovah?

6. (a) Should a person jump into the full-time service?  
(b) What are some basic requirements for this service, and why are they essential?

keenly interested in the Kingdom ministry and in the expansion of the theocratic organization. He should be mature in the Scriptural truths that come to him through this organization. All this is essential, because those who take up the full-time service as the apostles did become special representatives of it. Others look to them for a mature understanding of the Scriptures and a zealous example in the Kingdom ministry.

<sup>7</sup> Once you have taken this forward step, you should not step back. The full-time service of God is not a temporary occupation. It is not something to be done for a few months or a few years and then dropped when you are tired of it. Those faithful persons who took up this service in ages past clung to it in spite of discouragement and hardships. They did not allow themselves to become "weary in well doing" full time. (Gal. 6:9, AV) Once they entered full-time service they stayed in it. The Kingdom ministry today is no easier than the service assignments they had. It has many hardships and difficulties. So do not enter it with the idea that it is easy and then quit when you find that it is not.

#### MUCH FULL-TIME SERVANTS CAN DO

<sup>8</sup> In Jehovah's earthly organization there are many places for full-time servants. It has a big work to do in carrying out his command to proclaim the good news of the Kingdom in all the inhabited earth. There are many people that must be reached and instructed in God's Word of truth. People by the tens of thousands are responding to this good news, but, as Jesus foretold, "the harvest is great, but the workers are few." (Matt. 9:37, NW) More full-time workers are needed to care for the Master's harvest. How can persons in isolated areas or in distant lands be reached unless God's or-

ganization has dedicated persons who are willing to devote their full time to the Kingdom ministry? At Acts 16:9 (NW) it is recorded that the apostle Paul had a vision of a man of Macedonia standing, beseeching: "Step over into Macedonia and help us." Since Paul was serving Jehovah full time he was free to go to this other country and there direct persons of good will in the way to life. He gave no thought to himself or to his own interests. He had Jehovah's interests at heart and was willing to go wherever he was directed.

<sup>9</sup> This obedience and willingness to serve are what Jehovah God expects of those who accept the treasure of full-time service. Persons who are stubborn and self-willed are of no value to him. He wants servants who delight to do his will and gladly obey whatever instructions are given them through the theocratic organization. As Christ showed humility and obedience, so should his followers. They should, therefore, be willing to go wherever the organization sends them. They should show the willingness of the prophet Isaiah, who said: "Here am I; send me." (Isa. 6:8, AS) A person with this mental attitude is eager to do Jehovah's will, and he will not hesitate to accept greater privileges of service when they are offered him, such as those of a pioneer publisher.

<sup>10</sup> When engaging in the full-time service as a pioneer, a person has little time for personal pursuits. It is a work that requires careful budgeting of time. The pioneer minister must preach from house to house, make back-calls and conduct home Bible studies. He must meet the quota of hours set by the theocratic organization. In addition to this he must work with the local congregation of Jehovah's dedicated servants by helping those who need assistance in the Kingdom ministry. Some pio-

7. Is the full-time service to be looked upon as a temporary occupation?

8. Why are full-time servants needed?

9. What does Jehovah expect of those who accept his treasure?

10. Why must a pioneer have personal organization?

neers may be given positions as overseers within the congregations, which is an added privilege of service for them. They must also take the lead in showing love, mercy and understanding. Besides keeping up their personal study, which is essential, they must take care of their personal needs, which may include a part-time secular job. To keep up such a busy schedule the pioneer minister must have personal organization. He must have each day planned in advance. So full-time service as a pioneer is not easy. It is hard work and therefore requires persons who are mature in Scriptural understanding, persons who find delight in proclaiming Jehovah's praises, persons who are not afraid of work.

<sup>11</sup> The full-time servant who proves to be a diligent pioneer has the prospect of being invited to attend the Watchtower Bible School of Gilead, for special training in the ministry. Here he will receive advanced instruction in the Scriptures as well as training for carrying on the Kingdom ministry in other countries. He is thus prepared to render special service to Jehovah's organization in much the same manner as the apostle Paul did. At Gilead he learns to have greater appreciation for the organization, how it functions, the need for it, and his relationship to it. Since Gilead is designed to broaden a minister's knowledge and understanding of Scriptural truths, the best way to prepare for it is to study diligently the publications regularly provided by the theocratic organization. He must keep up with the latest spiritual food coming from Jehovah's table.

<sup>12</sup> When a student at Gilead graduates he should have a much keener appreciation of the treasure of full-time service. He will gladly accept whatever territory assign-

ment he is given, and will go there with the intention of staying at least three years. If he returns home for a visit at the end of that time he will want to go back to his foreign assignment and continue in Jehovah's full-time service there. He will put forth every effort to stick to his assignment no matter how unpleasant or discouraging it may be. He will not consider quitting, but will always keep in mind the splendid examples of steadfastness in full-time service left by God's faithful servants of ancient times. He will eventually become accustomed to the strange surroundings and peculiar habits of the people in his assignment if he makes up his mind to do so. In time he will look upon it as his home and will find the people of the New World society as lovable there as in other countries.

#### SERVING AT BETHEL

<sup>13</sup> In order that the Kingdom ministry may be organized and that dedicated Christians may be kept supplied with Bibles and Bible study aids, it has been necessary for the theocratic organization to have so-called "Bethel homes" throughout the world. The ministers who live and work at these homes are persons who have embraced the treasure of full-time service. They spend their full time caring for Jehovah's interests. In whatever land a Bethel home, which is the name given branch offices of the Watch Tower Society, is located, it is the hub of theocratic activity there. It is dedicated to the service of the Most High and is indeed "the house of God," as the name "Bethel" means.

<sup>14</sup> When a dedicated Christian steps forward to full-time service, it may be that he will choose to serve at Bethel. If he meets the requirements and his application is accepted, he steps into a wonderful fea-

11. What is the prospect before a diligent pioneer, and how may he prepare for it?

12. How should a Gilead graduate consider his assignment?

13. Explain the purpose of Bethel.

14, 15. How should Bethel be viewed?

ture of full-time service. But to appreciate Bethel fully he must see Jehovah's organization as a whole and the vital spot Bethel holds in it. He must not visualize Bethel as a monastery, where people live in seclusion, spending all their time in meditation and prayer. It is far from being anything like that. It is instead a place of great activity. It is a place where a person is expected to be productive, not unproductive. Not only must a person look after the duties assigned him there, but he must be active in preaching the good news of the Kingdom as well.

<sup>15</sup> All who have come into the New World society should have a proper understanding of Bethel. Persons who look upon Bethel as a good place for training indifferent or obstinate children should change their view, because Bethel is no such place. It is the house of God, a place where dedicated ministers of Jehovah devote their full time to honoring and praising him as well as serving the interests of the Christian organization. It is not a school for correcting troublesome children. It is not designed to do the work parents have failed to do. Persons who come to Bethel should be ministers who are representative of Jehovah's witnesses world-wide. They should be persons the theocratic organization is pleased to have in such a responsible place of service.

<sup>16</sup> Bethel service should never be taken lightly. No one should apply for Bethel with the attitude of giving it a try. This is full-time service and one should enter it with full intentions of sticking to it. If you were invited to serve in Jehovah's heavenly courts, would you say: "Well, I'll give it a try and see if I like it"? There may be many things you would like to do better than serve full time in the Kingdom ministry, since it is hard work, but that is

not what should be considered. Serving Jehovah is your obligation, your responsibility, what you have agreed to do if you have made a dedication to him. So those who give themselves to the full-time service must do so because they love the great Sovereign and want to serve him as a slave. If you give yourself to Jehovah as a slave, then it is a question of not what is pleasing to you but what is pleasing to Him. Thus Bethel is not something just to try out. It is a blessed privilege of service that should be cherished and held in the highest regard.

<sup>17</sup> The fact that a person may not find Bethel as he anticipated it is no reason for him to quit after working for only a few days, a few weeks or a few months. A person coming to Bethel should come with the determination to stay at least three years no matter what trials he may encounter. In fact, the Bethel application specifically says: If your application is accepted and you enter the Bethel service, will you remain faithfully at such post of assigned duty for three years or longer? If an applicant says yes, then he should mean yes. Remember what Ecclesiastes 5:4 (AS) says: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest." That means the theocratic organization expects Bethel applicants to be persons of integrity who will keep their agreement to serve at least three years in full-time service at Bethel. It is naturally hoped that he will stay in this particular field of full-time service much longer. Lifelong service at Bethel is the real goal and has been met by many faithful Christians.

#### MANY TRIALS

<sup>18</sup> It must be kept in mind that when a person enters the full-time service of the Creator there are bound to be many trials.

16, 17. (a) With what attitude should a person enter Bethel service? (b) How long should he stay?

18. (a) What should the full-time servant expect? (b) Give examples of individuals who had reason to be discouraged but did not quit.

This was true with the faithful men of ancient times who embraced this treasure; so it should be the expected thing today. It was even foretold by the apostle Paul, who said: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, NW) But persecution for proclaiming the good news of the Kingdom and holding fast to Christian integrity is only one of the trials a full-time servant must contend with. Discouragement, for example, is a trial that pioneers and missionaries must contend with continually. Working day after day with little or no results is very discouraging, and the natural tendency is to say: "What's the use?" That is precisely what Satan wants you to conclude. He does not want you to serve Jehovah either full time or part time. He wants you to quit. But think how discouraging it may have been for Noah, who preached for forty or fifty years with absolutely no results except the response of his immediate family. Was he discouraged to the point where he quit Jehovah's full-time service? Did he let go of that wonderful treasure just because people of his day did not respond to his preaching? And what about Jeremiah? God told him before he even began preaching that the people would not listen to him. But did Jeremiah say: "What's the use?" Did he allow discouragement to silence his lips? Did he quit his assignment and tell God that it was a waste of time? He did not. He stuck to it, even as Noah did. These two faithful men knew they were doing God's will, serving his interests, even though their preaching fell upon deaf ears. By continuing on their assignment in spite of this indifference, they proved their integrity.

<sup>19</sup> But what about you? If you are one who has made a dedication to serve the Most High and have embraced the treasure

of full-time service, do you cherish that treasure enough that you could preach for forty or fifty years with no one responding to your preaching, and yet not let go of that treasure? Could you go to an assignment, knowing in advance that not a single person will heed your warning message, and yet stay on that assignment for years without quitting? It takes courage to do that. It takes determination. It takes appreciation of Jehovah's service. It takes real love for Him. Jehovah's servants of ancient times had these qualities; do you?

<sup>20</sup> We must not give up in doing what is right, for "in due season we shall reap by not giving out." (Gal. 6:9, NW) In order not to give out a person has to study God's Word constantly and meditate upon it. Not only must he meditate upon the marvelous blessings that Jehovah has promised for those who endure in faithful service, but he must reflect upon the splendid examples of steadfastness that can be found in the Bible. If persons of past ages could hold up under trials and discouraging circumstances, then you can too. They were human just as you are. At 1 Corinthians 15:58 (NW) the apostle Paul gives this sound advice: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." Therefore, even if your preaching may seem to be fruitless, your labor is never in vain. Your daily service is a sacrifice of praise to Jehovah, and that alone is reason enough to be steadfast in full-time service.

<sup>21</sup> God's servants are bound to have many obstacles and temptations come upon them. But did Christ and other faithful men allow such things to take the treasure of full-time service away from them? Their minds and hearts were fixed upon one thing—

19, 20. What does it take to stick in full-time service?

21. What have some persons allowed to happen, and what question does this raise?

faithfully serving Jehovah. They allowed nothing to interfere with that. There are persons today, however, who once possessed the treasure of full-time service as pioneers but failed to have this mental attitude. They allowed their part-time secular work to entice them into laying aside pioneering in order to take up full-time secular work. Now, where is their heart? Is it in doing God's will or in doing their own will? Is their treasure in material riches or in full-time service? Since we know that Satan accuses us of loving ourselves more than God, we never want to give him grounds for that accusation.

<sup>22</sup> If you happen to be one who is a dedicated servant of God and you are free of obligations, or could be free of them, why have you not made the treasure of full-time service yours? Do you serve Jehovah God out of love or for selfish reasons, as *Satan* charges? If you serve him out of love, then why do you hold back from giving him full-time service since it is possible for you to do so? Is this treasure not for you? Is it only for others? Is the thought

22. What searching questions can a person ask himself?

of serving the great Life-Giver full time unattractive to you? Do you hold back because you find no delight in doing God's will all the time?

<sup>23</sup> On the other hand, if you decide that this treasure is for you and you reach out to embrace it to make it yours, then make up your mind that you are going to hang on to it with all your strength. Never let it go. Do not quit the full-time service when persecution comes upon you. Do not quit when your spirit becomes low because of discouragement. Do not quit when lured by financial gain. Do not quit because of weariness from long years of service. Instead of quitting, hold on to that treasure of full-time service. Hold on more firmly than you would the crown jewels if they were yours. Never allow your eyes to become dull to its resplendent beauty. Never lose appreciation for it. Rejoice over it as the angels have rejoiced over it, as the patriarchs, the prophets and the apostles rejoiced over it and cherished it. Never forget that its rewards are eternal, its blessings beyond compare.

23. When a person gains the treasure of full-time service, what should he be determined to do?

## Why an Agnostic

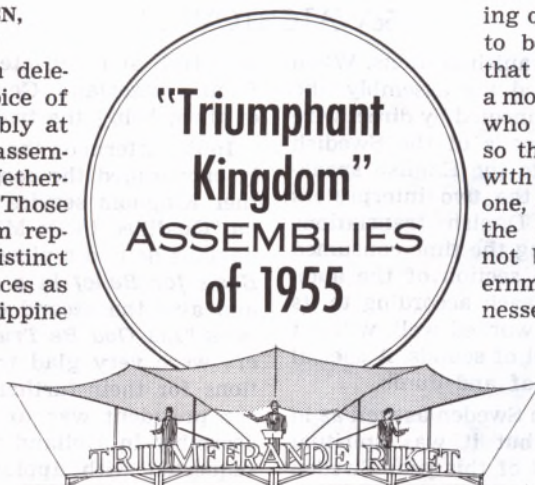
¶ In giving his Credo of an agnostic in *Look* magazine, November 3, 1953, Bertrand Russell listed among his reasons for being an agnostic the Bible's contradictions, claiming that in one place the Bible forbids a childless widow to marry her husband's brother and in another place commanded it. In this article he did not give any Scriptural citations. However, in his book *Human Society in Ethics and Politics*, he does cite the two texts, Leviticus 20:21 and Deuteronomy 25:5. And how do they read? "Where a man takes his brother's wife, it is something abhorrent. It is the nakedness of his brother that he has laid bare. They should become childless." "In case brothers should dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her and he must take her as his wife and perform brother-in-law marriage with her." (*New World Trans.*) It does not take much learning to appreciate that these two texts refer to entirely different situations, the one to adultery and the other to the law of levirate marriage, which applied only in the event of a married man's dying before he had any offspring. It is all very simple, but apparently not to a learned university professor, scientist and philosopher of more than eighty years, especially when such a one happens also to be an agnostic!

STOCKHOLM, SWEDEN,  
AUGUST 17-21, 1955

For the many foreign delegates it was now a choice of the Scandinavian assembly at Stockholm or the Dutch assembly at The Hague, Netherlands, or parts of both. Those assembling at Stockholm represented twenty-three distinct lands, including such places as Lapland and the Philippine Islands. Five thousand of the Danish brothers came over from Denmark, and two thousand four hundred brothers from Norway came also, and nearly one thousand from Finland. About 2,000 were from overseas.

The holding of a large-scale international assembly in Sweden's capital was good for the interests of the New World society in that land. The Swedes, who have a national state church, have fallen away from the churches, incline to ridicule the religious clergy, and lean to worldly intellectuality, becoming very materialistic. So the exalting of spiritual interests as displayed in the preparations for the Stockholm assembly and in the advertising of it by Jehovah's witnesses and, finally, in the assembly itself with all its features and activities, was an eye opener for the Swedes. The Stockholm newspapers broadened their attitude to give over 2,860 column inches of space to news about the assembly. Reporters interviewed officials of the Watch Tower Society shortly after their arrival. For the first time in Swedish history the radio news broadcasting came out with reports of the assembly: the first day's gathering, the baptism and the public meeting on the last day.

On the southern outskirts of Stockholm lies the big football and runners ground, the sports place known as the Johanneshovs Idrottsplats, owned by the city government. Here everything was made ready for the assembly. On the grounds to the south were located the cafeteria and other installations for supplying needed services and conducting the field witnessing. The cafeteria had twelve feeding lines, and there was an overhead bridge for delivering needed supplies of food to the lines, without any blockade. The food trays, for the manufactur-



ing of which the tools had first to be made, were slotted, so that they could be shoved over a monorail past each attendant who put on an item of food, so that the tray was delivered with the full meal, a plenteous one, on it to the eater. Though the military authorities had not been allowed by the government to let Jehovah's witnesses hire some equipment for their cafeteria, the way the feeding was done so impressed the authorities that they had a committee of military officers, in civilian clothes, there to

study the arrangements.

Near the southeast corner of the stadium stood a white tower flanked by portions of a wall, where the Guards' and Attendants' department was stationed. To provide shade for the seats on the east, north and west sides of the stadium, canopies made of a heavy grade of bed linen were run out on stout poles. Over the speakers' platform itself there was such a canopy that spread out overhead like a white sail. Designed by a brother who was a sailor, they were firmly tied with sailor knots that withstood the tugging winds. In front of the platform five rows of potted flowers ran out like a spray onto the green playing field. The grandstand to the south was uncovered.

The entrances to the stadium were marked with large letters of the alphabet. As stated in the instructions on the printed program, those speaking or understanding Swedish were to use entrances A to H and O and P, seating themselves in those sections; those speaking Danish, entrances J to M; and those speaking English, entrances I and N. This located all the Swedish-speaking to the east and south, and all the Danish-speaking to the west and north, and the English-speaking in between. There was a purpose in this, for this was a trilingual assembly. Accordingly on the platform stood three microphones. The center microphone the English speakers used; the one to the left the Swedish speakers, and the other to the right the Danish speakers. The left microphone served the loud-speakers that were directed to sections occupied by those understanding Swedish. The right microphone served the loud-

speakers directed to the Danish sections. When English speakers addressed the assembly, the center microphone was connected by direct wire with earphones on the heads of the Swedish and Danish interpreters to the English speaker's left and right, and the two interpreters gave the Swedish and Danish translations simultaneously, so reducing the time consumed in translation. Thus each section of the audience heard the speeches, each according to its own tongue. This system worked well, without an undistinguishable babel of sounds. A special interpreter served the deaf and dumb.

Harvest was going on in Sweden as well as in other parts of Europe, but it was spiritual harvesttime also. In April of this year Sweden gathered out a new maximum number of Kingdom publishers, 7,350, which denoted a 27 percent increase over the preceding year. There had been no rain for six weeks, and the Stockholm assembly opened Wednesday with a warm day under clear blue skies. The afternoon address of welcome on "Responsibility and Stewardship" was delivered in Swedish by the Society's Swedish branch servant and simultaneously in Danish by a Danish district servant. The afternoon sessions were capped by the address of the Society's president before an audience of 13,151. After this stirring address on "The Triumphant Message of 'The Kingdom'" he brought them further happiness by announcing that henceforth the Swedish edition of *The Watchtower* and *Awake!* would be printed with covers in two colors. The Swedish branch was now equipped with a press for doing this work. Tonight the sessions finished with a nice flourish when Brother A. H. Macmillan, over fifty years in the service of the Society, gave the answers to Bible questions. Brother Macmillan recalled how he had been in Stockholm back in 1920, when he spoke in a high school to an audience of some 175. It was now an overflowing pleasure to be back and behold how the organization in Scandinavia had grown since then.

Thursday morning hundreds of conventioners went out by bus, train and car to Jakobsberg, a suburb of Stockholm, to visit and inspect the Society's branch offices there. The building is quite new, it having been occupied only since April, 1954. Touring the building, the conventioners were highly pleased to see how modern in all respects the place is equipped, with a neat, comfortable Bethel home, offices, a King-

dom Hall and a printery outfitted with presses from Switzerland, Germany and America, one of them being the two-color press.

In the afternoon the Society's president greatly encouraged the conventioners for their further Kingdom service by his invigorating talk on "Qualified to Be Ministers." For the Scandinavians he had a pleasant surprise, the booklet *Basis for Belief in a New World*, in Swedish, and also the second or revised edition of the book "*Let God Be True*" in Danish. The brothers were very glad to get these new publications for their further, expanded ministry. As the president was to depart that day for the assembly in Holland the 14,052 in attendance requested with applause that he take along with him their love and greetings for those assembled at The Hague. The assembly attendance rose to 15,169 tonight, when the president's secretary addressed them on "Be Filled with Accurate Knowledge."

Friday morning's event captured a prominent place in the Stockholm papers. Never had such a mass baptism been witnessed in Scandinavia. The candidates numbered 854 and included an eleven-year-old girl of African extraction from New York city. The baptismal talk was given in Swedish and Danish simultaneously, and after the two questions the affirmative answers "*Ja!*" rang out across the field, not quite simultaneously from both groups of candidates. The baptism itself took place five and a half miles away from the stadium, at Skrubbasand. Adjacent to this lake and its beach or *Sand* is a large woods and here there was a tent city where about 4,000 delegates slept in their own tents. As no transmission line served this woodland camp, it was necessary for the brothers encamped here to attend the sessions at the stadium or *idrottsplats*; they had fine cars and motorcycles for doing so.

There were six roped lines of entry into the waters at the small beach where the baptism was carried on, and so about "thirty every minute" were baptized, each one by one immerser, except in extraordinary cases. Some candidates had to be carried out into the waters. How satisfied their faces looked as they came out of the waters! Hundreds witnessed the baptism, and overhead a helicopter circled, taking a picture that was published in the evening edition of *Expressen*. But all the papers had numerous pictures of that event. Said one daily: "It was in every respect the most remarkable baptism that has ever been performed in Stock-

holm." Said another: "The solemn act took place without either hymn singing or prayer. What was said at the preceding meeting at Johanneshov was considered sufficient. The whole procedure, however, was impressive and dignified." For the first time the temperature climbed to 90 degrees Fahrenheit today.

During the night it had rained, but the rain stopped before the Saturday sessions began and then the sun came out. People had been saying that Jehovah's witnesses would bring rain, and about 1 p.m. down came a soaking rain. But the conventioners found ample shelter under the saillike canopies around the stadium, and the rain stopped before the afternoon sessions began. Throughout the day there was quite an array of speakers, and Brother Knorr got back from Holland in time to finish off the day with his speech to 16,034, on "Jehovah Is in His Holy Temple." An international trio of releases followed: the book *"This Means Everlasting Life"* in Swedish; *"Make Sure of All Things"* in Danish; and *What Has Religion Done for Mankind?* in Norwegian. What rejoicing there was over these provisions from Jehovah's table! Brother Knorr rejoiced to behold their joy of appreciation. Sunday morning he served them again with his talk on "Triumphing over Wicked Spirit Forces."

The public meeting was indeed a grand climax to a very enthusiastic convention. The stadium was so packed that a few hundred listeners were sitting on the green playing field. This great audience there comprised mainly those who listened in Swedish, besides those who listened in English. What about those speaking Danish? They were obliged to meet separately in the tents of the cafeteria to hear the talk. The combined audience totaled up to 21,708. May the appreciation with which they listened to the talk signify that "world conquest soon—by God's kingdom" will mean everlasting life to them in God's new world. They received the booklet on the public lecture in Swedish with much joy.

Of this public audience 15,804 remained to hear the president's "closing remarks" and were further refreshed thereby. They were given greater incentive to press on in the service of God's established kingdom after this assembly.

#### THE HAGUE, THE NETHERLANDS,

AUGUST 17-21, 1955

The five-day Hague assembly ran concurrently with the assembly in Stockholm. This famous

city in the Netherlands is the seat of the permanent court of arbitration for the peaceful settlement of international disputes, the jurists of which court nominate a list of persons from which the members of the United Nations International Court of Justice are elected. In view of what this international body serves and of what Jehovah's witnesses serve, it seems quite striking that one of the series of "Triumphant Kingdom" assemblies should be held at The Hague. This city, too, is at present the location of eight congregations of Jehovah's witnesses. These and other congregations surrounding were privileged to engage in the rooming work from April 28 onward. This resulted in obtaining 6,931 accommodations, of which 5,250 were in private homes and 1,681 in hotels; and 20,000 pieces of literature were placed during this canvass for rooms.

The site obtained for the assembly was the spacious Houtrusthallen, a low building, square, measuring about 325 feet each way. A great part of its roof is glass, so that the lighting of the "Woodland Rest Halls" is good. To the right low evergreen trees cover the grounds, but to the left is a large playing field. There a tent city of 3.7 acres offered nearly 65,000 square feet of space, and the cafeteria, first aid and others of the twenty-seven departments were put up. In all the tents good sound equipment was installed. Another tent city outside The Hague served as a camping site for 600 conventioners.

Inside the auditorium of the Houtrusthallen the platform was bedecked with flowers and above was hung the 1955 yeartext in Dutch. The floor was filled with movable chairs and to the far rear there was a tier of seats. Here for the five assembly days milled thousands of delegates from twenty-five different lands, Africans in native dress, Filipinos, West Indians and others.

Wednesday afternoon the address of welcome was received by a sizable audience of 5,433 and they were favored with the release of the booklet *After Armageddon—God's New World* in Dutch. The Society's legal counsel, Brother Covington, was here for the first part of the assembly and held an interview with fifteen news reporters. At the close of the day he gave a rousing speech on "Activity and Life versus Inactivity and Death." By then the audience had grown to 6,560. It was very much alive and alert to hear God's Word and to respond.

Thursday afternoon the convention was pleased to receive a new instrument for God's service, another booklet in Dutch entitled "This Good News of the Kingdom". This was released by one of the Society's directors after his speech on "Qualified to Be Ministers." By the close of the day the audience had grown more numerous, being now 7,399, and everybody was feeling the glow that the sense of growth imparts within the New World society of Jehovah's people. They had also been well fed spiritually throughout the day.

The talk "What Dedication Means to Me" given as the last thing Thursday night prepared many for the symbolizing of their dedication to God on Friday morning. There were 445 that presented themselves for baptism. Their immersion took place in the North Sea nearby, at Scheveningen beach. There the brothers witnessing this mass baptism formed a great V down to the sea and sang songs while the candidates marched in between to their baptism. Many of the public were on the boardwalk as observers, and till well along in the afternoon there were little circles of conventioners discussing the Bible in Dutch with questioners.

In the afternoon the Society's president, who had flown down from Stockholm, made his first appearance on the platform, and there was a fine audience of 7,996 to welcome him. To the blessing of hearing his speech "The Triumphant Message of 'The Kingdom'" there was added the joy of having released to them at his hand the new book in Dutch entitled "What Has Religion Done for Mankind?" The president favored the assembly that night with another address exposing spiritism and explaining to them how to triumph over the wicked spirit forces with which we have to carry on a theocratic warfare. This being his final speech to them before his return to Stockholm, Brother Knorr spoke words of farewell to them, but words inspiring them. The 8,208 there especially rejoiced when he told them of the Society's plans for constructing a new and larger branch office and Bethel home for Holland. The work in the Netherlands has outgrown the present branch building in Amsterdam, the parliamentary capital. The assembly appreciated the president's visit, though brief, very much.

At the assembly hall a fifteen-minute recording was made for the radio. It contained an interview and the questions asked were about the theocratic organization and the mass bap-

tism. This was later broadcast. For the third time since World War II Jehovah's witnesses were on the Netherlands radio.

Saturday evening the Society's vice-president arrived by air at Amsterdam and motored to The Hague, to follow up other members of the Brooklyn Bethel family and Gilead graduates and native Dutch speakers on the day's program. His speech on "Avoiding the Wine Press of God's Wrath" was translated into Dutch and was concluded with his releasing the new Dutch publication *Basis for Belief in a New World*. This was received with warm appreciation by the 9,604 in attendance. Throughout the day 2,272 of the conventioners engaged in the field service.

Sunshine and warmth bathed the final day of the assembly. There was a goodly Sunday morning audience of 8,844 out for the program of four talks, preceded by a half hour of the discussion of the day's Bible text, songs and experiences. Also messages from other lands, South Korea, etc., were read, thrilling the audience.

Excitement heightened, however, as the big public event drew near. The lecture "World Conquest Soon—by God's Kingdom" had been well advertised. Twelve daily newspapers carried advertisements Thursday and Saturday, besides ads in four weekly papers. There were thirty-two overhead car signs, thousands of window cards, large and small, 120 being very large (about 2 by 3 feet), a thousand small window signs for streetcars and buses, 750 placard walkers, 450,000 handbills, and 180 bicycles with placards that paraded through The Hague in groups of five to ten, 500 car-bumper signs, and eighteen street banners, four of which were suspended at strategic points in the outside cities of Amsterdam and Rotterdam. There were 60,000 of the first personal invitation letter and 95,000 of the second invitation letter, for mailing. Eight theaters in The Hague and nearby Leiden showed the advertisement of the public talk for one month, with an estimated total audience of 453,000. Another thing that was organized for the first time in the Netherlands was a press conference. Notification was given to thirty-eight different papers and representatives of about fifteen papers came. This press conference was no doubt the reason why several articles about the assembly appeared also in papers in other big cities of the Netherlands, something that had not happened before. Then, too, there were the

badges worn by the thousands of conventioners.

The 4 p.m. public meeting had been well advertised; it was well attended. Attending were not merely the estimated 12,000 but a total of 15,360 crowded the great hall and filled even the cooler cafeteria tents. They followed the lecture with intelligence and keen delight. Applauses rang out periodically. These reached a climax of applause when the lecture itself in booklet form was announced and released as a gift. During the brief intermission that followed some thousands departed, but 11,642 eagerly waited for the "closing remarks" of the Society's vice-president. Throughout these the audience were very expressive of their stirred feelings and there was an extended applause at the close. It is always good to see such an overflow of appreciation and gratitude to Jehovah God at the very close of such an assembly. It denotes that those assembled have been satisfied with His goodness and are filled with strength-giving joy.

Never had there been so many comments in the Netherlands press as during this assembly year of 1955. There have been at least 128 articles published, and the total newspaper space reached at last 533 column inches, a figure that may need some revising as clippings continue to come in. A tremendous witness was given by the presence of so many of Jehovah's witnesses from abroad, and especially because they wore those badges. For some weeks after the assembly many newspapers were commenting on the strangers from abroad who were seen walking along the streets with their badges.

Indicative of how much good the European assemblies have done for the brothers alone comes this letter, dated September 11, from Haarlem, Netherlands:

"We, 1,055 witnesses of Jehovah, at our circuit assembly in Haarlem, just having gone over all the experiences we had this summer at one or more of the series of international conventions, feel we ought to assure you and through you the Society and all those of the New World society who thought good to use their means to visit the European conventions, how much we appreciated the lovable association and brotherly fellowship with all our brothers from abroad. We want to assure all those that we received much encouragement out of their mere presence in our midst, and more so when we were able to speak a few words with them. In addition to our gratefulness to Jehovah for the many new and wonderful releases

and the spirit He gives His people, we want to express our thankfulness to all those who supported Jehovah's organization in Europe in this way."

#### HOMEWARD BOUND

The homeward trek now began for most of the foreign delegates. The good ship Arosa Kulm had already departed with its more than seven hundred joyful, convention-filled passengers on August 16, from the Columbus Pier at Bremerhaven, Germany. But the following week the Arosa Star pulled away from Gothenburg, Sweden, on August 22. Among the flights in chartered planes homeward were the thirty-five that left from Schiphol, the airport near Amsterdam. Many of the flights were postponed; in fact, most of them. One of the newspapers, *De Telegraaf*, of August 31, made the following comment under the heading "Without Complaint": "The witnesses of Jehovah who in large numbers have come from America to the Netherlands are without competition the most obliging air passengers in the world. Frequently it happens that they have to hang around for hours because the departure of their plane (belonging to a chartering company abroad) has been delayed for some plausible reasons or not, which cannot be held against the direction of the airport. No complaint is heard from their lips."

Two air passengers, members of the Brooklyn Bethel family, flying from Amsterdam Sunday, August 21, stopped off in Newfoundland to participate in a three-day assembly there. This was held the following week end, August 26-28, at Corner Brook, some 150 miles to the west of Gander airfield and near the Gulf of St. Lawrence. About sixty Newfoundlanders had attended the European assemblies, still they enjoyed this provincial assembly with its program borrowed from the series of international assemblies. The public talk, delivered by the brother from the office of the Society's president, was heard with enthusiasm by 475, the rain during the talk not dampening their high spirits at all. Also twenty-three were immersed.

#### HELSINKI, FINLAND, AUGUST 25-28, 1955

The final assembly of the entire series of thirteen was held in Helsinki, Finland, north-east across the Baltic Sea from Stockholm. This four-day assembly was held in a great hall that had been built for exhibitions. Outside the hall a kitchen was built on a field, and big

cooking utensils rented from the army were installed. B-Messuhalli was reserved for the assembly cafeteria and for refreshments. This, their biggest feeding arrangement yet, proved adequate for offering 2,500 meals three times a day. Among the cake specialties offered was one decorated with the 1955 yeartext, Psalm 112:7.

This Finnish assembly witnessed a change in the attitude of the newspapers as far as Jehovah's witnesses were concerned. By using the sample copies of the newspapers from other European conventions brothers made personal calls on the newspaper editors. They were shown how these newspapers wrote good articles about the assemblies of Jehovah's witnesses. As a result, at the first day of the convention *Helsingin Sanomat*, *Uusi Suomi* and *Hufvudstadsbladet* sent their reporters to interview the president, Brother Knorr. Many questions were asked by them about the purpose of our work, how extensive it is, and about the beliefs of Jehovah's witnesses differing from other religions, our reaction to communism and to the state, etc. We judge from their writings that they received a satisfactory answer to the questions from Brother Knorr.

Every day there was delivered to the biggest newspapers an epitome of Brother Knorr's talks. This news material was delivered to the editors personally with an invitation to the next day's sessions. At the baptismal service reporters from *Hufvudstadsbladet* and *Nya Pressen* and also the editors and photographers from the weeklies *Kuva-Posti* and *Viikko-Sanomat* were present. In addition to taking pictures these reporters interviewed Jehovah's witnesses.

One witness was asked about taking part in the military service. He told the reporter that he has five brothers and that four of them have been in military service. Hence he had not spread any propaganda against military service, not even to his own brothers, and, of course, not to the ones who are in the age to be drafted. He especially stressed that this matter is a personal decision of each one and no one can or has the right to influence others in their personal opinion. The answer seemed to satisfy the questioner, for he was so much interested that he promised to come to Messuhalli himself to listen to the assembly program.

As a special feature the newspapers were very favorable to the assembly at this time. Even such papers as *Suomen Sosiaalidemokraatti*, which earlier had strictly refused to

write anything, this time published very well all their news material, and they even searched out material about the baptism themselves. All the newspapers added pictures in their articles; especially *Nya Pressen* published big pictures about the baptism in the important places, both in the front and back pages. The amount of news material that the newspapers gave in covering the assembly amounted to 4,750 column millimeters.

As an example of the tone that the newspapers used in covering the assembly we quote the columnist Serp from *Helsingin Sanomat* Sunday, August 28:

"Jehovah's witnesses are here in a conference, and placard carriers are their messengers, who bear witness to their beliefs to the world, defying wondering looks, smiles and even ridicule. Brave people, indeed. I do not know for what ideal I would dare to make myself such a spectacle.

"But I hope that some personal critic would say who could worthily and orderly carry such a placard, that not every willing person could hang them on himself.

"There was an old woman, who from the upper part of her body was quite flat, but around the stomach she was rather round, with the result that the placard folded in half and rested on the stomach in a position of a seat of the chair.

"All honor to this old woman, for seeing and publishing about her could inspire hardly anything but uplifting thoughts."

At the assembly 645 brothers applied for voluntary service, wanting to serve brothers in this convention. The greater part of these served in the kitchen and cafeteria.

The high points of the program were the talks of Brother Knorr and his secretary, M. G. Henschel. During his talks Brother Knorr released two new books in Finnish: "*Make Sure of All Things*" and "*New Heavens and a New Earth*". Surprised and delighted the brothers were to receive these publications, for they will improve their service. They obtained 3,500 copies of both books.

From the Arosa Star, at sea, the following radio message was sent to the Helsinki assembly: "Hearty greetings, 792 joyful fellows returning America Arosa Star. Schroeder Kurzen Eicher."

The rooming department had started their work three months earlier and they arranged rooming for 2,568 persons. Many more had come

to their relatives and friends, so that all together 4,000 persons were accommodated. In looking for rooms the publishers used 2,743 hours.

The first day 3,575 brothers were present. The number increased to 4,693 by Saturday evening. Also 186 symbolized their dedication by immersion. Forty-two cars were used by the transportation department, which served to bring the brothers to the immersion place and to bring good-will persons to the public lecture. At the public meeting there were 6,940. This was the first time for such a large attendance at a public meeting. Two halls were used, both being packed out. A hard shower right in the middle of the talk did not affect the meeting.

The assembly closed with the brothers very appreciative and hoping that Jehovah will in the future favor them with further assemblies like this to build them up spiritually to work like a New World society.

#### RÉSUMÉ

Thus the 1955 service year of Jehovah's witnesses was brought to glorious climax. Among outstanding features that marked this as an extraordinary year were (1) the presentation world-wide of the lecture "Christendom or Christianity—Which One Is 'the Light of the World'?" on April 3, which was immediately followed by the release of the 32-page booklet bearing that same title, and the record distribution of over ten million copies of that booklet in thirty distinct languages and in eighty-eight lands during April and May; (2) the Memorial celebration the following Thursday night, April 7, the attendance at which—863,973—surpassed any previous world-wide record; (3) the concluding of the four-month *Watchtower* subscription campaign with the securing of 562,228 new subscriptions for that magazine and its companion *Awake!* in forty languages; (4) the expansion of the number of publishers of the Kingdom message to a new maximum of 625,256 in 156 lands outside the iron curtain during the Memorial month of April; and (5) the incomparable summer series of thirteen "Triumphant Kingdom" assemblies in as many cities and in nine countries.

The public attendance at the public lecture "World Conquest Soon—by God's Kingdom" and the numbers baptized at the assembly cities are distributed as follows:

City	Public Attendance	Baptized
Chicago, Ill.	42,116	620
Vancouver, B.C.	21,877	500

Los Angeles, Calif.	36,290	1,014
Dallas, Tex.	16,409	468
New York, N. Y.	55,009	1,374
London, England	41,970	1,183
Paris, France	16,500	785
Rome, Italy	4,351	378
Nuremberg,		
West Germany	107,423	4,333
Berlin, Germany	17,729	870
Stockholm, Sweden	21,708	854
The Hague,		
Netherlands	15,360	451
Helsinki, Finland	6,940	186
Totals	403,682	13,016

The literature releases were as follows:

- English  
*Volume II New World Translation of the Hebrew Scriptures*  
*Qualified to Be Ministers*  
*What Do the Scriptures Say About "Survival After Death"?*  
*You May Survive Armageddon into God's New World*  
*World Conquest Soon—by God's Kingdom*
- Spanish  
*"This Good News of the Kingdom"*  
*World Conquest Soon—by God's Kingdom*
- French  
*What Has Religion Done for Mankind?*  
*Basis for Belief in a New World*  
*World Conquest Soon—by God's Kingdom*
- Italian  
*Awake! (semimonthly)*  
*"New Heavens and a New Earth"*  
*"This Good News of the Kingdom"*  
*Basis for Belief in a New World*  
*World Conquest Soon—by God's Kingdom*
- German  
*Basis for Belief in a New World*  
 4 new tracts  
*"New Heavens and a New Earth"*  
*World Conquest Soon—by God's Kingdom*
- Swedish  
*Basis for Belief in a New World*  
*"This Means Everlasting Life"*  
*World Conquest Soon—by God's Kingdom*
- Norwegian  
*What Has Religion Done for Mankind?*
- Danish  
*"Let God Be True" (2d edition)*  
*"Make Sure of All Things"*  
*"New Heavens and a New Earth"*
- Hollandish (Dutch)  
*After Armageddon—God's New World*  
*"This Good News of the Kingdom"*  
*What Has Religion Done for Mankind?*  
*Basis for Belief in a New World*  
*World Conquest Soon—by God's Kingdom*
- Finnish  
*"Make Sure of All Things"*  
*"New Heavens and a New Earth"*  
*World Conquest Soon—by God's Kingdom*

The blessing that this series of assemblies was to all who put forth the effort to attend was immeasurable. Letters of appreciation have been received by the Society that are typical of the blessings that have been enjoyed by all.

For instance, from France comes a letter to Brother Knorr in which the writer says: "Regretting not to have been able to reach you through the huge crowd while in Paris, I wish to do so by these few lines. First let me tell you of the splendid hours I passed in Paris. What a genuine stimulus that was! I'm sure everyone looks forward to the joy of the 1956 assembly. May Jehovah bless you abundantly."

From England, from two who have been pioneers for thirty years, come these lines: "What a wonderful time we have all had at the conventions. Jehovah has indeed been good to us. So many blessings, and our hearts are full of gratitude for his love and care over us. We are now writing to thank you very much for all your many kindnesses. Each time the post brings the magazines we feel so grateful and we do want you to know how much we appreciate your love . . . also all the books at the convention. The talks 'Pursuing My Purpose in Life' were grand to listen to."

From New Jersey, U.S.A.: "I have just recently returned from the 'Triumphant Kingdom' assemblies that were held abroad. Within these few lines I wish to thank the brothers for the tremendous effort that made these assemblies such a great success. Without such well-laid plans many would have been unable to attend. It was a great witness to the glorious name of Jehovah. Again I thank you."

From Belgium: "The purpose of this letter is to express the appreciation of our publishers in Belgium and Luxembourg for the kind hospitality that was shown them during the assemblies by the English, French, German and Hollandish brothers and sisters and people of good will. It is indeed a very great privilege to be associated with other members of the New World society and to get acquainted with more and more friends in the different countries we visited during the assemblies. It is not only a great privilege to be a member of the New World society, but it is also a great privilege to visit the different theocratic assemblies, to see the glory of Jehovah and to witness the coming into Jehovah's temple of many thousands of good-will persons. The final session of the Nuremberg assembly is unforgettable, and

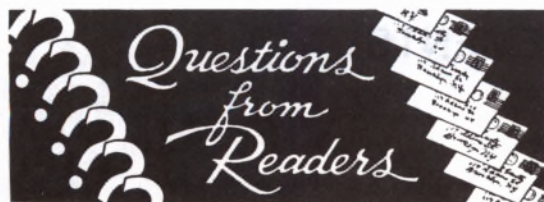
I am sure that the brothers and sisters who saw it appreciate very much the wonderful working of Jehovah's spirit on His organization."

From South Africa: "Now that we are back at home after a wonderful trip, having enjoyed both spiritual and physical refreshment, we would like to express our appreciation first to our heavenly Father for the spiritual food provided, and also to the Society for the loving care that was exercised to ensure our comfort while traveling and also in our accommodations. We have never ceased to marvel at the mass of detail that was included in the plans made—surely there was nothing forgotten. We hope our experiences and enthusiasm will make other publishers plan to attend the next international assembly wherever it may be held. We look forward now to a repetition of many of the good things we had in Europe in our own assembly to be held in October. Surely the blessings are 'pressed down and running over.'"

Following the assembly in each place private letters were mailed to the religious clergy and editors, enclosing a copy of the booklet *Christendom or Christianity—Which One Is "the Light of the World"?* In many cases indignant, insulting letters have been received where acknowledgment of receipt of the booklet has been made. So the religious leaders of this world refuse the spiritual relief that is available for them amid the "famine for hearing the word of Jehovah" that rages throughout this world, even Christendom. Some of the letters were kind and wished Jehovah's witnesses well. May at least some of these few come out of darkness. But Jehovah's witnesses continue to show the due appreciation for all the rich, spiritual store that he has opened to them. Great masses of the afflicted people, too, are gradually coming to an appreciation of the plenteousness with which Jehovah has blessed his people. This has been manifested by the great percentage of the public that was present at the address "World Conquest Soon—by God's Kingdom." Again we say, God's kingdom has scored another resounding victory in the successful "Triumphant Kingdom" assemblies of 1955.

## God or Chance?

☞ "As we learn more about our world, the probability of its having resulted by chance processes becomes more and more remote."—Arthur H. Compton in *The Human Meaning of Science*, page 62.



● 1 Kings 15:33 states that in the third year of Asa the king of Judah Baasha became king over Israel and reigned twenty-four years. However, 2 Chronicles 16:1 says that Baasha came against Judah in the thirty-sixth year of the reign of Asa. How could this be, when Baasha's reign had ended ten years before? —W. M., England.

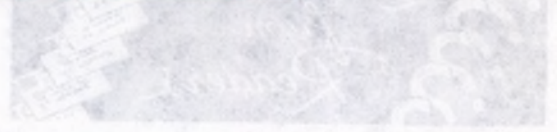
To harmonize the discrepancy between 1 Kings 15:33 and 2 Chronicles 16:1 the chronologist archbishop Usher dated the thirty-sixth year in Asa's reign from the split of the one nation into the kingdoms of Judah and Israel,

at the end of Solomon's reign. So in the margin of our edition of the Authorized Version Bible you will find under marginal note 1 at 2 Chronicles this note concerning the thirty-sixth year: "That is, from the rending of the ten tribes from Judah, over which Asa was now king."

Likewise Jewish commentators quote the *Seder Olam*, which suggests that the thirty-sixth year was reckoned from the existence of the separate kingdom of Judah, which corresponded to the sixteenth year of Asa (Rehoboam 17 years, Abijah 3 years and Asa 16 years).

Some might think that at 2 Chronicles 16:1 the sixteenth year of Asa's reign might have been meant instead of the thirty-sixth, but the recent Interpreter's Bible announces the discovery of a stele that confirms the use of thirty-sixth. So it appears that the correct view is that the thirty-sixth year of 2 Chronicles 16:1 refers, as suggested, to the count from the division of Israel into two kingdoms.

## ANNOUNCEMENTS



● 1 Kings 15:23 states that in the third year of Aza the king of Judah Baasha became king over Israel and reigned twenty-four years. However, 2 Chronicles 16:1 says that Baasha came against Jabez in the thirty-sixth year of the reign of Aza. How could this be, when Baasha's reign had ended ten years before? W. H. England.

To harmonize the discrepancy between 1 Kings 15:23 and 2 Chronicles 16:1 the twoologists publishing United dated the thirty-sixth year in Aza's reign from the split of the one nation into the kingdoms of Judah and Israel.

### "WATCHTOWER" STUDIES FOR THE WEEKS

April 29: Full-Time Service—a Glorious Treasure. Page 169.

May 6: Is This Treasure for You? Page 176.

## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ How, in these troubled times, to guard your mind, protecting it from crack-up? P. 163, ¶2.
- ✓ How perfect peace of mind is attainable, even now? P. 164, ¶5.
- ✓ What America's largest religious assembly was, and where it was held? P. 165, ¶3.
- ✓ What timely example shows that truly the 'blind lead the blind' religiously today? P. 168, ¶4.
- ✓ When a handful of grain is of more value than a handful of diamonds? P. 169, ¶1.
- ✓ Why God created living creatures? P. 169, ¶4.
- ✓ What outstanding examples the Bible gives of those who would not let discouragement

take them out of full-time service? P. 172, ¶16.

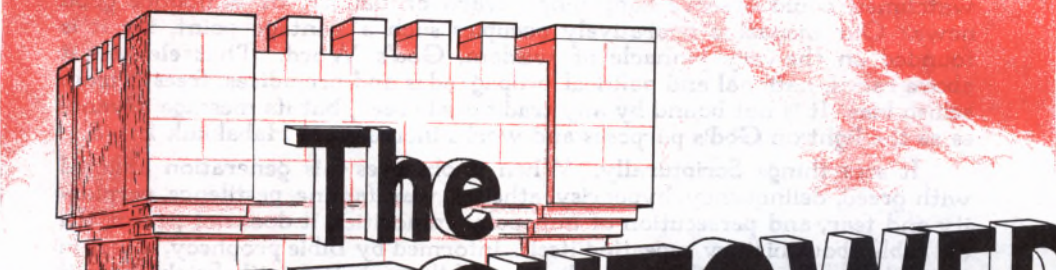
✓ What new way of serving God full time was introduced by Christ? P. 174, ¶21.

✓ What treasure that you can have is of even more value than the famed British crown jewels? P. 176, ¶2.

✓ What to consider before deciding on full-time service, and what basic requirements you will face? P. 177, ¶6.

✓ How to stay strong in Jehovah's service, not giving out? P. 181, ¶20.

✓ How many people attended the thirteen "Triumphant Kingdom" assemblies throughout North America and Europe last year? P. 189, ¶4.



# The WATCHTOWER

APRIL 1, 1956

Semimonthly

**MAKING ALL MANKIND ONE  
UNDER THEIR CREATOR**

**COMMUNIST LEADERS FEAR  
BIBLE TRUTH**

**SHINING AS THE  
"LIGHT OF THE WORLD"**

**MODERN HISTORY OF  
JEHOVAH'S WITNESSES**

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*Announcing*  
**JEHOVAH'S  
KINGDOM**



**SPECIAL:** *Making All Mankind One Under Their Creator*  
*Communist Leaders Fear Bible Truth*

**"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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#### Abbreviations used in "The Watchtower" for the following Bible versions

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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**A**LL mankind should be one! All mankind will yet be made one. Happy will be that time! It will mean far more than tying mankind together by means of travel and communication and by international alliances. Never

before has mankind been more closely tied together by such means than now. Yet never was mankind more seriously divided than now. We talk of the "human family," but we do not act like one. On every level of human society and in every field of activity and thought differences meet us, such as racial differences, national differences, religious differences, language, money, social,

1. As a human family how should all mankind be, but what is their actual condition?

This leading article that you are about to read takes on special interest. It is the public talk that N. H. Knorr, president of the Watch Tower Bible & Tract Society of Pennsylvania, is now in the course of giving to audiences in the major cities of the southwest Pacific and of the Far East during his ten-week tour, beginning February 29 of this year and taking in Hawaii, Australia, New Zealand, Indonesia, Thailand, Indochina, the Philippine Islands, Formosa, South Korea and Japan, as well as Alaska. Read this and see how appropriate his message is for us all.

traditional differences and others. The results of these have been so calamitous that they eloquently argue for the speedy making of all mankind one in a true way.

<sup>2</sup> By the many divisive influences mankind is steadily being

broken up into fragments. It is no wonder that world leaders are seriously concerned over the lack of oneness and are seeking to unite mankind before we are broken up into still smaller fragments by atomic and hydrogen bombs. Recently one religious clergyman said that the great sin of human society is "fragmentation." There seems to

2. According to the sure rule stated by the Christian teacher Jesus, what will happen if mankind's divided condition keeps up?

be some force trying to make humankind fly apart in every direction, so that we have come near to the state of affairs foretold by the Christian Bible when 'every man's hand will be against his neighbor's.' (Zech. 14:13; Isa. 19:2) Disastrous selfishness is being given free rein by mankind today, and it has at last become uncontrollable by the human spirit. The continuance and spread of division throughout the earth must end up later in only one grand result. Jesus, the great Christian teacher, said that if a nation is divided against itself it comes to desolation, and if a city or household is divided against itself, it will not stand; and if Satan the Devil is divided against himself, how can his kingdom stand? (Matt. 12:25, 26) That principle or rule of action stated by Jesus may be a homely one, but history bears out its truthfulness. So, then, mankind divided against itself cannot continue existing.

<sup>3</sup> Men seek to heal the great breach by various schemes that they propose. But look at these schemes! Why, there are even great differences among them, and this very disagreement of human plans for making mankind one is divisive in its effect. Since 1918 the totalitarian scheme has pushed forward to a challenging position and has caused a deep split among men.

<sup>4</sup> Totalitarian political rule may be recent, but there has long been totalitarian religious rule. There are religious systems that are totalitarian in their rule. History shows one of the oldest of these to be the Roman Catholic religious system. By its spokesmen the claim is made that the salvation of all mankind rests upon the obedience of everybody to the pope at Vatican City. Because it considers itself to be the

only agency for human salvation, that religious system has undertaken the program of world conquest. Today, after all its failure to conquer, it has no more changed its final goal—world Catholicism—than has the Russian Soviet changed its ultimate objective—world communism.

<sup>5</sup> Religious systems of a totalitarian kind cannot of themselves bring about world control by strictly religious means. They have had to call upon the strong arm of the political state in order to enforce outward harmony of the people with their religious ideas, doctrines and demands. Where these totalitarian religionists are in the majority this use of force has resulted in the practice of intolerance; but where they are in the minority they call for toleration and plead for it and demand it. Just as soon as they get the upper hand, then they abuse their power and position and they themselves practice intolerance and all other methods to take away religious liberty from others. Yet oneness has not come this way.

<sup>6</sup> A system contrary to totalitarian rule is that of so-called "democracy." What is democracy? There are various definitions of it. The United States of America and other Western countries have their definition of it. Russia and its satellites have their definition of what real democracy, that is, "people's rule," is. For instance, right at the boundary line dividing Berlin between East and West, on the Russian side stands the sign saying, "Beginning of the Democratic Sector of Greater Berlin." So there is great confusion in defining the same word. Hence one group may speak of "democracy" and another group may speak of "democracy" and yet they will mean opposite things. Not only is there the political definition of democracy, but there

3. What is really the effect of men's schemes for making mankind one?

4. What is one of the oldest totalitarian religious systems, and has it changed its final goal?

5. How have totalitarian religious systems acted to bring about religious oneness, but with what success?

6. How do the East and the West and also religion stand with regard to what democracy is or means?

is the religious definition, the Roman Catholic one. If we go to the *Catholic Encyclopedia* and read the article on democracy we learn that in the year 1901 Pope Leo XIII issued a letter to all Roman Catholic bishops throughout the world, in which he defined democracy according to Catholicism. He summed it up as being "Catholic Action," and the ones taking part in Catholic action were termed "Christian Democrats." Our latest newspapers inform us that the Christian Democrats are active on the European scene today. All this does not produce democratic oneness.

<sup>7</sup> Today the hot question under debate is: Can mankind be one under these two systems, democratic and totalitarian? Can these two systems keep living side by side, ruling at the same time on the earth? A political attempt at holding them together is the organization of the United Nations. The United Nations of today is really the successor to a failure, the now buried League of Nations. The League was proposed by the American president Woodrow Wilson, but was never joined by his country. In 1955 the United Nations grew to a membership of seventy-six nations, with further nations trying to get in but long being blocked one way or the other. All member nations have held onto their own national sovereignties, thus preventing a stronger oneness.

<sup>8</sup> Some, not satisfied with the United Nations, argue for world government, with a world capital city and with all the rest of the earth divided up into states, but these without national sovereignty. For defen-

7. What hot question is now under debate, and what world organization now tries to help answer the question, and how?

8. What other schemes for unification do men propose and act upon?

sive and other reasons some advocate a united Europe. Likewise, others propose Pan-Islamism, a union of all the Mohammedan countries in one political body. Meanwhile, ambition for world domination causes cold wars to be waged in the post-war period of peace. Along with these a battle for the control of the people's minds goes on, great propaganda barrages being hurled over boundaries into other lands to influence the people there mentally. In an effort to overcome the language barrier a committee of linguists appointed by the United Nations recently invented a new language called "Inter-lingua."

#### TIME HAS TOLD

<sup>9</sup> Time has told how effective the various plans and schemes of men are in bringing about world unity or less disunity. Have the thirty-eight years of the Communist experiment proved so full of blessings that now we want all mankind made one by totalitarian rule? No! say those who know it for what it is. In practice it produces a police state. As a whole it is dominated by fear—fear on the part of men high and low. The men high up who are in seats of control are in fear lest there



be a popular uprising to try to overthrow them, and they are suspicious of one another. They are afraid of the dreadful purge, that they will be purged from the party because of some unintended misstep. The people underneath are also in a constant state of fear that they will be punished if they do not line up with the men in power. The freedom that is boasted of proves to be the mere freedom to join the Communist party

9, 10. (a) What has time told regarding the Communist experiment? (b) Why is the totalitarian system feared today?

or to vote for its candidates. So a uniformity is forced on everyone below; all elements religious, political, literary, educational, publicity, business, agricultural, scientific, medical, social, theatrical, yes, all fields of human endeavor are regimented and everything is lined up like a monolith underneath those few who are on top. State worship is demanded of everybody beneath, but this state worship is not willingly paid by everybody.

<sup>10</sup> The totalitarian system, therefore, has to be enforced by compulsion and is at war with all democratic individuality, with free undertakings and private ownership of property. Today it is looked upon as a threat to the "free world." It is feared because of its aggressiveness, because of its merciless methods, because the state is a law to itself, in that it determines what is right and what is wrong in its own eyes. So today totalitarian rule is the broad basis for a divided East and West.

<sup>11</sup> Well, then, do the people generally want democracy? No, for not everything they see about it is good. In America democracy is infested by men who are out for their own selfish interest. The people's rule is being misguided by crafty politicians and perverted by self-seekers. Dishonest, selfish interests seize the opportunity to take control. Free enterprise is allowed, yes, but it leads to cutthroat competition or to monopoly or to forming international trade combines. In sections of the land freedom is stifled by men who consider themselves to be the law locally. When running for the American presidency back in 1952 General Eisenhower said at St. Louis, Missouri, that the "only way to get an incorruptible government was to axe out the present administration, root and branch, and replace it with 'incorruptible men and women.'" (New York Times, September 21, 1952) Did his politi-

cal Republican party bring in such an incorruptible government after he became president of the United States of America? Ask the Socialist party! Ask the Democratic party! Ask those who mix in politics, not us. Then you will find out the disagreement. Democracy shies away from the one-party state such as exists in totalitarian lands. It has rival political parties, but this rivalry blocks unselfish, united cooperation for common good, so that there is no real oneness.

<sup>12</sup> Not all democracies are alike. Not all prefer the American kind. Today "democracy" is a popular term. During World War I Woodrow Wilson as American president invented the slogan, "Make the world safe for democracy!" Ever since then democratic efforts have been made in many parts of the earth. By many that slogan "Make the world safe for democracy!" has been interpreted to mean, "Make the world democratic." But not all the world wants to be democratic, and not all who want to be such look to America as the model democracy. M. A. Thomas, a clergyman from India, at an assembly in Dayton, Ohio, of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., December 5, 1955, declared that "neither American democracy nor American Christianity could be taken seriously so long as racial segregation was common practice in many areas." (New York Times, December 6, 1955) At the seventh national assembly of the United Church Women held in Cleveland, Ohio, a number of clergymen spoke. According to the New York Times of November 9, 1955, "the United States plays directly into the hands of Communists by not understanding the desire of the masses in Asia and Africa to control

11. What facts show up about American democracy, and why is there no real oneness under it?

12, 13. (a) What have some understood the slogan "Make the World Safe for Democracy" to mean, but how do Asia and Africa take to democracy? (b) What has democracy no mandate to do to the world?

their own destinies the Reverend Dr. James H. Robinson told the 3,000 delegates. . . . The Reverend Dr. M. A. Thomas . . . warned that democracy would not have 'a ghost of a chance' in Asia unless a radical social and economic adjustment took place soon."

<sup>13</sup> No, democracy has been given no mandate to democratize this world. She must allow other people throughout the earth the freedom to choose their own local or national government. That is their right. Unhappily, however, this does not make for mankind's oneness.

<sup>14</sup> Religious clergymen criticize, but world religions can offer no solution to mankind's problem. In 1950 the Roman Catholics celebrated a "Holy Year." Pope Pius XII called it the "year of the great return," hoping and praying that the Protestant sects would return to the religious fold of the so-called "Mother Church." The year 1950 passed, but the "great return" of the Protestant branches of religion to oneness with Vatican City did not happen. Protestants are not only divided from Vatican City but divided among themselves. In August, 1952, the Third World Conference on Faith and Order was held at

Lund, Sweden, and reports were drawn up by its five subcommittees on "how to attain unity among Christian churches on doctrine, worship and communion." These reports revealed such wide differences in idea and interpretation that, to quote the *New York Times* of August 26, 1952, "Archbishop Athenagoras of the Orthodox Church of Cyprus asserted: 'We may look for church union two centuries hence, but not before.'" At the close of the two-week conference the *New York Times* of August 29 reported: "The world's divided churches have failed in their efforts to map a blueprint for a united Christendom, their representatives declared today at the conclusion of a two-week conference. 'We have not resolved our differences nor brought forth before the world a simple method of achieving unity,' the report to the Third World Conference on Faith and Order stated." Now the great question is, Can the people of Christendom and of the rest of mankind wait two centuries for unity of the human race? The threatening future answers No!

<sup>15</sup> So, surveying the most prominent human schemes and proposals, we see that no one of them has swung the whole world. None of them has proved big enough singly, nor have they proved big enough all together, for the job. They have merely divided and splintered human efforts. Men will never come forth with a successful unifier.

#### NOT JUST A DREAM

<sup>16</sup> Is, then, the uniting of mankind in

15. So what do we see regarding human schemes and proposals for unity?  
16. Why is the uniting of mankind in brotherhood no mocking dream, and what failure by men has made their own schemes fail in this?

14. (a) How was Pope Pius XII disappointed about religious unity in 1950? (b) What did the religious conference at Lund, Sweden, in 1952 have to say about religious unity?



brotherhood just a mocking dream? No! But why not? Have not the schemes and efforts of man all failed to take this "brotherhood of man" idea out of the dream realm and put it into reality? Yes, but even then it is not a dream, for it is the will of the one all-important Ruler, whom men have not taken into consideration, mankind's own Creator. What has proved impossible for imperfect, selfish, dying man is possible for God our Maker. His will certainly will be done on earth just as it is done up in heaven. He gave all mankind just one common start in life. Hear what an Asiatic, the Christian apostle Paul, said to the European philosophers at Athens, Greece, nineteen hundred years ago: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, . . . For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.'" (Acts 17:24-28, NW) Men have failed to seek this God and follow his ways. So their own schemes have failed.

<sup>17</sup> Under the skin we are all one. No matter where people live on earth, we are all alike as to body, although of a different skin color. Why? Because God the Creator started off mankind from just the "one man," Adam. This first man's wife, Eve, God built up from a rib taken from Adam's body. Is that a childish idea? No; for Jesus Christ himself said: "Did you not read [in the Holy Scriptures] that he who created

them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh." (Matt. 19:4-6, NW; Gen. 2:21-24) So we are all one flesh, all human, of the dust of this one earth upon which we live. At death we all return to its dust, the lighter-colored races as well as the darker-colored races, there being no absolute white. As one dies, so dies the other, both under one common curse of death, so that no race is superior to any other in this regard. (Eccl. 3:18-21) We can all intermarry. By such marriage of any race or color with any other come children, children not of mixed blood but of one blood, although through different family lines. The specialized marrying within a certain family relationship has made certain features, traits and other things more pronounced in the children of such inbreeding, still the blood is one human blood.

<sup>18</sup> Why, then, are we not all one? The evidence is that man sprang from an Oriental cradle, not an Occidental cradle, from an Asiatic one, not a European or African one. So why should the West dominate the East? Recently at New York city the famous German Pastor Niemoeller predicted that the end of the "white man's domination" was near at hand. (*New York Times*, November 12, 1955, page 8) But why any human group dominate? Why not all live as one?

<sup>19</sup> Where did all our present disunity have its start? To begin with, mankind on earth was at one with God the Creator and with his invisible spirit sons in heaven, for all were creatures of the one Creator. But what is the Creator's name, so that we

18. Because of man's cradle of birth, why should the West not dominate the East? Whose domination is predicted soon to end?

19. (a) With whom was mankind at one to begin with? (b) What is the Creator's name, and how does Egypt's experience show we should not brush his name aside?

17. Why are we all one as to body, flesh, dying, marriage and blood?

may know about whom we are talking? Down south in Egypt, almost thirty-five centuries ago, the Israelites asked God's prophet Moses: "What is his name?" God told Moses to answer: "'Jehovah the God of your forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you.' This is my name to eternity, and this is the memorial of me to generation after generation." Now do not brush this name aside with contempt. Egypt's ruler Pharaoh snarled at Moses: "I do not know Jehovah at all and, what is more, I am not going to send Israel away." As a result Pharaoh and his Egypt suffered great punishment from Jehovah God, Pharaoh's many chariots and military forces finally being drowned in the Red Sea like trapped rats.—Ex. 3:13-15; 5:1, 2; 14:23 to 15:19, NW.

<sup>20</sup> One of Jehovah's heavenly, spiritual sons started the disunity in God's great family in heaven and on earth. He set himself against Jehovah God in order to gain control over mankind, just as Pharaoh opposed Jehovah to try to keep control over the Israelites as his slaves. In the Hebrew language Jehovah God called this unfaithful son's name *Satan*, which means "opposer, adversary." Because this opposing spirit told the first lie by slandering God to deceive the mother of all mankind into sin against Him, Jehovah God called him *Malshin*, or *Devil*. This name means "slanderer." (Job 1:6, 7; Rev. 12:9; 20:2) Complete, universal oneness will come first after Satan the Devil and his followers are destroyed.

<sup>21</sup> The tenth man in line of descent from the first man Adam was Noah, who walked in harmony with God. When the great earth-wide flood came it drowned all who were at disunity with God. It left just one

family from which mankind could get a new, righteous start, Noah's family. From Noah's three sons, Shem, Ham and Japheth, sprang the three great branches of the one human family, beginning from Mount Ararat in Asia, where the great ark landed in which Noah's family had lived through the flood.—Gen. 8:4, 15-18; 9:18, 19.

<sup>22</sup> For a while now there was oneness between God and mankind. Then Satan the Devil took advantage of man's free will and his inherited sinfulness and began breaking up the oneness between Noah's descendants and God. Later at Babylon in southwest Asia those who were disunited with God tried to unite in a scheme against God's good purpose toward mankind. To break up their unity in a wicked scheme God miraculously broke up their oneness of language by causing them to speak suddenly many languages different from that of Noah, and he provided no interpreters. So, being unable to understand one another, they scattered from Babylon. Today 2,796 languages have been counted by officers of the French Academy. Later Babylon became strong enough to establish the Babylonian empire to dominate the world. But in less than a century Jehovah God caused the Babylonian world power to be destroyed. His witnesses who were held captive in Babylon he set free to restore his pure worship to Jerusalem. (Isa. 43:8-21, AS) From Noah onward the faithful witnesses of Jehovah God since the flood have kept at one with God.

<sup>23</sup> The Christian apostle John wrote to his fellow Christians: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19, NW) How true that saying is needs no discussion here. The wicked one, Satan the Devil, has tried to bring unity to his

20. Who started the disunity in God's great family, and what did God call him, and why?

21. From whose family did mankind get a new, righteous start, and when and where?

22. How was mankind's disunity started again, and what did Babylon have to do with our many languages and with world domination?

23. How has Satan the Devil tried to unify his world, but with what success?

own world by blotting out Jehovah's witnesses, who would not be one with his world. He even brought about the death of Jehovah's greatest witness, Jesus Christ the Son of God from heaven. But Almighty God raised his "faithful and true witness" from the dead on the third day and later had him return to heaven. (Rev. 1:5; 3:14; John 18:37) Satan the Devil has never been able to blot out Jehovah's witnesses nor to unify even his own servants, with whom Jehovah's witnesses do not mix as respects their politics, religion, social institutions or commercialism.

<sup>24</sup> Satan will never be able to unify his visible organization on earth. How can he do so when he himself broke up the oneness of the living universe when the perfect man Adam was living in his paradise home, the garden of Eden? Satan cannot supply the perfect bond of union, which is sincere love. He cannot supply such unifying love to his visible organization because he hates love, for he most of all hates God, who is love. "Love is from God." (1 John 4:7, 8, 16, NW) Today there is one dominating question that Satan's visible organization faces. It is not the question, All mankind under democracy or all mankind under communism? No, but the dominating question is, All mankind at disunity under Satan the Devil or all mankind at one under God their Creator? Almighty God will settle that question, not man. This will mean an eternal blessing to us.

<sup>25</sup> The first perfect man, Adam, joined his wife Eve in breaking away from God. His sin of disobedience brought imperfection and death not only upon himself but also upon all his offspring, including us today. (Rom. 5:12) Because we are one as a human family and because the source

of all our sinfulness and dying is one man, the saving of all obedient mankind by just one perfect human redeemer or rescuer was made possible. That one could not be a son of sinner Adam. That one had to be the Son of sinless God. So Jehovah God sent his only-begotten Son from heaven. How? He transferred his Son's life from heaven to the womb of the virgin Jewess Mary that he might be born as a perfect human creature. Jehovah God himself gave him the name Jesus, which name means "Jehovah is salvation." (Matt. 1:18-25; Luke 1:26-35) "Christ" means "Anointed One," and Jesus became Christ at thirty years of age after he was baptized in water, for then Jehovah God anointed Jesus with his holy spirit from heaven to be the High Priest and King of a righteous new world.—Matt. 3:13-17; Luke 3:21-23; Acts 10:37, 38.

<sup>26</sup> The Son of God did not come to earth to remain a perfect man forever. To become a perfect man he had to give up his heavenly body and power and position. Likewise, to return to heaven he had to give up his perfect human flesh, bones and blood, that he might become a spirit person again. "A spirit does not have flesh and bones." "Flesh and blood cannot inherit God's kingdom." (Luke 24:39 and 1 Cor. 15:50, NW) God's loving purpose toward mankind was for Jesus to give up his human life as a perfect sacrifice to God, thus to buy willing mankind back from sin and its punishment death. Hence as through the sin of one perfect man (our first human father) death came upon us all, so through the sacrificial death of one perfect man, Jesus Christ, everlasting life can come to all of us who accept his sacrifice. We can appreciate, therefore, how true the words are: "The wages sin pays is death, but the gift God gives is everlasting life by

24. (a) Why can Satan never unify his earthly organization? (b) What dominating question does it face, and who will settle it?

25. How was the saving of all obedient mankind made possible through one human redeemer, and how did God's only-begotten Son become that one?

26. Why did the Son of God not come to earth to remain a perfect man forever, and hence what is God's gift to us through his Son?

Christ Jesus our Lord."—Rom. 6:23, NW.

<sup>27</sup> So in justice and in love Jehovah God has set before us the heart-warming hope that all mankind will be made one under their Creator and his Christ. Not only has he purposed it and foretold it in the Holy Bible, but, as we have seen, he has the righteous means to make it come true. Just how his Son Jesus Christ will be the one by whom this oneness under God the Creator and Father will be realized we read: "When [Jesus] found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. 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. 2:8-11, NW) Besides that, in verse 1, chapter 13, of Romans we read: "Let every soul be subject unto the higher powers. For there is no power but of God." Yes, "power belongs to God." (Ps. 62:11, RS) So one future day all the universe must be unified under the all-powerful Ruler of all creation, Jehovah God the Creator. He creates the one government that all creatures in heaven and in earth must bow to, acknowledge and obey. He has already appointed the ruler for that government. It is his once sacrificed Son Jesus Christ, who has now been glorified in heaven, with full power and authority to rule. All persons alive in heaven and earth must line up under him, whether they are angels or men, and all sensible persons who love everlasting life will wisely do so.

<sup>28</sup> God Almighty has the power to establish this heavenly government for making all creation one. He also has the power to rid this earth of all opposition to the rule of such a government. He will do away with all the causes of disunity among mankind. How? By pleading with all the disunited forces? No! God's written Word says he will do it by one swift stroke at the coming universal war of Armageddon, sweeping away this present old world of disunity. Satan the Devil is the cause of all this lack of unity. So God will destroy Satan's organization in heaven and on earth. Satan's invisible organization in heaven is behind all the wickedness and disunity on earth today. Therefore God will destroy it. As for Satan's visible organization, which is dominated by politics, selfish commercialism and false religion and which makes gain of mankind, God will pull up this organization from its deep-rooted position and thus clear the earth. Then he will create a complete new world with a new invisible rule and a new earthly society.

<sup>29</sup> Jehovah God has the one system for making all mankind one. He supplies the necessary bond of unity, and that bond is love. All mankind are really hungering for love, first of all, love from God, and then love from one another. God has recommended his love to mankind. How? His Son Jesus Christ told how when he said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, NW) In turn, all mankind must love God and one another. Doing so, they will obey the two great commandments of the universe; as stated by Jesus: "You must love Jehovah your God with your whole

27. (a) So what hope has God set before us and what means does he have to make it come true? (b) Why will there be just one government, and so under whom will all lovers of life line up?

28. How will God swiftly do away with all the causes of disunity among mankind?

29. (a) By supplying what quality does God have the system for making mankind one? (b) So what two great commandments must we keep?

heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' And Jesus showed that your neighbor is your fellow man, even if he is just now of a nation different from yours, such as a Jew or a Samaritan. (Matt. 22:37-39, NW; Luke 10:29-37) Those who seek mankind's oneness must come together to a common love of their great Creator and Life-Giver, Jehovah God, and to a love of his Son whom he provided as the sacrifice and ransom for mankind and whom he has appointed as King of the new world. Then, too, they must love their fellow man, because, if they do not love their fellow man whom they see and with whom they must live here on earth, then they really do not love God whom they do not and cannot see. God loves our neighbor; we must love our neighbor too.

<sup>30</sup> Further, to make all mankind one Jehovah God provides for us a new father in the righteous new world. Adam the first man was the father he provided back there in the garden of Eden. But that father brought death upon all of us his children by not staying perfect and entitled to life. He broke his Creator's command and law. So Adam proved to be a death-giver, not a life-giver for us. He died because of his sin. All the generations of his offspring have died one after the other, and we are dying. So Adam did not become our everlasting father. The one

whom our Creator provides is his own living Son, Jesus Christ, who died as a perfect man for us but who now lives as an immortal spirit in his original heavenly home. "It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit." (1 Cor. 15:45, NW) On earth Jesus Christ was a Jew by nationality, and the Jews were separated from the other nations by their God-given law. But Jesus fulfilled the purpose of that law. By dying as a sacrifice, not for Jews only but for all mankind, he took away the division between Jew and every other nation. He made it possible for people of all nations to become Christians and become one flock in the united worship of the one God, Jehovah.—Eph. 2:11-19.

<sup>31</sup> In the coming new world Jesus will become the immortal father of all mankind to give them perfect human life on a paradise earth. Jehovah's own prophecy says: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end." (Isa. 9:6, 7, AS) By being born as a perfect human and sacrificing his human life as a High Priest he heals the breach between us and our Creator. Just as all mankind are now one flesh and family because of coming from the first man Adam, so all rescued mankind will become one in the new world because of becoming children of the Governor



30. (a) Why do all mankind need a new father? (b) Whom did God provide to be such, and how did this one take away the division between the Jews and other nations?

31. How will saved mankind become one through one fatherhood?

and Prince of Peace, the "Everlasting Father." His own Father is God the Creator. Through Jesus, therefore, all saved mankind will have one Grand Father or Great Father, Jehovah.

<sup>32</sup> All mankind will have to keep in connection with that one first Source of life, the Creator of all. If all hold to Him in love they will all hold together in love, as one family. There will be no human family quarrels and hatreds. Their everlasting life they will gain through no human father, but each and every one will gain it direct from the one "life-giving spirit," the Everlasting Father. This will make them all one nationality, one race, and their Everlasting Father will teach them one language.

<sup>33</sup> The Creator of the New World government has now put it upon the shoulder of the Everlasting Father, Jesus Christ in heaven. This is in line with the prayer Jesus taught his followers to pray to God: "Your kingdom come! Your will be done on earth as well as in heaven!" (Matt. 6:9, 10, 4T) In the year 1914 Jehovah God put the government upon his Son's shoulder. The Bible's timetable backed up by world events fulfilling Bible prophecy proves that. Hence the making of all mankind one under their Creator will soon be, no more a hope, but a delightful reality. That Government, established in the heavens, has permitted no more disunity up there. It has dislodged from there Satan the Devil and his invisible organization of demons. It has hurled them down to the neighborhood of our earth. These wicked spirit forces of Satan and his demons are responsible for the woeful conditions in this world today. The only thing in which this present world is unified is in opposing God and his government upon Christ's

shoulder. For that reason it befits the God of the new world to destroy this old world, this system of things that has Satan the Devil as its god and ruler. (Rev. 12:7-13, 17; 2 Cor. 4:4) Since the ousting of Satan and his demons from heaven no more disunity has been allowed up in God's holy heavens; no more disunity will be allowed down here on earth after the universal war of Armageddon now so near.—Rev. 20:11 to 22:3.

#### THOSE ENJOYING ONENESS TODAY

<sup>34</sup> In this world of disunity, is there today no oneness of men under the Creator of mankind? There is! Such oneness exists within the theocratic flock of Jehovah God. His flock are the people whom he addresses in his Word, saying: "Ye are my witnesses, saith Jehovah, and I am God." (Isa. 43:12, 4S) These witnesses are primarily a remnant of the anointed followers of Jesus Christ, who have a heavenly calling to reign with him on his heavenly throne for the blessing of all the families of the earth. In addition to these, the Great Shepherd's flock now includes hundreds of thousands of people from all the families of the earth. Jesus Christ spoke of these as his "other sheep." He said the time had to come, and it has come in our day, when he would gather these "other sheep" and bring them together with the remnant of his Kingdom joint heirs, and they would all be "one flock" under "one shepherd." Still godly harmony continues among them.

<sup>35</sup> As a public evidence of this oneness of Jehovah's people, look at their eight-day international assembly during July, 1953, held at Yankee Stadium, New York city, and known as "New World Society Assembly." Attending that assembly were more than 125,000 delegates of all colors and

32. Why will there be no family quarrels and hatreds, and why will they be one race with one language?

33. When was the New World government put upon the shoulder of the Everlasting Father, and when will no more disunity be allowed here on earth?

34. Among whom today does oneness under the Creator exist on earth?

35. What public evidence of this was given in 1953 in New York city?

languages from ninety-six lands. Monday of the assembly was called North America Day, Tuesday Islands of the Atlantic Day, Wednesday South America Day, Thursday Asia Day, Friday Africa Day, Saturday Europe Day and the final Sunday Islands of the Pacific Day; and appropriate reports and experiences were given to harmonize with those days. On Sunday, July 26, 1953, the attendance shot up to 165,829, who came to hear the public talk, "After Armageddon—God's New World."

<sup>36</sup> For more recent evidence of this oneness of the Creator's flock on earth on a much wider scale, look at the record of the "Triumphant Kingdom" assemblies held by Jehovah's witnesses from June 22 through August 28, 1955. These assemblies were held during ten successive weeks in thirteen major cities of North America, Britain and Europe, in nine languages. There Jehovah's people of his New World society flocked together from more than sixty lands to total more than 300,000 delegates. In imitation of Jesus Christ 13,016 were baptized in water, and a grand total of 403,628 heard the public talk "World Conquest Soon—by God's Kingdom."

<sup>37</sup> Jehovah's witnesses, as members of his New World society, are determined to maintain this earth-wide oneness. Up till now their oneness has proved to be unbreakable, in spite of all the persecutions that have been heaped upon them, in spite of all the political differences that have divided Catholics, Protestants and Jews, in spite of world wars and lesser wars that have caused Catholic to fight against Catholic and Protestant against Protestant. The spirit of Satan's world has divided Christendom against itself. But the one loving spirit of Jehovah God has kept Jehovah's witnesses one throughout the earth. (Eph.

4:3-6) They are now active in 158 lands. But no matter in which land they live, no matter of what color they are, of what nationality, of what language, they stick together. Their oneness is a tried and tested fact of today.

<sup>38</sup> That oneness will carry over into God's new world. By all the proofs from the Bible and by all the world events and conditions that support those proofs, we know that the new world is at hand. Man's efforts to make this old world one and keep it running will fail. God's Word says that man's very efforts to bring about a unifying of the human race would be part of the evidences that we have reached the end of this old world, that we are at the verge of the battle of Armageddon which will destroy Satan's world organization, and that we are at the threshold of God's new world. His Word says that the time must come when they will say, "Peace and security!" as though they had gained their objective of world unity. Then, says the Christian apostle Paul, whenever it is that they are saying this, sudden destruction will be instant upon them as birth pains upon a woman with child, and they will by no means escape complete destruction at God's hand.—1 Thess. 5:1-3, NW.

<sup>39</sup> At Armageddon the battle will be universal, for all of God's organization will be arrayed against Satan's organization. It will be a battle of two worlds in collision, the old world and the new. The new world, God's creation, will come out the winner and it will bring in earth-wide oneness of mankind. No, more than that, universal oneness! Unity will pervade heaven, where all the angels are lined up under God's King, Jesus Christ, and with him they will fight the battle of Armageddon. Jehovah's witnesses on earth will not need

36. What evidence of this was given on a much wider scale in 1955?

37. In spite of what has their oneness proved unbreakable till now?

38. How do we know that the new world is at hand, and when will complete destruction from God suddenly come upon the old world?

39. Which world will win at Armageddon, and what will it bring in for all those on God's side?

to take part in that battle at all. To them it is said: "The battle is not yours but God's." (2 Chron. 20:15, NW) They look to Jehovah God to fight the battle by Jesus Christ and to vindicate his sovereignty over all the universe.

<sup>40</sup> All those, therefore, who now make their peace with God and become one with him and his government upon Christ's shoulder will come under his approval, hence under divine protection at Armageddon. They will be hidden under divine power when that great cataclysm will deluge the old world with destruction. Those who are now seeking God and striving to know his will and to do it will have a divine preservation. As one flock they will pass into the new world, just as Noah and his family passed through the flood that wiped out the wicked world of that day. With this united flock of witnesses and servants of Jehovah God the "new earth" will begin. It will remain forever. After describing the destruction of this present world the apostle Peter says: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13, NW.

<sup>41</sup> The government of the Everlasting Father, the Prince of Peace, will rule as the "new heavens" over the "new earth." The survivors of Armageddon will already be his "one flock" of Jehovah's witnesses, a New World society already organized. That oneness of all human survivors under their Creator and his King will never be broken up. The Prince of Peace will not only preserve the peaceful oneness of the survivors but also make others one with them. What others? At present the power of death separates all those who are sleeping in the memorial tombs or graves from

the living. By the power of the Almighty God the Everlasting Father will unite the dead with the living by resurrecting all in the tombs who are in God's memory for a reawakening to life on earth. When God resurrected Jesus Christ to life nineteen hundred years ago it was a guarantee not only that he would resurrect Christ's anointed followers to immortal life in heaven but also that he would resurrect all the earthly entombed ones to life in the "new earth." (John 5:28, 29; 1 Cor. 15:12-20) Jesus Christ will reign a thousand years after Armageddon and these resurrected ones will have abundant opportunity during his reign to come to oneness with all those living under their Re-creator and his King. Everlasting destruction faces those who refuse to become one with God through Jesus Christ.

<sup>42</sup> Painting a word picture of the oneness and harmless peace of mankind under their Creator's King, his prophecy says: "Righteousness shall be the girdle of [the King's] waist, and faithfulness the girdle of his loins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:5-9, AS.

<sup>43</sup> To gain that new world of everlasting oneness of mankind under our Creator it is absolutely necessary for us to gain that "knowledge of Jehovah" now, before the

40. What will those under God's approval experience at Armageddon, and with whom will the "new earth" begin?

41. What will happen to the oneness of the Armageddon survivors, and how will still others be made one with them on earth?

42. What word picture does Jehovah give us through Isaiah the prophet of the oneness and harmless peace of mankind under their King?

43. To gain the new world of such oneness why is knowledge necessary, and where is it at hand for us?

battle of Armageddon. In proof of this it is written that God will bring tribulation upon those who disturb his people "at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength." (2 Thess. 1:6-9, NW) It is also written: "My people are destroyed for lack of knowledge." (Hos. 4:6) Why be destroyed at Armageddon for lack of knowledge? The lifesaving knowledge is at hand for you. Where? Among Jehovah's witnesses, for if the Creator had not given them the knowledge he could not say to them: "Ye are my witnesses, saith Jehovah."

"For the sake of gaining more knowledge associate henceforth with the New World society of Jehovah's witnesses. It is the only organization on earth today that

44. Why associate henceforth with Jehovah's witnesses for more knowledge?



is really practicing godly harmony and oneness under the one Shepherd Jesus Christ. It is the only visible organization that today offers the hope and the assurance to mankind of living through the unavoidable world catastrophe at Armageddon and surviving into God's new world.

<sup>45</sup> Accept this good news gladly. Prove that it is the truth, God's truth, found in his infallible Word, the Holy Bible. Keep meeting with Jehovah's witnesses. Study the Bible with them. Accept the Bible literature they present to you. Act on their offer to come even to your private homes and take up a personal home Bible study with you, and learn more of these glorious, hope-inspiring truths of the Bible. Make them your own. Let them transform your mind. Let them alter your living for everlasting life in the new world. Set your hope on God's promise and stick by it. Dedicate yourself to be one with him the Creator. Serve and obey him as ruler rather than worldly men. Continue, then, in the way that you now find yourself in by reading this message. Keep at one with the un-

breakably united New World society of the Creator's witnesses.

With them love and serve

Him now when he by

Jesus Christ is beginning

to 'make all obedient

mankind one

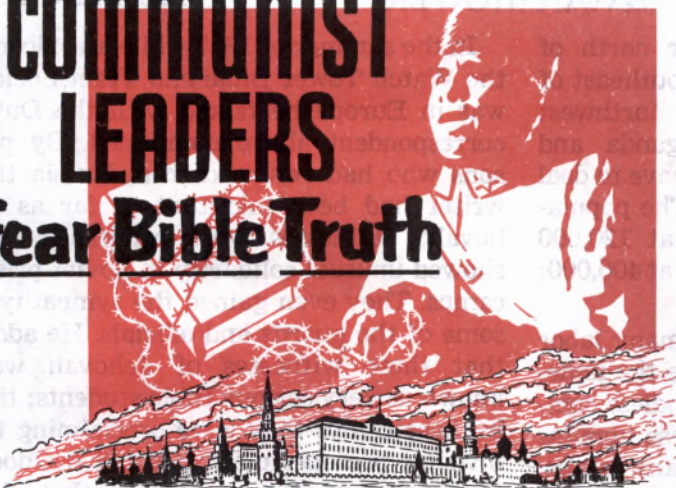
under their Creator.'

45. What are we exhorted to do now when Jehovah is beginning to 'make all obedient mankind one under their Creator'?

### *A Space-Fiction Bible?*

✠ An Associated Press dispatch from Bristol, England, says an Anglican bishop suggested rewriting the Bible to get children interested in it. Said Dr. F. A. Cockin: "Many parents care very little about what happens to their children when they go to Sunday School—and the children themselves are no longer interested in old things like the Bible. If we were to rewrite the Testaments in terms of space fiction the church might achieve much." The church of England must be in very sorry straits as regards its efforts to teach religion to children.

# COMMUNIST LEADERS Fear Bible Truth



**WILL WORLD'S MOST WIDELY READ  
BOOK CONTINUE UNDER SOVIET BAN?**



**T**RUTH originates with JEHOVAH. He speaks the word and it never returns to him void. Lies he does not originate, for "it is impossible for God to lie." Falsehoods are plentiful and cheap; they do not last. As time passes, man-made imaginations, reasonings and lies fade, wither and vanish, but "the truth of Jehovah endureth for ever." "Your word is truth," said Jehovah's faithful Son, Christ Jesus. To the Jews that believed him Jesus also said: "You will know the truth, and the truth will set you free." This truth now written in the Bible the Russian leaders fear.—Isa. 55:11; Heb. 6:17-20, NW; Psalm 117, AS; John 17:1-17; 8:31, 32, NW.

"There is no God," insisted leaders of Soviet communism when they, after 1917, first set themselves to rule millions, yes, and in years to come billions of earth's inhabitants. (Ps. 14:1; 2:1-12) To prove they could get along without God one of their first acts under their newly made state was to ban the Bible, the world's most widely read book.

"Ever since the Bolshevik revolution, the only new Bibles seen in Russia have been a few smuggled into the country from abroad—mostly in foreign languages," reported the United Press foreign news editor last December. He added: "Since the revolution, a Bible—worn and tattered though it may be—has been a cherished possession to many a Russian family."

Since 1917 the Soviet leaders have had nearly forty years to show what they could do with their theory of government; and as the years have flown by, those dictators

have piled up a mountain of proof against themselves as haters of God, haters of people who choose to worship Almighty God with spirit and truth; yes, those Soviet leaders have proved themselves shallow, unreasonable, more and more covetous, senselessly oppressive, domineering, and even ruthless murderers in the name of their "state." True, they have tried to do many things on a grand scale in a vast section of this little earth. And today, smiling, chuckling and gloating, they proudly boast of their achievements, their deeds in advancing themselves, in serving their god, their own belly!—Phil. 3:19.

At whose expense have they been doing all their "achieving," all their "advancement"? Glimpses behind their "iron curtain" have been few and far between. But now, little by little, the glimpses are piling up. A few weeks ago a Dutch correspondent wrote:

"Among the big cities of the Soviet Union one will find various very extensive communities that have never been named. The travelers visit Leningrad, Moscow, Kiev, Odessa, Tashkent. But who knows

the name Vorkuta, in the far north of European Russia, on the map southeast of Nova Zembla; or Norilsk in northwest Siberia; or the names Karaganda and Iwdjel? Still in these places we have to deal with extensive barrack-cities. The population of Vorkuta is estimated at 120,000 men and women; that of Norilsk at 400,000; that of Karaganda at 150,000."

These are a few of Russia's many labor camps, penal institutions, where the undesirable are put to work. Here godless communism has its slave labor. These humans are not all prisoners of war, by any means. Hundreds of thousands of them are the people of Russia, born there, who thought it not too wrong to do a little thinking of their own and express it. Here they are by the millions, punished by being put to work in mines, clearing woodlands, building little villages for the Communist government to settle them with more desirable citizens, who will support and advance the communistic regime. Even Russia cannot keep all its captives imprisoned forever. Now, from time to time, some taken captive during the war are returning from these Russian camps to freer lands. Through their words the picture of the life millions are living in such barrack cities becomes much clearer.

But our story has to do with the most widely read book—with those who are seriously interested in the Bible. Even today's Russian leaders may feel they have practically killed belief in God, or have so fully advanced their state that thought is no longer given to the worship of the living God. Now the Russian section of their Orthodox Church bows to the wishes of the Soviet leaders, so they have the required co-operation of Russian Orthodox clergy in Russia. How about those not of the Russian Orthodox system; for example, what about Jehovah's witnesses?

In the summer of 1955 while an officer of the Watch Tower Bible and Tract Society was in Europe he talked with the Dutch correspondent above mentioned. By persons who had returned from Russia that writer had been told that as far as Jehovah's witnesses were concerned they showed unusual solidarity in Soviet prison camps. They even gained the sympathy of some of the guards and officials. He added that these witnesses of Jehovah were known as very serious Bible students; that in these camps they were proclaiming the invisible presence of Christ and the doom of this present system of things; that while not all of them were in prison camps, they had to live underground in Russia and they had a very strong following. This gentleman further stated that during a certain time a whole isolated village was closed off and everyone within that village was captured and sent to camp, because they had all become known as Jehovah's witnesses.

Additionally, the Dutch writer emphasized that millions of persons in Russia who do believe in the Orthodox patriarch and the metropolitan consider that those clergymen are only servants of today's atheistic Soviet regime; hence, the official Russian Orthodox Church has fallen into disfavor with many people. On the other hand, the teachings of Jehovah's witnesses are being caught up by more and more people in Russia.

Meek persons will always seek the truth, and their oppressors are in fear of what will happen if the meek ones get together. Jesus said: "Happy are the mild-tempered ones, since they will inherit the earth." (Matt. 5:5, NW) However, these mild-tempered ones know it is dangerous to preach in Russia, but Jehovah's witnesses are doing it, and they are flourishing. Among many there is a noticeable awakening as to spiritual need. Many have had

enough of communism, and not all minds have been smothered with the foolish teaching. (Ps. 53:1) In fact, there seem to be millions who believe in a Supreme Being when they consider the land, the sky, the trees, the grass, the flowers and the vegetation. Such natural evidence even the Soviet dictators have not wiped away.

#### TO SLAVE CAMPS WITH THEM!

Although the Soviet leaders with their secret police still try to search out Jehovah's witnesses in order to put them in their slave camps, even inside such camps the witnesses continue to preach Jehovah's established kingdom. (Dan. 2:44; Matt. 6:9-13) When believers in God's Word are taken away from their own homes to lands where labor camps are situated, as soon as they arrive in these institutions they are immediately received by other lovers of the Bible, God's Word, and they are comforted and come under their protection, because these know the method of the camp, and it is not long until they are strengthened to the point of witnessing to still other prisoners. Their zeal is not destroyed because they are in prison. They use the situation to do greater works of ministry.

On another occasion in 1955 the Watch Tower Society's president talked with one of Jehovah's witnesses recently released from these Russian prison camps. There he had lived a lifetime in six years. His story was that of one of a pure heart filled with zeal, and it was touching. He being a devout student of the Bible, it made no difference to him whom he talked to, slave or free, or even to one wearing a communistic uniform. For preaching God's Word to Russian soldiers who requested information in Communist-occupied territory outside Russia, he was arrested, taken to Russian commanders and questioned time after time. The only thing they could find

against him was that he talked the Bible to those Russian soldiers who had come to him and asked him about the Word of God. Because he helped those soldiers read the most widely read book, he was sentenced to ten years' hard labor in Russia. His trip to Russia was indescribable. He and other prisoners were transported in cattle cars, and for days were treated worse than cattle, without any relief. During his six years in Russia he had been transferred from one camp to another, and had worked in more than fifty different camps, including some in Siberia. In every one of these prison camps he had found from ten to fifteen and more Jehovah's witnesses.

One time there were brought into a camp forty-eight Russian prisoners, men and women. They had been hunted out and arrested in Russia and now were assigned to the camp he was in. By telling them the many good things he had learned about Jehovah's Word before he was taken to Russia, it was his pleasure to help these, new in the truth, to continue in their faithful course. From them he was happy to learn that the truth that had reached the western part of Russia in the early years of Soviet rule was now penetrating deep inside Russia; in fact, it had reached across the whole land. This brought great joy and encouragement to keep on faithfully in Jehovah's service no matter where he was.

Meeting other Russians who were Jehovah's witnesses, he learned how Jehovah's witnesses were hunted by the police, just like rabbits. He learned firsthand how Communist leaders feared the Bible truth and tried to crush it. For preaching God's kingdom, for which Jesus taught his disciples to pray, many have been sentenced to twenty-five years in prison. He told that three small villages had been circled by the secret police at 3 a.m., and that every one of Jehovah's witnesses had been ferreted out and taken away in the darkness

of night, to disappear forever, as far as those villages were concerned.

In one of the camps to which he had been transferred he met a Bible-owning Ukrainian, who somehow had smuggled a Bible into the camp. The book was well worn. He had been used to reading it secretly at night, not letting even this witness of Jehovah see what he was reading, until one night the witness caught a glimpse of the pages.

He turned to the Ukrainian and asked: "Do you know what you are reading?" The Ukrainian said: "How do you know what I am reading?" And the answer was: "I know you are reading the Bible, but do you understand what you read?" (This recalls

Philip's inquiry to the Ethiopian who was reading the book of Isaiah and confessed he needed help to understand it, and Philip kindly helped him.—Acts 8:26-39.) So this prisoner from a far country, taken into the depths of Russia, had the opportunity of helping this Ukrainian to come to a knowledge of the truth about Jehovah's established kingdom.

A number of weeks after they had studied quietly together (in their beds, which were the upper bunks) and had read from the Bible under cover, the commander of the camp caught them reading the Bible. In fact, for a number of evenings this camp commander had listened behind the bed to what these two men were saying one to the other about God's purposes and the wonderful hope held out in the Scriptures for humans seeking to do Jehovah's will. Then the commander revealed himself and

told the men they should be far more careful to keep the Bible better hid, for it was unlawful to read and discuss the Scriptures. He did not take the Bible away from them, but warned them to take more cautious measures, because he himself might not always be there, and neither would they; for it would not be long before they would be transferred to some other camp. It was Jesus who said: "Happy are those

hungering and thirsting for righteousness, since they will be filled."  
—Matt. 5:6, NW.

This stalwart servant of Jehovah God, who has now been released from the Russian camp and returned home to his native land, pointed out that when the prisoners of war or condemned

ones from Russia or its satellite countries were first taken into these camps they were put on a starvation diet and made to work until they would practically die on their feet. It had been the Soviet policy thus to kill off these prisoners. In recent years, however, things have changed. Those at the head of government have found out that they have some good slave labor here; and now they are offering premiums to the workers in the camps to do more work and serve better. Better food and care are being given the prisoners, because slave labor is cheap, even cheaper than communistic labor.

The Soviet government is really fearful of its slave labor. These Russian prison camps are surrounded by barbed wire and watched by guards who always have angry dogs on a leash. Death road is a strip of land three meters wide, all around the



camp. Anyone who steps on that ground is soon dead, either by being shot immediately, without being asked any questions, or by having mad dogs run him down. Russians and those seized in other countries and taken to Russia are slave laborers, serving the state. In many instances they have done Russia no harm and have never said a word about the Soviet government, nor have they entered into espionage against it. They had minded their own business in the lands where they had lived before being taken to Russia. But the Communists needed men and women, slaves to build up a degraded nation; and at the same time they are afraid of their slaves. They have no love for their slaves, nor have the slaves love for their masters.

Russia is a country living in fear, even fear of its own concentration camps. As in the case of this one witness of Jehovah, so with all Russian prisoners: they are kept no longer than three or four months in a camp, then are moved on to another. In a camp of some 4,000 people, 200 of them will be taken away every few days to other prisons and new persons will be brought in to take their places. The Russian leaders fear the forming of some internal organization among these great masses of untrusted people, who, someday, might be able even to overpower the guards and take possession of some of their territory. What a way for rulers to live—in fear of man, not Jehovah God! How true the Word of God, the book they hate: "He that oppresseth the poor reproacheth his Maker."—Prov. 14:31, AS.

When this witness of Jehovah had finally served his sentence and was released a few years early because of an amnesty, he returned home to find that his wife had died of grief a few months after he had been seized. His children had been taken away and put in other homes. But he rejoiced to come back to brothers still

devoted to the service of Jehovah's kingdom. All that he wants to do now is to preach this good news of Jehovah's kingdom; for he knows there is no hope for this old world or for any part of it. The Communists are afraid of Bible truth, but the truth made this brother free even all the years he was in a Russian slave camp. Jesus said: "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them."—Matt. 5:10, NW.

#### MUCH GOING ON INSIDE RUSSIA

Inside Russia Jehovah's witnesses must carry on their work as early Christians worked among Jews and Romans. "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you." (Matt. 5:11, 12, NW) The persecuted ones' faith in Jehovah God and in his kingdom keeps them going, and they would rather die than compromise with any part of this old world.

Back in 1948 several of Jehovah's witnesses in Russia were mimeographing *The Watchtower* and printing material based on Bible teaching, then distributing this throughout the land to the best of their ability. But the Communist leaders fear Bible truths, and their secret police traced these ministers down. All their printing apparatus, paper, ink and other materials were seized and the men were arrested and taken off to slave camps.

The big question that the secret police were asking was, "How can we get rid of Jehovah's witnesses?" Everywhere they found them—not bad people, just people who wanted to read and talk about the most widely read book in the world, The Holy Bible. The Soviet officials were able

to disband and disorganize Jehovah's witnesses for a while, but it was not long before Jehovah's witnesses were again organized within Russia and had set up new publishing centers, there to mimeograph and send out the truth as they received it. Communist leaders were set on getting all the circuit servants and congregation servants, and when some of those were found they were given twenty-five-year sentences and imprisoned.

During the years following the second world war it was practically impossible for the brothers to hide *The Watchtower* or any of the Society's publications, or even the Bible. The secret police were on the search for everything Christian, and when they found out that a person was one of Jehovah's witnesses or accused of being one, they would search his home, dismount stoves, tear off the roof, even destroy the whole house, to discover the hiding place for the Bible or Bible literature in order to have evidence of Christian propaganda, and then they would send him away to a slave camp. In those years it was impossible for the brothers to meet in daylight. They carried on their family Bible studies mostly in cellars, in the woods, and other inaccessible places. Brothers seldom had opportunity to study with others in their own home. Group study of *The Watchtower* was impossible, but a regular study was held in homes where the family could get together, all windows and doors being closed and locked. But what a happy family! They could talk about truth, God's Word, and worship Jehovah, the Sovereign Ruler of the universe, even in a dictatorial country like Russia. The truth made these people free, even though they lived under an oppressive state. "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them."—Matt. 5:3, NW.

Because of the love of truth on the part of many, from 1948 to 1951 Jehovah's witnesses continued to grow throughout all Russia, and this to the great disturbance of the Communist leaders. Recently reports have come out of Russia stating that in 1951, on April 1, 7 and 8, the Communists carried out a great purge. These are dates unforgettable by Jehovah's witnesses in Russia. On these three days all of Jehovah's witnesses that could be found in Western Ukraine, White Russia, Bessarabia, Moldavia, Latvia, Lithuania and Estonia—more than seven thousand men and women—were arrested and carried off. They were not allowed to take with them clothing or food. Whole families were loaded in carts, carried to railroad stations and there put in cattle cars and sent far away. All these arrests were made at night, and if the gathering of Jehovah's witnesses had not been completed by 7 a.m., they waited until dark on that day. Then came the exodus! Thousands of Jehovah's witnesses were moved across country and hundreds of thousands of supposedly free Russians heard Jehovah's witnesses singing songs of praise to Jehovah and talking the truth as their trains passed. This great group of Jehovah's witnesses was taken away to forests for the clearing of the land, and for the first winter they had to live on roots and nuts. Being distributed over a wide guarded forest area, they were told: "Clear the forest; build houses; remain here forever; work if you want to live." Their spirit was not diminished. They worked; they are living; their faith is strong and they continue to preach the good news of Jehovah's established kingdom.

Today, in the vast country of Russia, truly every man's hand is against his neighbor. There everyone has been taught to watch the person next to him, and especially to fight against Jehovah's witnesses. No matter who you are, you are under



surveillance; and when mail for you comes to a post office it is read by the postal clerks. The only way Jehovah's messages of comfort and truth can go from one to another is by personal carrier. When Jehovah's witnesses are found they are given a trial. They go to a courtroom and before a judge, but it does no good to hire a lawyer to defend one. In many instances the government appoints a lawyer to defend a person, but even one so appointed for a witness of Jehovah takes the role of accuser rather than defense lawyer; for if he does otherwise and puts up a good case, he himself might be sent to the slave camp. So the Soviet system metes out justice.

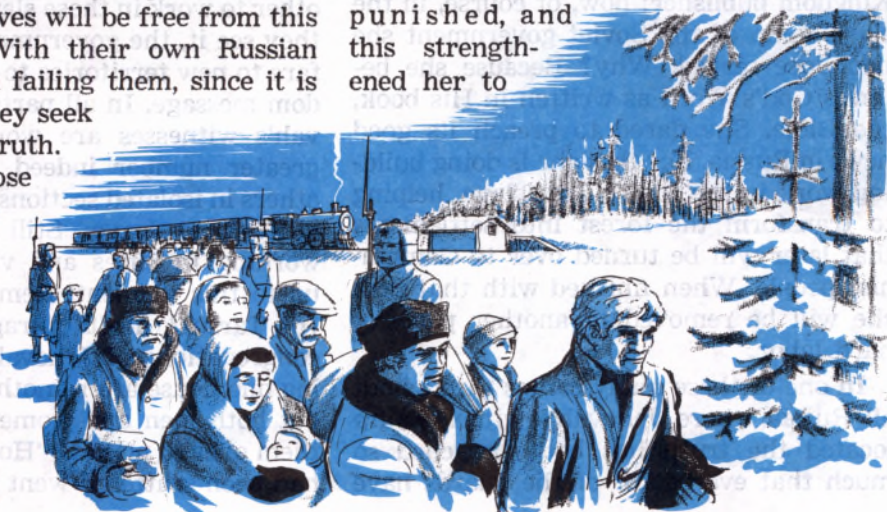
If there is a witness of Jehovah in some territory, he is known far and wide, because there is a great deal of undertow. People talk. Not everyone squeals to the authorities, because many hope that someday they themselves will be free from this ruthless reign. With their own Russian Orthodox Church failing them, since it is a state church, they seek out lovers of truth.

"Happy are those who mourn, since they will be comforted."—Matt. 5:4, NW.

#### FROM COMMUNIST TO CHRISTIAN

In Russia now there is a woman, a witness of Jeho-

vah, who, after much suffering, is still preaching the good news of Jehovah's kingdom. Her story since 1942 is typical of hundreds of others. In 1942, when an active Communist, she was deported by the Nazis to Germany, together with other Russian civilians. There she worked with a market gardener and in a manufacturing plant, spreading her communistic ideas. Soon Hitler's Gestapo found her. She was sent to a Nazi concentration camp. Here, out of contact with her fellow Communists and alone, she began to lose faith in the Communist organization because it had failed her. She began to think about God, talked to some people, and finally met Jehovah's witnesses. While in the Nazi camp she was baptized and became a very diligent student of the Scriptures. After learning the truth she began to talk to other Russian women. One day the camp commander came to see these Russian women and to this woman he said: "Who are you?" She answered, "I am one of Jehovah's witnesses." The commander insisted that that was not true: "You are a Russian." Then to this Nazi the sister, with emphasis, said: "God is not only God of the German people but of all people." She was let go unpunished, and this strengthened her to



preach even more diligently among the Russian women. Finally a group of these women learned the truth in their own language.

After the war had ended in 1945 and Hitler's concentration camps had been broken up, this woman, with many other Russian women, returned to Russia. Now a prayer of a German sister, told to them while they were in the Nazi camp, became the prayer of each one of these witnesses of Jehovah, liberated Russian women: "I thank you, Jehovah, Father, that you have given me what I desired, to speak to the Russian people."

It brought them joy to be released and go back to Russia; but it was not long before the Communist secret police were on their trail. They were found, and because they preached the kingdom of God, pointing out to others the comforting words from the Bible, these women were sentenced to twenty-five years in slave camps. But even there today these Russian sisters, who had learned the truth in German concentration camps, are still preaching in the prison camps of Russia, where they now live, all to the honor and glory of Jehovah's name. This particular former Communist woman, now a witness of Jehovah, is still a regular Kingdom publisher; now, of course, in the slave camp of the Soviet government she had once served. Why? Because she believes God's Word as written in His book, the Bible. She dared to preach its good news in Russia. For that she is doing building work in the forest, as a slave, helping to transform the forest into settlements that later will be turned over to Communist people. When finished with that task she will be removed to another place of hard labor.

In one of these many camps throughout all Russia where Jehovah's witnesses are located the truth has been preached so much that even some of the guards have

taken it up. People who have worked in offices that control these camps have also gained a knowledge of the truth. Their having received the truth impels them now to preach the good news. In time even some of such guards and office workers have been put into prison, being sentenced fifteen years and ten years. For what? Because they studied the Bible; they talked the truth; they declared themselves to be Jehovah's witnesses. All of these convicted persons have been separated into different camps and sent to different parts of Russia, so that they could not form a strong group of their own.

#### DEPORTATION SCATTERS PREACHERS

Jehovah's witnesses in Russia say that because they are scattered throughout all of these camps (and we know for a certainty that they are in more than fifty different camps, according to the report previously set out in this article) the Kingdom good news is being constantly preached in all parts of this vast country of Russia. They, by no form of imagination, could know where to find money to travel 10,000 kilometers (more than 6,000 miles) to preach the Kingdom message. But now the Communist government itself has sent them from one end of the country to the other to work in these slave camps; and, as they see it, the government has paid their fare to new territories to preach the Kingdom message. In all parts of Russia Jehovah's witnesses are working; some, the greater number indeed, in work camps, others in isolated sections that they are not allowed to leave. Still others continue working in cities and villages, uncaught up to this moment. Remember how 'Saul [of Tarsus] dealt outrageously with the congregations of Jehovah's people, invading one house after another, and, dragging out both men and women, he would turn them over to prison.' "However, those who had been scattered went through the land

declaring the good news of the word." —Acts 8:3, 4, NW.

Our brothers in Russia have not been at all backward in trying to get greater freedom for the preaching of the Kingdom message, and they have given the Communist government opportunity to recognize Jehovah's witnesses as a religious organization. In 1948 they sent a petition through the minister of the interior to the Presidium of the Supreme Soviet Council of the U.S.S.R. This petition described the work of Jehovah's witnesses in Russia. They received no answer; so a small delegation of three brothers went to the Ministry of the Interior at Moscow and presented the petition in person. Questioned as to where they came from, they said: "From the Ukraine." Therefore they were advised to go to the Ministry of the Interior of the Ukraine, Soviet Socialist Republic, at Kiev. The brothers went from Moscow directly to Kiev and presented the petition to the minister of the interior. There it appeared that the officials of the Ministry had been prepared for their coming, for after presenting the petition these three witnesses of Jehovah were offered certain proposals by the government: Will Jehovah's witnesses serve in the army? Will you participate in the elections of the Soviet government? Will you submit to every decree of the state and collaborate with other religious organizations? To all three questions the brothers answered in the words of Jesus' apostle Peter: "We must obey God rather than men." (Acts 5:29, AS) The representatives were allowed to walk out of the office of the Ministry of the Interior, but within a few days their homes were raided; they themselves were searched and later sentenced to long terms of imprisonment.

In one place in Russia it was possible for 120 persons to be present at a Memorial celebration. This is the exception. A few

years ago there were seven publishers in Moscow, but they were all deported. Moscow is one of the few capitals in the world where there is not one single witness of Jehovah. But the truth is known there. The Communist government has been informed of Jehovah's witnesses; they have made too many of them their slave laborers not to know them. In every country behind the iron curtain the Communist organization is trying to fight, beat down and wipe out Jehovah's witnesses—in Poland, Czechoslovakia, Romania, Hungary, East Germany and in Russia itself. But they cannot destroy them or their message. The truth has made these people free, and they will continue to be free and preach this good news of Jehovah's established kingdom for a witness to all who hear.

In Russia it is impossible for an individual to live his own life and just serve God and love his neighbor as himself. No, he must become a slave to the state; he must hail the state; he must worship the state. But not Jehovah's witnesses! They have turned to God's Word and prefer to follow in the footsteps of Christ Jesus. (1 Pet. 2:21) When Jesus was upon earth he told the rulers that he was in the world but no part of it. (John 18:36, 37) And that is the way Jehovah's witnesses look at life today. (John 17:13, 14, 16) We are in the world, but we are no part of it. The world carries on its own business in the way it pleases. Jehovah's witnesses do not interfere and they will not. As long as Jehovah God allows man-made nations to remain and operate, there is no reason for Jehovah's witnesses to interfere with their ways of life, and they will abide by all man-made laws unless those laws conflict with God's law.

Regardless of what country Jehovah's witnesses are in they have the assignment to be ministers of Jehovah's kingdom, representatives of Christ Jesus. (Isa. 43:10-12;

52:7, 8; 61:1-3; Matt. 24:14; 2 Cor. 5:20) So, even in Russia, with their Bibles they press on preaching the good news inside and outside prison camps. (Matt. 24:9; 28:19, 20; Mark 13:9-11; Luke 21:12, 13; Rev. 2:10) They celebrate the Memorial, privately or together, in cellars, in woods, in camps, isolated. They are ready to meet any obstacle and try to overcome it, but they will not compromise with this old world.—Joel 2:4-9; Phil. 1:28.

The Bible is in Russia to stay. Jehovah's witnesses use it; and while the United Press last year reported that the most widely read book in the world will be "available again in Russia next month [meaning January, 1956]," it has been under ban by the Communists for thirty-eight years. Even now, as United Press pointed out, only a few Bibles will be printed: "The type had been set, and priests in the Moscow patriarchate were reading the final proofs. The first printing, set for January, will be small, since the church has to buy the paper and pay the government for the printing; but in time the church hopes to distribute the

new Bible all over the Soviet Union."

Will the Bible be released in great quantity throughout Russia?

When it is, Jehovah's witnesses will explain it to the people. As long as the Communist leaders and their supporters are afraid of the truth, this new Bible of theirs, in the Russian language, may get only a limited distribution while the communistic regime continues. Certainly it will not be released to Jehovah's witnesses, for in their hands it is like dynamite. So it continues under ban to them.

Will the world's most widely read book be widely read in Russia before Jehovah's war at Armageddon?—Rev. 16:13-16; Jer. 25:32, 33; Isa. 34:1-4; Zeph. 2:1-3; Acts 2:19-21.

Now only those who seek Jehovah, hungering for truth and righteousness, yes, only those who want to fight "the right contest of the faith" (1 Tim. 6:12, NW), only those who are willing to lay down their very lives for truth (Rev. 12:11), are the ones that will ever see and understand the Bible, not only in Russia but in all the rest of the world.



(Be sure to read in our next issue the firsthand story of a man who was one of the seven thousand turned into the woods in Russia, mentioned on page 214 of this issue. His personal story is titled, "I Lived in Exile in Siberia." Don't miss it!)

## Shining as the "Light of the World"

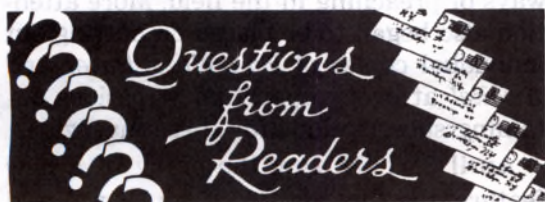
"**T**RULY sweet is the light, and pleasant to the eyes." Apt as are those words regarding the light of the sun, they are even more fitting regarding the spiritual light which shines from the great Sun, Jehovah God, the "Father of the celestial lights." Spiritual light brings freedom from bondage, hope of everlasting life and com-

fort, love and joy.—Eccl. 11:7, Ro; Jas. 1:17, NW.

Today, however, more than ever before "darkness shall cover the earth, and thick darkness the peoples," because Satan "has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God,

might not shine through." And blinded also by their pride, stubbornness and greed, men prefer darkness to light and so they vainly seek guidance from the creeds of Christendom, from its philosophers, from its materialistic science and from the politicians. But there are a few who truly love righteousness and who humbly "seek God, if they might grope for him and really find him."—Isa. 60:2, *RS*; 2 Cor. 4:4; Acts 17:27, *NW*.

For the benefit of such kind of persons God sent his Son Jesus Christ, who is "the true light which gives light to every kind of man." While on earth Jesus himself directly served as this light, telling the people of his Father's name, purposes and will for them, but with his ascension to heaven he appointed his followers to serve in his stead as light bearers: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—John 1:9; Matt. 5:14-16, *NW*.



● An answer in the November 15, 1955, *Watchtower* said Jehovah could, if he wished, destroy even an immortal creature. The booklet *What Do the Scriptures Say About "Survival After Death"?* says that if the demons had originally been created immortal they could not be destroyed from the universe. Which is correct? —J. L., United States.

To serve properly as lights of the world our lamps must be filled with oil and their wicks must be trimmed; that is, we must have a good knowledge of God's Word and present its message effectively. That requires study; it requires attending congregational meetings; it requires taking advantage of ministerial training.

As Christ's followers we can confidently let our light shine, for it is equal to any tests of reason and honest investigation. Our motives are pure, because "we are not peddlers of the word of God as many men are," exploiting God's Word for selfish gain. And in shining forth we do not call attention to ourselves, for we know that this treasure of service as light bearers is in an earthen vessel, all the glory going to Jehovah. It is being done, "not by might, nor by power, but by my spirit, saith Jehovah of hosts."—2 Cor. 2:17, *NW*; Zech. 4:6, *AS*.

Do you appreciate your privileges as a light bearer? If you do, you will "keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves."—Eph. 5:15, 16, *NW*.

The statement in the booklet about survival after death refers to immortality according to its basic meaning of deathlessness, indestructibility. The other statement about God's ability to destroy even an immortal creature rested upon the view that he is absolutely almighty without any limitation upon his own power by even himself. So this latter statement presented what seems in accord with this view. However, it enters into the realm of speculation, because it is in fact based on a speculative question.

Hence we are letting the statement in the booklet stand, in accord with the meaning of absolute immortality as conveyed in the Holy Scriptures. A fuller discussion on this may be expected in time in the columns of *The Watchtower*.

## MODERN HISTORY of

# Jehovah's Witnesses

### Part 31

#### ENDING THE FOURTH, BEGINNING THE FIFTH DECADE OF KINGDOM OPERATION



THE “kingdom of the heavens” with Jesus Christ in power as King at his Father’s right hand ended its fortieth year of rule amid its enemies in 1954, about October 1. It began ruling amid World War I in 1914; it ended its fortieth year amid the “cold war” between the East and West blocs of Kingdom enemies that followed World War II. Jehovah’s witnesses, knowing well the times and seasons of God’s purposes, approached and entered the Kingdom’s fortieth year without joining in the dire predictions that some religionists were making about 1954 on the basis of their ideas of parallel time periods in historical events. They entered 1954 planning and arranging to do still greater works in Kingdom service.

Their long fight in Quebec Province, Canada, to establish the right to preach the Kingdom news to the Catholic population there had been rewarded with a five-judge majority decision in the Supreme Court of Canada, at Ottawa, October 6, 1953, which ruled that Jehovah’s witnesses have the right to put out their religious literature in Quebec.<sup>a</sup> Future efforts by the adversaries of free speech and free worship in Quebec to block the application of this Supreme Court decision showed that they took it in bad grace, as enemies among whom Christ had to rule with an iron rod.

The exploding of two new models of hydrogen bombs in the Pacific Ocean by America in March, 1954, did not fill Jeho-

vah’s witnesses with dread forebodings of the future. Undisturbed, they went on to give a still greater witness to God’s established kingdom by putting more preaching ministers in the field. In that March a new high number of 154,367 ministers reported time spent in preaching,<sup>b</sup> followed by a still higher peak of 169,015 in April,<sup>c</sup> in America. In other nations, too, the increase was going on. So by the close of the 1954 service year a new world-wide peak of 580,498 preachers was attained, a jump of 60,516 over the preceding year.<sup>d</sup> Door-to-door sermons from the Bible of three to eight minutes’ length were now specially recommended, and also ten- to fifteen-minute sermons in making return visits upon interested persons. All the congregations were brought into accord with a training program to have qualified, experienced ministers to give personal training to irregular ones or less successful ones or to newly interested persons in the most effective ways of preaching in the field. More attention also began to be placed on putting out individual copies of *The Watchtower* and *Awake!* at every opportunity, besides obtaining subscriptions for these magazines.

April 3, 1954, saw the entry of a new feature, the film entitled “The New World Society in Action,” of one hour and twenty minutes’ length. On that night this film was shown for the first time outside Brooklyn headquarters to an audience of 1,110

<sup>a</sup> *Awake!* Nov. 22, 1953, pp. 3-11.

<sup>b</sup> *Informant*, May, 1954.

<sup>c</sup> *Informant*, June, 1954.

<sup>d</sup> 1955 *Yearbook*, pp. 38, 42.

at a New York City circuit assembly. To date it has proved a mighty instrument in visually acquainting all viewers with the magnitude of the Society's organization, its institutions, its field activities, its large-scale conventions, its smooth, efficient functioning and the spirit by which it is moved. In the territories of the Watch Tower Society's branch offices, even in Taiwan during the eighteen-year-long ban upon Jehovah's witnesses, the film was exhibited to large appreciative audiences. By the close of the 1955 service year this motion picture, with accompanying commentary, had been shown to 2,379,549 persons.<sup>e</sup>

The year 1954 proved to be a notable one for assemblies. During the summer, beginning with the Boston (Massachusetts) assembly on June 24, 1954, four-day district and national assemblies were held around the globe, including assemblies even in such places as Pakistan, Thailand, Indonesia, South Korea, besides other places on six continents and the islands of the seas. Eighty of these assemblies brought out a total public audience of 427,000 and more, and a total of 14,509 were baptized. The Berlin assembly took the lead, with 22,500 present to hear "God's Love to the Rescue in Man's Crisis" and with a baptism of 1,022. At the Toronto (Ontario) district assembly a fifth day was added to accommodate the graduation of the 116 students of the twenty-third class of the Watchtower Bible School of Gilead. The effect of all these assemblies became quite evident in the New World society.<sup>f</sup>

Quite appropriately in 1954, the seventieth year from when the Watch Tower Bible & Tract Society of Pennsylvania was incorporated December 13, 1884, the Society completed construction of an outstanding building in Pittsburgh, Pennsylvania, to house its registered offices. On

September 4, 1954, the building was dedicated by officers of the Society, and on Friday, October 1, 1954, the first annual business meeting of the Society was held there with its president as chairman. An attendance of 820 overflowed from the main auditorium, which seats 500, to the auxiliary auditorium in the basement of the building.<sup>g</sup>

The year 1955 opened the fifth decade for God's established kingdom to rule amid its enemies. The early part of the year was marked by outstanding legal decisions. On January 7, in Edinburgh, Scotland, the Lord Judge of the Court of Sessions handed down the decision that Jehovah's witnesses are a religious denomination but their pioneer publishers and congregation servants are not "regular ministers" of religion within the meaning of the 1948 National Service Act of Britain. The adverse part of this decision was appealed to a three-judge High Court of Justiciary in Edinburgh, only to have an unfavorable decision rendered by all three judges July 21, 1955.<sup>h</sup> On this an appeal is now being made to the House of Lords, London, England, the final court of appeal for the British Empire. However, in America, on March 14, 1955, the Supreme Court at Washington, D.C., ruled favorably on three cases of Jehovah's witnesses, that the witnesses must be considered sincere conscientious objectors to carnal warfare of this world even though they are willing to fight a war at God's command, a "theocratic war," not an earthly kind. On these grounds the Court reversed the convictions of three witnesses who had refused induction into military service.<sup>i</sup> But in Poland, according to reports by news dispatches and radio, five witnesses of Jehovah were arrested on the false charge of being spies for political America and were sentenced

<sup>e</sup> W June 15, 1955, pp. 361-364; Nov. 15, 1955, pp. 680-683.

<sup>f</sup> W Dec. 1, 1954, pp. 713-720.

<sup>g</sup> W Dec. 15, 1954, pp. 745-747.

<sup>h</sup> W June 1, 1955, pp. 329-332.

<sup>i</sup> Awake! June 22, 1955, pp. 3-8.

in March, 1955, to years of imprisonment. Mark 13:9 and Luke 21:12 were still being fulfilled upon Jehovah's witnesses in this "time of the end."

For the general guidance of all Kingdom publishers in their field activities the new service booklet of 64 pages on "Preaching Together in Unity" was released on January 1, 1955. To increase the publication of literature, especially the magazines, in the spring of the year the Watchtower Society began building its new thirteen-story factory across the street from its present nine-story factory in Brooklyn. As a judgment against the entire system of worldly religion came the challenging message under the title "Christendom or Christianity—Which One Is 'the Light of the World'?" This message exploded upon the world Sunday, April 3, 1955, by the simultaneous delivery of a uniform public address on that subject by speakers in thirty languages the world over. At the close of the address all speakers announced the release of the new 32-page booklet upon the same subject, copies of which were given free to all in attendance. Throughout the earth well over a half million attended this powerful lecture. According to the president's letter of February 10, 1955, it had been expected to publish ten million copies of the booklet in ten languages. But the Society's branches were so eager for the message that it was published in thirty languages and more than 21,000,000 copies were printed.<sup>1</sup>

Distribution of the booklet to the outside public followed at once upon the heels of the public lecture. Thousands of newly interested persons took a hand in the distribution for the first time. This produced a new peak of Kingdom publishers of 625,256, during the month of April. Thoroughly aroused, the friendly disposed people turned out in unprecedented numbers the

following Thursday night, April 7, to celebrate the Lord's evening meal, to run up a total attendance of 878,303, of whom, however, only 16,815 partook as the remnant of the heavenly Kingdom class.<sup>k</sup> During April and the following month of May the new booklet moved out into eighty-eight lands, to reach a phenomenal circulation in just two months' time, even in lands where Jehovah's witnesses were banned, such as the Dominican Republic, Argentina, Spain, Portugal and Eastern Germany. The clergy of Christendom came in for direct attention later.<sup>1</sup> Along with this "blitz" distribution Jehovah's witnesses wound up their special January-to-April campaign for new *Watchtower* subscriptions by obtaining 562,228 new magazine subscriptions by the close of April, and that in forty languages.

Thirteen "Triumphant Kingdom" assemblies next dominated the scene, occasioning the movement of hundreds of thousands of Jehovah's witnesses from over sixty lands to the thirteen assembly sites, all at their own expense. Five-day assemblies these were, with a uniform program, the climax of which was the public address by the Society's president or its vice-president on the theme "World Conquest Soon—by God's Kingdom." In weekly succession the series moved forward from June 22 at Chicago, Illinois, to Vancouver, B.C., Canada, to Los Angeles, California, to Dallas, Texas (in Spanish and English), to Yankee Stadium, New York city (for the third time), across the Atlantic to Twickenham (London), England, to Paris, France, to Rome, Italy (simultaneous with the last three days of Paris), to Nuremberg, Germany, to Berlin, Germany (simultaneous with the last three days of Nuremberg), to simultaneous assemblies at Stockholm, Sweden, and The Hague, Netherlands, and finally to Helsinki, Finland, August 25-28. The leap of the assembly series across the

<sup>1</sup> *Informant*, March to June, 1955.

<sup>k</sup> 1956 *Yearbook*, p. 40.

<sup>1</sup> *Informant*, June, 1955, p. 2.

Atlantic from North American to European shores witnessed the greatest mass movement of conventioners from the Americas in history, over 4,500 of them.<sup>m</sup>

During the series the public address was delivered thus in nine countries and in nine languages to a total of 403,682 hearers. The number of those baptized totaled 13,016. From the assemblies a flood of new literature poured out over the world: Volume II of the *New World Translation of the Hebrew Scriptures, Qualified to Be Ministers, What Do the Scriptures Say About "Survival After Death"? You May Survive Armageddon into God's New World* and the public-address booklet *World Conquest Soon—by God's Kingdom*. After the close of the assembly in each country 257,124 copies of the unprecedentedly distributed booklet *Christendom or Christianity—Which One Is "the Light of the World"? were mailed world-wide by individual witnesses to each of the religious clergymen and editors of religious publications in their territory. What acknowledgments of receipt of the booklet were received varied from vicious or deploring to qualifiedly agreeing or kindly.*<sup>n</sup>

At the end of August the 1955 service year ended. How? With a marked expansion in the New World society and its activities. The monthly average of preaching witnesses rose to 570,694 for the 158 lands reporting, whereas once a peak of 642,929 publishers was reached. A total of 63,636 were baptized. The total hours of field preaching went up to 85,823,250, accompanied by increases in the distribution of Bibles, books, booklets, magazines and tracts.<sup>o</sup> Yankee Stadium also witnessed its

third graduation exercises of a class of the Watchtower Bible School of Gilead, the 102 graduates making up the twenty-fifth class of the school since its founding February 1 of 1943.<sup>p</sup> To these have now been added the 106 graduates of the twenty-sixth class, whose graduation exercises took place at Gilead Sunday, February 12, 1956.<sup>q</sup> Missionary graduates are now sprinkled all over the earth in a hundred lands and islands. To these missionaries the Watch Tower Society has recently added more special pioneers in many lands, to augment the ingathering of "other sheep."

The year 1956 has already experienced steps toward better management and regulation of the organization. The zoning of the earth into ten zones has taken place, each zone embracing a number of the Society's seventy-seven branches. Over each of the ten areas is a zone servant. January 1, 1956, the first of the zone servants inaugurated this zone work of inspecting branches. February 29 the Society's president himself departed by air from Brooklyn on a ten-week tour of the South Pacific and Far East to visit the Society's branches there, to address assemblies and congregations of Jehovah's witnesses and to address the public in major cities on the subject "Making All Mankind One Under Their Creator."

Thus till now Jehovah's witnesses have made an inerasable, everlasting record in modern history. This record will yet be added to before they finish their pre-Armageddon witness, all with praise and credit to the only living and true God, whose witnesses they have been privileged to be.

<sup>m</sup> *The Stars and Stripes* (European edition), August 5, 1955.

<sup>n</sup> *W* Dec. 1, 1955, to Mar. 15, 1956.

<sup>o</sup> 1956 *Yearbook*, pp. 32-41, 286-289.

<sup>p</sup> *Awake!* Oct. 8, 1955, pp. 27, 28; 1956 *Yearbook*, pp. 62, 63.

<sup>q</sup> *W* Apr. 15, 1956; *Awake!* Mar. 22, 1956.



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Atlantic from North America to Europe. The greatest mass movement of conventioners from the Americas in history, over 4,500 of them.

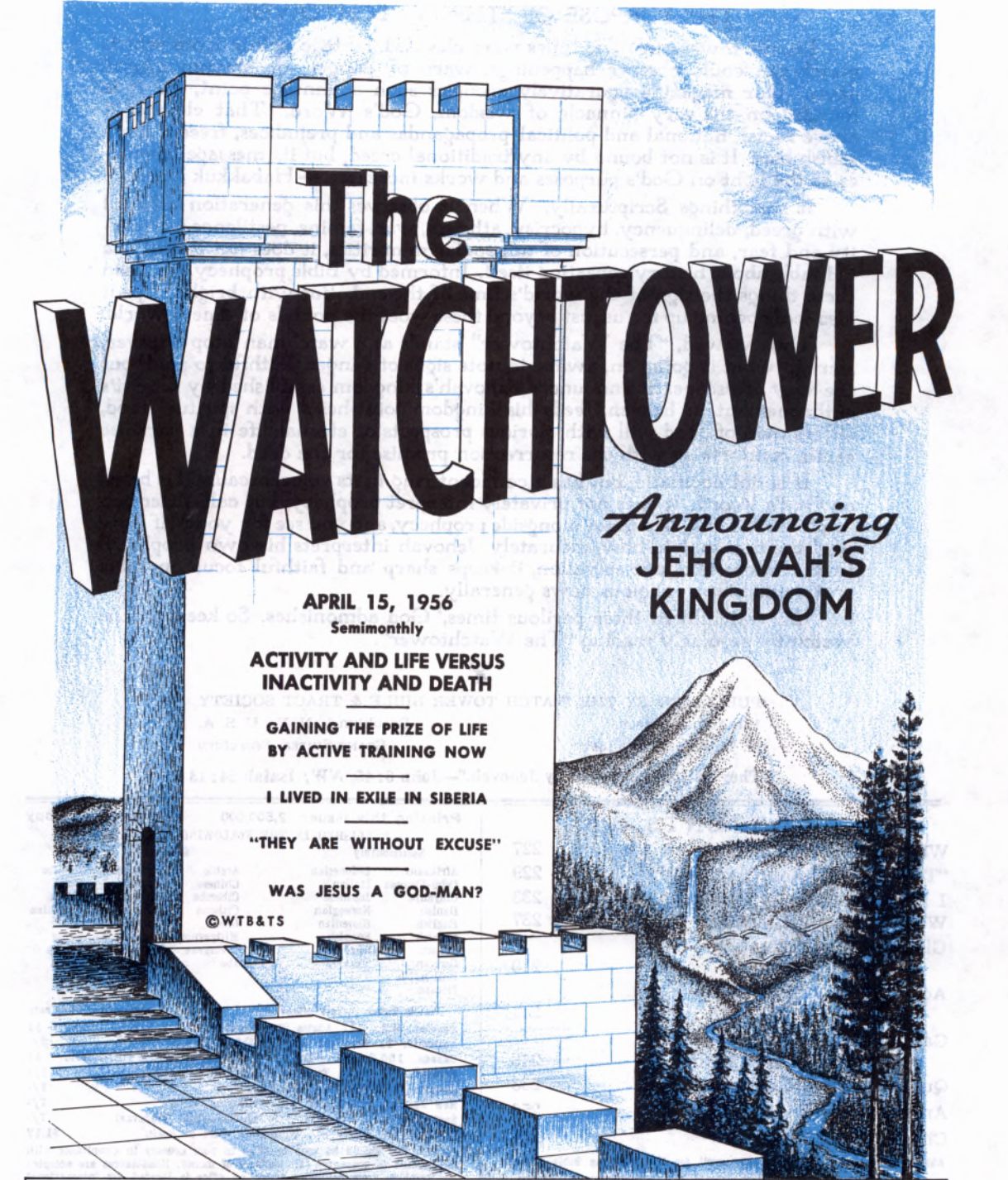
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# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**APRIL 15, 1956**

**Semimonthly**

**ACTIVITY AND LIFE VERSUS  
INACTIVITY AND DEATH**

**GAINING THE PRIZE OF LIFE  
BY ACTIVE TRAINING NOW**

**I LIVED IN EXILE IN SIBERIA**

**"THEY ARE WITHOUT EXCUSE"**

**WAS JESUS A GOD-MAN?**

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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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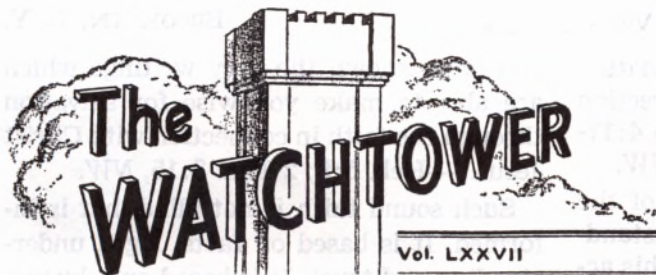
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**T**ODAY'S clergymen are fond of such statements as: "Now the way I see it is," "As I understand it," or "Well, that's your understanding." How

different this is from Jesus' position! Never did he say: "Now as I see it, so-and-so is right," implying that someone else might see it a different way. With Jesus and the apostles doctrines were either right or wrong, true or false, there was no halfway ground, no gray, indefinite, in-between shade between truth and error.

Why is there this difference between the view of today's religious leaders and that of Jesus and his apostles? Well, Jesus and his apostles knew the truth. They were convinced of the genuineness of what they taught. They never considered the Bible as a fiddle on which just any old tune could be played, but they recognized that the Hebrew Scriptures, the part of the Bible that had thus far been written, was the genuine Word of God, to be followed explicitly. Yet many of today's clergymen take just the opposite view, seeming to be more concerned with other matters and far less convinced of the importance of their doctrine and the genuineness and clarity of the Bible as a sure guide.

Though Jesus was the Son of God he did not assume that he had the right to bypass the inspired writings. Rather, he set

## *Why Examine* **THE BIBLE?**

the outstanding example by basing his authority squarely upon those Scriptures. That Scriptural way is logical, for since the Bible was inspired by Jeho-

vah God and since Jesus was his representative, certainly Jesus would be in harmony with that inspired writing.

Jesus did not repel the tempter, Satan, with "Well, that's *your* understanding." But he did repel him by three times referring to what had been written. Further, to prove that John's work was preliminary to his he referred to what was written; to explain his casting the money changers out of the temple he referred to what was written, and to explain his coming betrayal, death and even the confusion his followers would suffer at that time he again referred to what was written.—Matt. 4:4, 7, 10; 11:10; 21:13; 26:24, 31.

He condemned the self-righteous Pharisees by quoting words written by Isaiah. In the synagogue at Nazareth he read his commission to preach written in the same book of Isaiah. In answer to the question: "By doing what shall I inherit everlasting life?" he referred to what was written in the law of Moses. He explained from the inspired Writings that he would be rejected and killed. He said: "All the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled."

And he even pointed out how the written prophecies had foretold his resurrection on the third day.—Mark 7:6; Luke 4:17-21; 10:25, 26; 18:31-33; 24:44, 46, NW.

What an outstanding knowledge of the Hebrew Scriptures! And what an outstanding example he set for us by basing his activity not upon human ideas, but upon God's written Word!

Jesus' disciples, too, were well acquainted with the Scriptures and recognized their importance as a reliable guide. They saw that Jesus fulfilled prophecies long ago written, and they called attention to this in their writings. Paul many times referred to the Hebrew Scriptures, showing that he too was familiar with them, relied upon them and recognized their importance. He wrote: "I believe all the things set forth in the Law and written in the Prophets." Yes, these early Christians proved conclusively that they did not lean to their own understanding, but that they did believe, accept, know and conform to the things already written in God's Word, the Holy Bible.—Acts 24:14; Luke 3:4; John 2:17; 12:14, 15; Acts 13:29, 33, NW.

Why is a right knowledge of the Bible's contents so vital? Because you cannot receive salvation and righteousness through your own power or in any other way than through the provision that Jehovah has made. And the Bible shows what that provision is and what you should do about it.

Paul said Jesus "became responsible for everlasting salvation to all those obeying him." But note those words: "To all those obeying him." To obey you must know his instructions. Where could you learn them except from the Holy Scriptures? The apostle told of no other place when he wrote to young Timothy: "From infancy

you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus."—Heb. 5:9; 2 Tim. 3:15, NW.

Such sound faith is not blind, but is informed. It is based on facts, logic, understanding and trust. It is based on a knowledge of God and his purposes, of the reason for the ransom and of the result of it. And that knowledge leads you to exercise a sound faith in both Jehovah God and his Son Christ Jesus. The Bible, the book that builds this faith, is powerful. It can change your life, remold your goals, transform your personality.

But, if the Bible has such power, why are so many of today's religions so spiritually weak? Because their leaders are too fond of telling you the way they see it, of the philosophy they have developed. They are more concerned with their theories of the service the clergy should render than God's own instructions about what they should teach. And it is also because, all too often, even when they do refer to the Scriptures they make ridiculous applications of them to support their own preconceived notions rather than sticking to what the Bible really teaches.

There are those, however, who, like Jesus, the apostles and the rest of the first-century Christians, will conform their lives and their beliefs to what was written. Their faith is strong, their course is wise, and their knowledge, when acted upon properly, leads to salvation. Such faith and knowledge are within your grasp. They come from examining this book and obeying its instructions. Thus, there is every reason for you to gain an accurate knowledge of the Bible and its contents. Will you act upon these sound reasons and do so?

# "They are without excuse"

Truth is available and there is no excuse for not knowing about the Creator.

**W**HO are without excuse?

Let Scripture answer:

"What can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible [essence], namely, his eternal power and deity, has been clearly perceived

in the things that have been made.

So they are without excuse." (Rom.

1:19, 20, *RS*) Yes,

"they are without excuse," those who deny the existence of the true and living God, Jehovah. Atheists are on the increase according to Gallup polls. False religion has repelled many people from coming to know God. But the truth is now available to all honest-hearted persons. So there is no excuse for not knowing the Creator and Supreme Sovereign of the universe, Jehovah God.

Why are they without excuse? Because creation testifies to God's existence: "His invisible qualities are clearly seen from the

world's creation onward, because they are understood by the things made, even his eternal power and Godship." Jehovah's prophet admonishes: "Lift up your eyes on high, and see who hath created these." Does not what we see in the sky testify to Jehovah's power? Why, even a person with low intelligence who sees an automobile for the first time does not believe that all its parts just happened to put themselves together. There had to be in-

telligent supervision to produce such a complex creation; yet how much more complex is the least of God's creation that our eyes behold in the sky!

—Rom. 1:20, *NW*; Isa. 40:26, *AS*.

So the heavens speak of God's glory: "The heavens [both the literal heavens and the "new heavens"] are telling the glory of God, and the sky shows forth the work of his hands. Day unto day pours forth speech, and night unto night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes forth through all the earth, and their words to the ends of the world."—Ps. 19:1-4, *AT*.

Jehovah's power and other perfections may be known from the beauty, excellence, variety and immensity of his creation. And, indeed, the scale of perfections evident in the universe implies the existence of an absolute standard, a perfect Being. So as Christ's apostle said: "They are without excuse."—Rom. 1:20.



## ORDER AND HARMONY IN NATURE

The order in the universe speaks of God's glory. Everything in nature is so definitely planned and has such a purposeful design that it shows intelligent planning. Why, it has taken the best minds of great scientists to discover only a few of the laws of nature. Are laws made by accident? What intelligent planning exists in regard to our earth! The sun's distance from the earth is just right. The moon's distance from the earth is just right. The earth is tilted on its axis just right. The mixture of gases is just right. The relationship between plants and animals is just right. What infinite wisdom is behind that cycle in nature! Animals take in oxygen, exhale it again combined in carbon dioxide while plants take in carbon dioxide and exhale oxygen. An accident? Unthinkable!

How obvious that the earth was prepared for man! Said one medical authority: "There are probably a thousand conditions which would have to be fulfilled before man could inhabit the earth. Not only must there be light, many kinds of food, water, proper atmosphere, appropriate temperature, the nitrogen cycle, etc., but there are hundreds of chemical reactions in the body which contribute to man's life processes. The chance that all conditions for life would have been fulfilled by pure chance is one in billions. It is very evident that the earth was prepared for man. This fact alone proves the existence of a conscious God."—*The Physician Examines the Bible*, p. 318.

A man who delved profoundly into the secrets of nature was Thomas A. Edison. He invented the phonograph and the electric light bulb and patented more than a thousand other inventions. Asked one day whether he believed in God, Edison replied: "After years of watching the processes of nature, I cannot doubt the exist-

ence of a Supreme Intelligence. The existence of such a God can, to my mind, almost be proved from chemistry."—*Reader's Digest*, April, 1954.

## THE EXISTENCE OF LIFE AND INTELLIGENCE

The existence of living creatures whose nonexistence is possible implies the existence of a necessary Creator. Man cannot create life from the elements. Yet are we to think that the elements created man? We can take a lesson from the beasts, the birds and the fish. Said Job: "Ask now the beasts, and they shall teach thee; and the birds of the heavens, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of Jehovah hath wrought this?"—Job 12:7-10, AS.

Yes, even the eye of an eagle can teach us a lesson, can direct us to the Author of life. So impressed with created things was Sir Isaac Newton, the English mathematician, physicist and astronomer who conceived the idea of universal gravitation, that he said: "Whence is it that nature does nothing in vain; and whence arises all that order and beauty which we see in the world? . . . How came the bodies of animals to be contrived with so much art and for what ends were their several parts? Was the eye contrived without skill in optics, or the ear without knowledge of sounds? . . . And these things being rightly despatched, does it not appear from phenomena that there is a being incorporeal, living, intelligent?"—*Optics*, by Sir Isaac Newton, Bk. III, Query 25.

The more that scientists study the universe, the more they must recognize a Supreme Intelligence behind it. Albert Einstein, the noted physicist, is said to have peered deeper into the secrets of the universe than any other man. The secrets he has fathomed made him no atheist, as he

admits: "It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature."

Another reason why those who refuse to recognize Jehovah as Creator are without excuse: intelligence exists. If man arose without intelligent guidance, why should he have intelligence? Can unintelligence create intelligence? Why, even men with the keenest intelligence cannot create intelligence that is superior to their own. Oh, they have made robot brains. In the mathematical field they are superb. Yet they are not more intelligent than man. A distinguished mathematician and logician of Princeton University, Alonzo Church, has carefully analyzed electronic calculators and mechanical brains. He said: "No machine can ever solve all problems solvable by a live mathematician." Yet atheists believe that intelligent man, though he cannot create life or even anything more intelligent than himself, was created by a force with no intelligence. Does it make sense?

To say that there is no Supreme Intelligence is to say that the universe has evolved something higher than itself, it has created intelligence. And to think that anything can create something it does not itself possess is the most vacuous kind of empty-headed reasoning.

#### INSTINCTIVE AWARENESS OF GOD

Man is endowed with an instinctive awareness of God, an awareness that should prompt all men to glorify Jehovah. Indeed, the mind is compelled by the law of its own being to conceive of some absolute and infinite Best. It is compelled to believe that every effect has a cause. So

there must be an uncaused First Cause that possesses within himself the reason for his existence.

Nature abhors a vacuum; so does man the idea of a Godless universe. The urge to worship is a powerful instinct. An article in *Woman's Home Companion* for April, 1954, contained a subtitle that said: "We all feel an urge for God as powerful as our instinct for sex and hunger, says a daring new school of psychiatric thought." The instinctive demand by all for a Supreme Being argues that One exists.

Another aspect of the instinctive urge to worship is that it is universal. It exists among men of all races, all nationalities. Even atheists worship something, though it may be their own philosophical atheism. The urge to worship is so widespread that if there were no God it would be impossible to imagine why people should spontaneously reach the conclusion that there is one.

#### THE BIBLE AND FULFILLED PROPHECY

Still another reason why atheists are without excuse: They have the Bible, God's revealed Word. Its prophecies and fulfillments alone prove that this is a Book whose authorship could not be of men. Before the mighty empire of Babylon fell, the Bible foretold it. (Jer. 51:37) The Bible foretold the successive rise of Medo-Persia, Greece, Rome and the Anglo-American empire. (Dan. 8:3-25; Rev. 17:10-14) One Bible scholar counted 332 distinct prophecies that were fulfilled in Christ. A mathematician figured out that the chance of one man's fulfilling all those things was one in eighty-four followed by ninety-seven zeros! These and other prophetic accuracies prove beyond any question that a superhuman Intelligence was behind the Bible. That Intelligence is the Author, Jehovah God.

The arguments of atheists show that they have not really studied the Bible.

Rather, they have listened to the clergy of Christendom who have taught lies concerning Jehovah God, such as the one that he is the proprietor of a roasting compartment for human creatures called "purgatory." This hell of literal fire and other false doctrines such as trinity and immortality of the soul have turned some people away from God even before they investigate his Word. The Bible does not teach such unreasonable doctrines. They are taught by false religion, not by true Christianity. The atheist has erred in that he has wrongly assumed that the false religions of Christendom are of God. Rather, they are of the Devil.—2 Cor. 4:4.

So it does no good for the atheist to point to the ghastly persecutions, inquisitions and wars for which the so-called Christian religion has been responsible. The Bible declares such religions false: "They publicly declare they know God, but they disown him by their works."—Titus 1:16, NW.

Many atheists claim that the world always existed, that it never started. But science has proved such reasoning wrong. The discovery of radioactivity has proved that there could be no past eternity of matter. And the confirmation by Palomar's 200-inch Hale telescope of the expanding universe also proves the atheists wrong. *Life* magazine in its issue of December 20, 1954, featured a major article on the expanding universe. It presented the latest scientific opinion: "All the clues of science point to a time of creation when the cosmic fires were ignited and the vast pageant of the present universe brought into being. And this time was five billion years ago."

In these "last days" of Satan's world there is a very special reason why atheists are without excuse: the Christ-foretold preaching of the good news of God's kingdom by Jehovah's witnesses and the demonstration by Jehovah's witnesses that true Christianity does exist. (Matt. 24:14)

Christendom has not lived by Bible standards; this should be plain to the atheists. That Jehovah's witnesses do should be equally plain. Further, the news of Jehovah's new world and how it will end pain, sorrow, suffering and death shatters basic atheistic teaching.—Rev. 21:1-4.

Atheists boast of being men of reason and vision. So did the ancient philosophers. Today's atheists think in much the same foolish manner in which even the wisest of ancient philosophers discoursed about God, not excepting Socrates or Plato. Who can read their works without being struck with the empty-headedness of their reasonings, as well as with the stupidity of their nonsense when speaking about God? The Bible well says: "They did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened." So like the ancient philosophers of yesterday are the atheistic philosophers of today: "They are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts." Who says there is no God? "The fool said in his heart, 'There is no God.'" —Rom. 1:21; Eph. 4:18, NW; Ps. 14:1, AT.

Since there is compelling and overwhelming evidence that Jehovah is the true and living God, Creator and Supreme Sovereign of the universe, the plea of ignorance cannot be admitted in its full latitude except for idiots. The atheists cannot plead ignorance. The agnostics cannot plead ignorance. The evildoers cannot plead ignorance. The idolaters cannot plead ignorance. For if they are willing to exercise their faculties and employ their minds in diligent search, men have within their reach the means of coming to know Jehovah God. So God's decree is: "They are without excuse."

**In** November, 1955, being a German citizen, I was able to return to my native land after four and a half years in exile in Siberia. However, many of Jehovah's witnesses from Memel territory, Lithuania, Latvia, Estonia, Bessarabia and the Ukraine, as well as other parts of Russia, who do not possess a German citizenship, still find themselves in that cold land. I was asked by many of them to make a report to Jehovah's witnesses in other parts of the world.

While Russian forces occupied different parts of Germany I was living in East Prussia, Memel. For being one of Jehovah's witnesses I had already spent over six years in different prisons and institutions

under the Hitler regime. When Hitler ordered the evacuation of Memel [now Klaipeda] almost all of the inhabitants of this territory fled into Germany. I did not take part in this flight. I could not become reconciled to the idea of seeking refuge under the Hitler regime that had brought such indescribable sorrow to Jehovah's witnesses. I had also thought that the Communists would show a little leniency to Jehovah's witnesses who had suffered so much under Hitler's regime. How wrong I was! I am more convinced than ever that this world is directed and led by its invisible ruler Satan.

As for the persecution of Jehovah's witnesses the communistic form of government has revealed itself to be a true imi-

tator of Hitler and his nationalist party. With the oncoming of the Russians the clergy and preachers fled and deserted their sheep behind them. At this time many of Jehovah's witnesses, seeing these people in distress, had the opportunity of preaching to them concerning God's kingdom. Often Jehovah's witnesses were asked to preach to them. The result was that a number of new congregations came into existence in this part of the land. Many persons dedicated themselves

to Jehovah and were baptized in water. The few copies of *The Watchtower* that we had were studied at the regularly held meetings. There they were not only studied, but reprinted and distributed among the populace. All of this was not hidden from the eyes

of the Russian se-

curity police. Many times we were taken into custody and released after long hearings dealing with the teachings and the organization of Jehovah's witnesses. We knew that the secret police sent spies into the congregation in order to find out what we were discussing. We had nothing to hide. We were preaching God's Word and looking to God's kingdom as the only hope of the world. As late as 1949 I was able to speak to nearly 300 persons in attendance at one meeting. Isaiah 25:6-8\* was my

\* Isaiah 25:6-8 (AS) reads: "And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken it."



scripture text. I pointed out from these texts how Jehovah would richly bless those who served him and that death would be swallowed up in victory and that Jehovah would wipe away tears from off the faces and the reproach of his people would be taken away from off the earth, for Jehovah had spoken it.

The next day I was arrested while walking down the street. I spent two days in police custody and was then set free again after many long hours of questioning. Several days later I had to reappear before the security police. There I was told to write up an accurate report of Jehovah's witnesses' organization. A report was made about the already established kingdom of Jehovah God, together with many other timely truths. It was also pointed out that Jehovah's witnesses had been horribly persecuted under the Hitler regime and that on October 7, 1934, telegrams from congregations of Jehovah's witnesses in many lands were sent to the Reich Chancellery in Berlin, all of which read the same, "Your ill-treatment of Jehovah's witnesses shocks all good people of earth and dishonors God's name. Refrain from further persecuting Jehovah's witnesses; otherwise God will destroy you and your national party."

There is no question in my mind that this report was sent to the headquarters of the security police in Moscow. The first severe blow came against Jehovah's witnesses in this part of Russia in September, 1950. One night all able-bodied brothers and several sisters were picked up by the security police and taken to the security ministry prisons in Vilna. Here they were held in custody for half a year, when sentences finally came through from Moscow for almost all of them to be imprisoned in the penitentiary for ten years. After six months of nerve-racking questioning and

persecution the nerves of many were shocked. Many had suffered severely because of the harassment they underwent during investigation. Some of these were then taken from the penitentiary and placed in work camps. Many had to work underground in coal mines. Some were sent as far north as the infamous camp known as Vorkuta. There are still some of our brothers working in this place.

It is very cold there. There is no vegetation of any kind in this location, and the winters are long, the summers short. Many of the brothers became disabled invalids because of the superhuman requirements of the cruel communistic regime. Some of these were then sent to their families in Siberia.

At the end of March, 1951, the second wave of persecution came. The ones who had not heretofore been arrested, such as the old men, women, children and infants and others not gathered up, were taken into Russian custody. None were spared, but all were taken in trucks to freight trains headed for Siberia. Only a very few personal belongings could be taken with them, a little flour, a few clothes, and some were able to take their beds. Everything else fell into the hands of the police authorities. At this time all the baggage was carefully searched by the Communists, to see if there were any Bibles or Watch Tower literature in their midst.

From Vilna we saw two large freight trains, each of them being made up of about fifty cattle cars. It was in these that Jehovah's witnesses, out of all the territories, were taken away to a land to die, or to try to live. The cars were overcrowded. There was no place to sit. Food was strange and very inferior. Jehovah's witnesses gave thanks and praise to their heavenly Father during all of these difficult times. Encouragement from one to the other was given. By the discussion of Jeho-

vah's Word all were given comfort and courage to press on regardless of what happened. The words that they had brought to people to comfort them at the end of this world were now a great comfort to these Jehovah's witnesses packed in cattle cars. Loud was their singing of Kingdom songs, but later even this was forbidden by the Soviet soldiers.

After thirteen days all the witnesses of Jehovah reached their destination, traveling day and night in cattle cars. Then we were informed: "As enemies of the State you are exiled for life to Siberia. Give up any hope you may have of ever being able to return to your homeland."

Jehovah's witnesses were now scattered as work slaves to different collective farms between Tomsk and Irkutsk and some even beyond that location. It was only Jehovah's protection and help that gave us strength to face this situation. Ahead of us was a life haunted by hunger. Supplies that some of us brought along were soon used up. The collective farms were not exactly in good condition. The leaders of these Soviet agitation centers did not think to provide the undernourished sufferers with bread before the new harvest came in. Institutions for welfare work are not to be found in the "Soviet paradise."

However, with Jehovah's witnesses brotherly love takes over. In this way even the poorest were helped with the scanty food we had. During the first two years a number of the banished ones died because of the heavy afflictions laid upon them. Very heavy work was placed especially upon the women. During the wintertime, with snow on the ground, they were sent into the forest to cut wood, because there was no time to do this work during the brief summer. The winters in Siberia last for seven months without letup. Spring and autumn are unknown. Added to that

are cold spells, when the temperature sinks to 50 degrees below zero (Fahrenheit). Much fuel is necessary in this country, and this is one of the main problems for the exiles in Siberia. There are many large forests in Siberia, but to get the wood from the forest to your home is very difficult work. To gather firewood a person really needs a horse and sleigh, but these poor displaced persons must ask, yes, actually beg the one in charge for any assistance of this kind. To the elderly ones this life is almost unbearable. Their strength does not permit them to do farm work, and when a person is sixty or seventy years old carrying home a load of firewood on his back is not an easy task.

It hurts me to speak about the housing situation in Siberia. During most of my period in exile I lived in one room, together with four families, including children. Besides that we had a small kitchen with a makeshift stove made of tin, on which we had to cook our food. Whenever the snow thawed our house was flooded. Through all of these conditions Jehovah's witnesses in exile helped one another whenever they could. Some of them started to build their own little huts outside their working hours on the farms. Even though they were able to put up their own homes and to make them a little more livable there was still much to be desired.

While I was in one of these slave camps in Siberia the first two years the day's wages for a worker, male or female, on a collective farm were one-half to one kilo of grain, that is, one and one-tenth to two and one-fifth pounds. Since the death of Stalin the living standards have improved somewhat. The grain allotment has improved and a small amount of money has been given to the slave laborers so that now they do not have to go hungry or freeze as much as they had to heretofore. Amidst all of these conditions Jehovah's

witnesses still keep on studying the Word of God as they have the opportunity, and they depend greatly on their memories, talking to one another and comforting one another as they have the opportunity. Our plea still is: "If only we had Bibles and new *Watchtowers*!"

All of Jehovah's witnesses in these slave camps throughout Russia continually pray to Jehovah God and have full faith that some day they will be freed from these conditions. In these prison camps and outside, through all Russia, the Russian people are accepting the truth in even greater numbers. One sister reports: "I have approximately thirty girl students to look after who eagerly absorb every word I speak about the Kingdom." There are many people in Russia who today want to know about God's kingdom and are eager to hear the truth. It is always a joy to read a letter from other Kingdom publishers in Russia and to hear of their experiences in prison camps. By their being sentenced to prison they have been drawn much closer together and to Jehovah. Day by day each one is receiving a better understanding of Jehovah's theocratic organization, and all are more determined to present to the great Judge the proof of their faithfulness in preaching. By Jehovah's undeserved kind-



ness they are determined to maintain their integrity and prove worthy of everlasting life.

I know that these displaced ones on collective farms are not hiding their light under a bushel basket. Rather, they are letting their light shine.

In November, 1954, the Moscow Russian newspaper *Pravda* reported a well-known Communist party leader as saying: "Communism has become so entrenched throughout the world today that the fight against the different religions can be discontinued.

In the past after our ascension to power this fight was necessary.

Now, however, since the youth particularly have been properly trained, everyone surely must come to the conclusion that Communism alone can bring true peace and prosperity to mankind." But Je-

hovah's witnesses are firmly convinced that true peace and prosperity for all mankind will be realized only through God's kingdom now at hand under their great Prince of Peace, Christ Jesus.

I will soon be seventy-seven years old. I was reached by the Society through their ministers a few months before the outbreak of the first world war in 1914. I have had the privilege of being one of God's ministers all of these years, and now that I have returned from Russia my only wish is to spend the rest of my earthly life in the service of Jehovah.

*Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them. Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you.—Matt.*

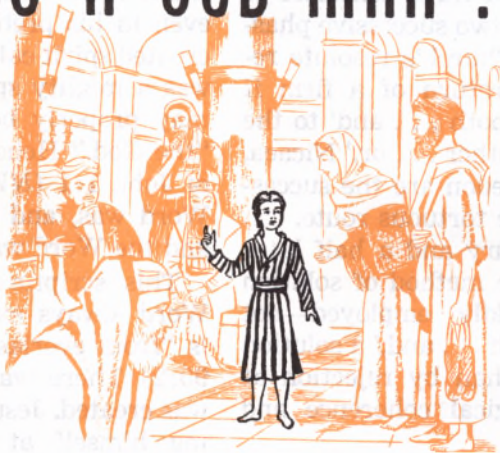
5:10-12, NW.

# WAS JESUS A GOD-MAN ?

**I**NCARNATION is the teaching in Christendom that "God is Man and Man is God in the Person of Jesus Christ." This belief is called "the central doctrine of Christianity." Catholic and most Protestant churches thus teach that Jesus was a God-Man. But, like other doctrines taught by the clergy, this one, too, defies logic and reason. Indeed, theologians admit that no human philosophy can fully explain it. It is contradictory and it is confusing. But since the Bible says that "God is not the author of confusion," our interest is quickened by the questions: How did the incarnation teaching originate? Does the highest authority of all, God's Word, really teach that Jesus was Almighty God masquerading as a man? —1 Cor. 14:33.

The doctrine that Jesus was a God-Man did not crop up until long after Jesus' death. Then the teaching developed gradually. It was crystallized A.D. 325 at the Council of Nicaea. At this council a pagan emperor, Constantine, directed affairs. Merrill's *Essays in Early Christian History* says: "It is not likely that Constantine cared very much about what doctrine should come off victorious in the discussions and votes. He did not aspire, like Henry VIII of England, to be a theologian. But he wanted harmony in the Church for political reasons. . . . He doubtless hoped in advance that decisions might be reached acceptable to both sides."

One of America's noted theologians, Henry P. Van Dusen, further enlightens



us as to what happened at Nicaea, in his book *World Christianity* (page 72): "The East was seething with more violent dispute over the correct theological interpretation of Christ's person. Hence Constantine summoned all the bishops of the Church to assemble at Nicaea in 325. The 318 bishops who responded rep-

resented only about a sixth of the bishops of the Empire. As in all ecumenical councils, they came predominately from the East. Constantine's principal ecclesiastical advisor, Bishop Hosius of Spain, presided, with the emperor at his right hand. The weight of imperial influence swayed the decisions. The early form of the Nicene Creed was the outcome." Thus pagan Constantine, concerned more with politics than with religion, "swayed the decisions" and determined what Christendom in general believes to this very day. So Christendom's acceptance of the theory of Jesus' being a God-Man rests on a pagan emperor.

Not until the Council of Chalcedon in 451 was the incarnation doctrine defined. What is eye-opening about that council, as well as the one at Nicaea, is that they solved matters by absorption. Some said Jesus was man. Some said Jesus was God. The council, made up of deflected Christians, decided Jesus was God-Man. So each of the embattled contestants could accept the formula with reasonable satisfaction by the simple device of underscoring that phrase which embraced his own interest. Dr. Van Dusen says in his *World Chris-*

*tianity*: "The upshot of three centuries of heated controversy in two successive phases was the Catholic Church's resolute refusal to choose—its return of a firm if somewhat befuddled 'both . . . and' to the disputants' insistent 'either . . . or.' Nicaea, Constantinople, Chalcedon are the successive landmarks on the tortuous route. . . . At Chalcedon a century and a half later than Nicaea the same method of solution was even more baldly employed—not 'either . . . or' but 'both . . . and,' a solution by inclusion rather than by rejection at whatever cost to logical coherence and rationality."

Has your understanding of Christ Jesus been influenced by the Council of Chalcedon? Most professed Christians do not even know that the council was responsible for defining the doctrine; and yet "the formula of Chalcedon," writes Dr. Van Dusen on page 75, "met its dilemma by affirming, side by side, the contradictory contentions of the two disputant parties, without serious attempt at reconciliation." Some way out of a dilemma! And so Chalcedon's definition of Christ's nature ("two natures, without confusion, without division, without separation, . . . not divided or separated into two persons but one") has been called with reason, as Dr. Van Dusen says, "to the logical mind, distilled nonsense."

#### "THE BEGINNING OF THE CREATION BY GOD"

Regardless of what any council or man says about Jesus' nature, the only reliable authority is God's Word itself, of which Jesus said: "Your word is truth." (John 17:17, NW) This Word of God reveals that Jesus is the Son of God, not Jehovah God himself. Concerning his relationship to his Father, Jesus explained: "The Father is greater than I am." (John 14:28, NW) Jesus condemned hypocrisy; yet what glaring hypocrisy he himself would be guilty of if he had been Almighty God garbed in

flesh! Jesus was not God himself, because even in his prehuman existence he was a created spirit called "the Word." The Word was a mighty spirit creature and as such may properly be called "a god" but not "the God." Hence an accurate translation of John 1:1 (NW) reads: "Originally the Word was, and the Word was with God, and the Word was a god."

This scripture does not say that the Word always existed. Only Jehovah God is "from everlasting to everlasting." (Ps. 90:2) There was a time when the Word was created. Jesus gave true facts concerning himself at Revelation 3:14 (NW), where he said: "These are the things the Amen says, the faithful and true witness, the beginning of the creation by God."

So Jesus, in his prehuman existence, was the very beginning of Jehovah's creation. Thereafter Jehovah used the Word in producing all other creations: "He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created." (Col. 1:15, 16, NW) When God's "firstborn" came to earth, the life force of the Word was transferred from heaven to the egg cell in the womb of Mary. This meant that the Word had to lay aside his heavenly glory, his spirit life. This he did: "Christ Jesus, who, although he was existing in God's form, 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." —Phil. 2:5-7, NW.

#### "A LITTLE LOWER THAN ANGELS"

Since Jesus as the Word "emptied himself" of his heavenly glory, he was no mighty spirit in a baby's fleshly clothing just pretending to be ignorant like a newborn infant. Jesus was truly made flesh. His apostle John writes: "So the Word became flesh and resided among us." (John

1:14, NW) When the Word "became flesh" he was no longer a spirit creature. Indeed, he had to be a man in the real sense to fulfill this scripture: "We behold Jesus, who has been made a little lower than angels, crowned with glory and honor." If Jesus had been a God-Man, he could not have been really "lower than angels." Nor is it reasonable to think that the great Sovereign of the universe, of whom it is written that "at no time has anyone beheld God," would take up human form and be "lower than angels."—Heb. 2:9; 1 John 4:12, NW.

There were times when angels appeared as men, as when two angels appeared to Lot. (Gen. 19:1) Such would be a case of true incarnation. It is noteworthy that the angels visiting Lot materialized as full-grown men, not as babies. If Jesus had been a mere incarnation, then it would not have been necessary for God to transfer his life to an embryo in the virgin's womb and to have Jesus born as a helpless infant, subject to human parents; he could still have remained a spirit person and materialized a fully developed fleshly body just as the sons of God did in Noah's day and as the angel Gabriel did before Mary.

#### INCARNATION NULLIFIES THE RANSOM

One of the cardinal teachings of the Bible is the ransom. Sin and death came upon mankind when a perfect man, Adam, transgressed Jehovah's law. For obedient mankind to be released from the condemnation of sin and death, a ransom must be paid. It must be the exact equivalent of the perfect man Adam, for God's law requires exactness: "You must give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot." So for Jesus to provide the ransom he must be a perfect man, no more, no less. Further, if Jesus had been a spirit garbed in flesh he could not really

have died at man's hands; and if he did not really die, again we see that the ransom could not have been provided. But the Bible is clear that Jesus did provide the ransom and that he was a man, not God clothed in flesh: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—Ex. 21:23, 24; 1 Tim. 2:5, 6, NW.

But now what of 1 Timothy 3:16, which says in the *King James Version* that "God was manifest in the flesh"? This is not an accurate text. In fact, nearly all the ancient manuscripts and all the versions, including the Latin *Vulgate*, have in their text "He who" instead of "God." Most modern translations choose "He." Thus the *New World Translation* renders it properly: "He was made manifest in flesh," meaning the Word, who became the man Christ Jesus.

So what have we learned? This has become overwhelmingly clear: (1) The Council of Chalcedon, instead of rejecting the bad, mixed the error that Jesus was God with the truth that he was man, thus winding up with "distilled nonsense"; (2) Jesus in his prehuman existence was not God but God's Son, "the beginning of the creation by God"; (3) Jesus had to be a real man, not a God-Man, to be "lower than angels"; (4) if Jesus had been a spirit masquerading in human flesh, there would have been no need for him to be born a baby, and (5) to provide the ransom sacrifice Jesus had to die a perfect man, nothing more, nothing less.

The inevitable conclusion is that God's Word does not teach that Jesus was a God-Man. It teaches that on earth he was a perfect man, a perfect human organism. Those who teach that he was a God-Man teach false religion. They violate the rule set down by the apostle of Christ: "Do not go beyond the things that are written."—1 Cor. 4:6, NW.

**W**HERE can you attend a graduation as happy and heart-warming as those held at the Watchtower Bible School of Gilead? No other place on this earth offers such a unique and rewarding experience. Here the students, rela-

tives and friends bubble over with the joy of Jehovah. And this seemed to be especially true of the graduation of the twenty-sixth class. The 106 students who had come from eight different lands had been assigned to do missionary work in twenty-two different countries. About half the class was made up of district and circuit servants and their wives.

On graduation day, Sunday, February 12, 1956, the skies were gray and a heavy blanket of snow covered the campus. Long before the program began at nine o'clock every seat was taken and 2,796 persons had crowded the main auditorium, the classrooms, the dining room, the basement and library to hear, if not also to see, the program. After a song and a prayer and a few opening remarks by N. H. Knorr, president of the Watch Tower Society as well as of the Watchtower Bible School, he called on the Kingdom Farm servant and the four instructors to say a few farewell words to the class. Many encouraging telegrams were read. Then President Knorr spoke on "Christians Must Be Happy."

He appealed to the audience to exercise faith and trust in the great God Jehovah and to believe and to take Him at his Word. Christendom, he said, has the same Bible Jehovah's witnesses have, but her representatives lock themselves up in mon-

## Gilead's 26<sup>th</sup> Graduation a Happy Occasion



asteries or walk about with long faces and wear mournful garb. Their parishioners are worried and troubled. They are sighing and crying. Jehovah's witnesses, on the other hand, say Christians must be happy. Why? Because we are serving the

happy God Jehovah. We cannot imagine him as being happy and at the same time picture his angels in his heavenly courts sad and mournful, can we? Of course not. The Bible tells us that his angels are happy. Why, then, should not his people on earth be happy? They too shout for joy!

Christendom lacks faith, and lack of faith means lack of happiness. Jehovah's witnesses are established in their faith. And it is because of their faith in Jehovah that they can be happy. The doubting ones, liars, fornicators, all who violate God's laws, are not really happy. There is absolutely no reason to doubt Jehovah. He does not lie. He changes not. We have every reason to trust him and his Word. Once we do, then we shall be truly happy.

In conclusion the speaker urged his audience to keep conscious of their spiritual needs—to keep their minds stayed on Jehovah, who gives happiness. Each student then received an envelope containing a gift from the Society. Those graduating with merit received a diploma. A resolution, expressing the gratitude of the class to Jehovah, to the school's president and to all who made Gilead possible, was read and seconded and adopted by the student graduates. In the afternoon, beginning at two o'clock, students from the platform gave warm expressions of their appreciation and personal experiences. This was a lovely climax to the joyous occasion.

# ACTIVITY AND LIFE

VERSUS

# INACTIVITY AND DEATH

***"Contend for victory  
in the right contest  
of the faith."***

***—1 Tim. 6:12, NW.***

**D**O YOU want to see a packed stadium, jammed with excited people? Then just turn your mind back to ancient Corinth, and to its huge athletic stadium. Every two years that city—largest, richest and most festive of all Greece—was the scene of the nationally famous Isthmian athletic contest. For many days the contest held the spotlight for all Greece. The games were not mere sports. They had a religious background. Moreover, the people regarded athletes as symbols of military preparedness. Every soldier must be a highly trained athlete. Sports commanded national attention even more than today. During the games no more seats could be had; all standing room was crowded. Now the athletes march onto the field, about twice the size of the playing field at Yankee Stadium in New York city! The crowd is charged with excitement as it appraises the contestants. As the intensely contested events begin, every neck in the vast throng is stretched in order not to miss a single detail. Shouts of encouragement ring out for laboring champions. Mighty groans of despair betray losing favorites. Deafening

applause greets the victor who finally prevails! Afterward the great throng floods the streets of Corinth, talking of nothing but these events for days. The winner is more highly honored than any other person on the entire isthmus. Idolized as a national

hero, he possesses the crown of ivy leaves or, in later times, of pine leaves. Gifts are poured upon him and the city gives him a large pension for life. Cicero said that a Greek city cele-

brated its athletic winner more than Rome feted its greatest general on his return from conquering a nation.

<sup>2</sup> Knowing all about the games at Corinth, Paul compared the activity of the early Christians, Jehovah's people, to athletic contests. By referring to runners, wrestlers and boxers in athletic contests he sharply illustrated the rewards of activity and the danger of inactivity. The Christians to whom he wrote knew the games well. Some at one time or another had undoubtedly been among the shouting crowds at the stadium. They could not avoid knowing about the games, for they were the topic of conversation everywhere they went. The requirements of the contestants produced powerful examples which apply to Christians today. The modern Olympic games, named for the ancient Olympic contests of Greece, forcefully remind us of the applicability today of Paul's words about the ancient games.—1 Cor. 9:24-27; Phil. 3:13, 14.

<sup>3</sup> Paul saw each Christian as a contestant in a giant stadium, as a 'spectacle before men and angels.' Satan the Devil had challenged Almighty God that men on earth could not maintain integrity to Jehovah. Paul remembered that Jehovah had en-

1. How did the ancient Greeks regard and react to their athletic events and heroes?

2. Why was Paul's reference to the Greek games so apt?

3. In what ways did a victorious athlete's life cut out a fitting pattern for us, and in respect to what issue?

tered faithful Abel and many after him onto his side of the contest. He showed that Jehovah was the founder of the Christian team captained by Christ Jesus. (1 Cor. 4:9; Heb. 11:4; 12:1, 2, NW) The Corinthian Christians knew well how aspiring athletes dedicated their whole lives to gaining the prize. Before they came to the stadium they regularly performed feats as difficult as those in the contest. They did not get their beauty of body, grace of performance, power and endurance from just a few weeks' preparation. For the athlete to be sufficiently prepared required years of hard work by his actually doing the things performed in the games. He was required to lead a very strict life, with proper habits. The carefree life of dissipation indulged in by many Corinthians must be avoided. In many ways, as all Corinthian Christians could understand, the life of the victorious athlete cut out an appropriate pattern for the Christian to follow.

<sup>4</sup> The importance of keeping team rules and training rigorously had to be permanently impressed on the mind of the successful contestant. Each took a vow to adhere strictly to all rules and training requirements. His restricted life was devoted wholly to practice sessions and training. A criminal or spotted life disqualified one. The failure to obey rules kept one out of the contest. So too we must comply with all rules. An athlete might be first to reach the goal, yet if he had not complied with all the rules he would forfeit the prize. Even though we ran to the end we might lose the prize by not keeping the rules. Paul emphasized this when he said: "For fear that somehow I was running or had run in vain."—Gal. 2:2, NW.

<sup>5</sup> Sworn judges enforced rules of the ancient contest. They lived with the con-

testants day and night, from beginning of training, to ensure against cheating. They enforced rigorous training. The requirements of training prompted Paul to use it to illustrate points in his letters. Could one participate in the event before he had faithfully trained? No! Such training for us Paul emphasized, saying: "On the other hand, be training yourself with godly devotion as your aim. For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:7, 8, NW.

<sup>6</sup> The theocratic organization, like a team, keeps the rules of Jehovah. It comes off with the crown of triumph. But will every participant be winner? Entrants number thousands. Not all of them win. Some lose because they do not obey the rules. In the field of contest what do we see? Many disobey the rules by not training or not running. Can they win without following the rules? Paul answered: "Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." (2 Tim. 2:5, NW) Disobedience by inactivity makes them quit the contest.—Matt. 10:22, NW.

<sup>7</sup> But you must know the rules before you can obey them. How can you qualify unless you know what the rules are? They are easy for all to know, because they are in your Bible. Jehovah's organization makes it easy for you to know the rules by publishing theocratic aids. The rules may be learned at congregation meetings, at service centers and in personal study.

#### RULES

<sup>8</sup> First, one must enter his name on the list of contestants. The sponsor of the

4-6. How was the importance of keeping the rules shown back there, and how does this apply to Christians?

7. Before we can obey the rules we must first have what?

8. How does one get his name on Jehovah's list of contestants?

event, Jehovah God, must know him to be a contender. You must recognize our team leader, Jesus Christ. (John 6:44, NW) You must follow in Jesus' steps. What did Jesus first do? He dedicated himself to do his Father's will. He said: "I am come to do your will." (Heb. 10:7-9, NW; Ps. 40:8) So you must be dedicated, then be baptized. Are you? If not, you are not in the contest. So first get your name on the list of Jehovah's contestants!—Isa. 55:6, AS.

9 The essential rules are: Get knowledge and wisdom and also obey them. Wisdom cannot be obtained without knowledge. Knowledge and wisdom are a defense. (Eccl. 7:12) This means study. You may not gain a perfect knowledge of all the finer details of many revealed truths. But you can and must understand, however, the main features of the truth to enter the contest. You must be able to preach the fundamentals of the truth at any time called upon and to act as a teacher of others. (1 Pet. 3:15; 2 Tim. 2:2, NW) Knowledge and wisdom will prevent your following your own way. "Trust in [Jehovah] with all your heart, and rely not on your own understanding; in all your ways acknowledge him, and he will make straight your paths." (Prov. 3:5, 6, AT) Many fall out of the running path. They try to solve problems according to the wisdom of this world and lose out in the race. (1 Cor. 3:19) King Saul thought he was right when he did his own will. (Prov. 14:12; 16:25) Samuel reproved him for not relying on God: "To obey is better than a sacrifice." (1 Sam. 15:22, NW) So be obedient. Do Jehovah's work in Jehovah's way. It is the way Jehovah has marked out through his organization. That alone counts!

9. What are the essential rules, and what causes some to fall out?

10 Another rule governs eating. Ancient contestants had to follow a strict diet. The theocratic contestant must eat only at Jehovah's table. (1 Cor. 10:21, NW; Mal. 1:12, AS) Meeting attendance must be regular. To be prepared one must eat Jehovah's "food at the proper time." (Matt. 24:45, NW; 2 Tim. 3:16, 17) He must fix his attention on what is said in God's Word. Participation in the study meetings is necessary to digest the food thoroughly. Without it one will not become strong for the contest, and he needs solid, not liquid, food. Paul said to immature Christians: "Although you ought to be teachers in view of the time, . . . you have become such as need milk, not solid food. . . . But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:12-14, NW.

11 You need to eat the meat on the theocratic training table. Eat elsewhere or nowhere, and you have no power. The time may come when you will not have *The Watchtower* available. The Bible may be your only available weapon. Unless you have fed abundantly on *The Watchtower* you may not be able to wield the "sword of the spirit," therefore not able to win the contest. You may not be able to wield it because you failed to store up spiritual strength in your mind by studying *The Watchtower*. Do not wait until the final contest to get a tight grip on the "sword of the spirit." Paul said that if you get a tight grip you will "not run in vain or work hard in vain." (Phil. 2:16, NW) You should fill your mind with God's Word. You can then draw on Jehovah's strength to keep alive in the final contest. "For the word of God is alive."—Heb. 4:12, NW.

10, 11. (a) How do ancient diet rules apply to us? (b) Why should we abundantly feed on spiritual provisions now?

<sup>12</sup> Jehovah has made no exception to this rule: Stick to training. No contestant—runner, wrestler or boxer—can avoid training and expect to win. Not only will he have sore muscles from lack of training but he will lose. Jehovah's team of righteous contenders started with Abel. The contest with the wicked spirit forces in heavenly places does not end until Armageddon. The theocratic team is like a modern Olympic team. It does not wind up at the end of the first contest. Many other contests follow year after year. Also, a football team trains and then has a contest, trains and then another contest, until the end of the season. Would it not be a tragedy for the team if, when the contest began, the players had no endurance and gave out at the start of the game from lack of training? So we must train until the end of the season at Armageddon. This we keep up by regularity in meeting attendance, by being out in the service several times each week or every day and by personal study.

<sup>13</sup> Now let us get the picture clear. The theocratic organization does not meet just one event. But rather it is a continuous series of events. Mark you, it is only immediately before Armageddon that world pressure will be upon the whole, worldwide organization, everywhere at one time. Before then, however, pressure comes on the organization in one country, yet in another there is none. In each country there is a division of the theocratic team. When some divisions are, so to speak, running or hurling the discus, other divisions are in the boxing or wrestling contest. While some are under pressure, others are getting ready to meet it later. But all divisions of the team are always in a state of readiness for the contest. We are no sooner

through one contest than we are getting ready for another. For Jehovah's organization in this world there is always a contest somewhere, and there is training going on in the organization in some part of the world.

<sup>14</sup> Many triumphs there are in different parts of the world; for example, look at our brothers in concentration camps in Germany. They came through World War II victoriously. In the United States, Canada and elsewhere there have been jail sentences by the thousands, mob action, bans and proscriptions and, by Jehovah's undeserved kindness, his witnesses have come through victoriously. But triumph in one contest in one country does not mean that we have won out finally and the team is ready to disband.

#### DANGER

<sup>15</sup> Many, successful in the contest during persecution years, have since violated the rule of continuous training. They are now out of the race and off the team. Many suffered loss of jobs and separation from families because they were willing to endure all things to win Jehovah's approval. In that contest some who went to prison or concentration camps thought the race was over when they were released. They left the field of contest and quit training. They ran, not the marathon race, but only the dash or sprint, and then dropped out. There is nothing more heart-rending than to see a runner fall out of a race because of lack of training. We have been warned through God's Word that trouble everywhere in the earth is near. Remember, we were told the attack will come from Gog and from "the north." Training is essential to endure beyond the crucial point of the race or contest.

12, 13. (a) Until when shall we need to train for and run in the race? (b) What tactics do Satan's agents use, and how does the theocratic organization counteract these?

14. What victories have been won, yet what does this not mean?

15, 16. What course by some highlights what Scriptural warning?

<sup>16</sup> Formerly all of us looked for the return of the faithful witnesses of old as princes. Jehovah later revealed that those who are princes—servants of his organization—are now here among us. Some then lost their enthusiasm about seeing the resurrected “princes.” Does not this show what Jesus said would happen, that the love of many “will cool off”? (Matt. 24:12, NW) Many contestants who went to prison during the hard time of persecution solemnly vowed to Jehovah that, when released, they would fight and run in the contest with all they had. But when they got free and were able to carry it out they forgot their solemn promise to give all to Jehovah God.

<sup>17</sup> When a section or division of the theocratic organization has a great contest of persecution in a country there are proportionately more active participants on the team there than in time of training. The impetus of that division of the team increases. They bubble over with zeal. They throw everything they have, including life itself, into the contest. They see activity is what counts and so they are very active. The latest news of theocratic battle is anxiously awaited. There is no time for indifference, for negligence or for personal misunderstanding. The contest is on with them. Jobs and property hold none back. Every weight that makes the contest more difficult is shed. All are willing to do anything to win, even to live in tents and endure hard times. They brace up their minds for activity. (1 Pet. 1:13, NW) There are more volunteers for full-time service; Bethel service has a long waiting list. Then there are many entrants; they want to get into the contest and help win.

<sup>18</sup> The danger to many is, not the contest of persecution, but the peacetime training.

What does this contrast mean? Do we ask Jehovah to bring more persecution? Certainly not. This contrast is made to emphasize that always we must prepare for other contests ahead. At this time in some countries we have opportunity to get ready for a real contest. But many take it easy. They soft-pedal on training. With marvelous opportunities in the full-time service we see the team short of pioneers, a slowdown in congregation publishers and the Bethel service begging for volunteers! Few respond. Can we not see that this period of apparent peace in different countries is no time for such conduct? Why, it is suicide, is it not?

<sup>19</sup> Know for sure, your peacetime training should be extremely severe. It must be as hard as the final contest itself. The harder the preparation the easier will be the victory. Look back at the training for the ancient games at Corinth. Runners put weights on their feet in training. Boxers wore heavy uniforms and practiced on sandbags. For the contest runners took the weights off and stripped themselves. Observing this Paul said we should “put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us.” (Heb. 12:1, NW) Train for future contests with trials, dangers and obstacles. You win or lose, depending on how you *train* for the contest. So peacetime training before persecution starts for you means greater activity for you, regularity in service, attendance at all meetings, thorough personal study. It is fatal to take it as a time to slacken your hands.—Zeph. 3:16.

<sup>20</sup> Consider a recent modern race. A well-known British runner ran the mile race in less than four minutes. A world record! Do you think he could have done it had he not trained regularly, not sparing himself

17. What effect upon Christians does persecution often have?

18. What opportunities do peacetime conditions bring, but what course do many pursue?

19, 20. What should be the nature of peacetime training, why, and how was this illustrated?

but giving everything in practice for the contest? Of course not. Do you realize that many in that race did not make it? They lacked the endurance. One man collapsed on the track. If we win in the final contest we must thoroughly train now.

<sup>21</sup> Some shun training today by active and regular witnessing from door to door and regular group study because the world does not look with favor on such training. They dream of proving their integrity when the future test comes in prison or concentration camp. They will be beaten, defeated, because they did not train for the strenuous contest. Training now by studying and preaching regularly and building up one's ability in the ministry is a major part of the contest itself. Jehovah's witness work today is being done primarily outside prison. The time may come for the doing of the witness work everywhere underground or in prison. But this may be an immediate prelude to the end at Armageddon. (Isa. 43:10, 12, AS; Rev. 2:10, NW) Why wait until the dictator, the concentration camp or the prison bars of the Devil surround you? Can you wait until the witness work by his people is over to do it? No, a thousand times no! Get into the contest now before Jehovah's "strange act" at Armageddon!—Isa. 28:21, AS.

<sup>22</sup> A fixed rule of training is that the word of Jehovah must be preached. All the prophets of old did not put off preaching until tomorrow. Jeremiah said that the word of God was like a fire burning within his bones and he could not keep it in; he had to get it out—to preach! (Jer. 20:9) Jesus, who started this race for us, was anointed by Jehovah to preach. (Luke 4:18) We must follow in his footsteps and preach. Our main job, like his, should be the ministry. (1 Pet. 2:21) Paul said: "I

am ruined if I do not preach." (1 Cor. 9:16, AT) Fail to preach now and the wicked ones' loss of life will be charged up against you. Preach now and you will not be responsible for their death. (Ezek. 33:8, 9) Once we enter, we cannot be absent at training time. And training time is now, brothers, not tomorrow. Inactivity means we are as good as dead. Quit training and quit the race and we are dead in God's sight. Do not be dead in the sin of inactivity. Be active now and live tomorrow, brothers!

#### WHERE TO KEEP THE EYE FIXED

<sup>23</sup> Another rule was, keep the eye on the prize—the crown of ivy leaves. Today some Christians lose sight of the prize held out to them. It is not wrong to keep your eye on the crown of life. The reason is that it is God-given. Jehovah causes desire for the reward to spring into our hearts. Make it your own. The reward is worth running for. It is of no use to say: 'I am so glad to be in the truth and I shall serve Jehovah whether I get a reward or not.' Be careful; do not spurn God's goodness. He put the promise before your eyes for a reason. It is so that you will reach out and run to the end to get it. Make sure that you at all times see the reward. As an example of this, suppose an earthly father wants his son to pass his school examinations. He promises him a bicycle if he succeeds. That boy will extend himself. Every hour he can get will be used to gain knowledge to pass the examinations. He sees the prize while he studies. He dreams about it. He succeeds because he wants the bicycle. Jehovah has held out to us, his children, a far greater prize, everlasting life. It is proper for us to keep the prize before us as an incentive to run, because our race is very difficult. While we seek the prize, it is the

21. Where and how can we train for severer future contests?

22. What is another fixed rule of training as shown by what words of Jeremiah, Jesus and others?

23, 24. (a) Upon what must we keep our eyes fixed, and why? (b) What is our goal, and why will some not reach it?

giver of the prize that we love and we want to please him.

<sup>24</sup> Why do so many fail? Because they do not pay attention to this goal of life eternal. Paul wrote: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: . . . stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above and which God extends in Christ Jesus." (Phil. 3:13, 14, NW) The "calling above" applies to those of the anointed class. But the call to the "other sheep" is also 'from above.' Life eternal on earth is to the "other sheep" just as much to be desired as life in heaven, "the crown of life," is desired by the anointed ones called of Jehovah. (Rev. 2:10, NW) What is the difference? One is a finer prize, but both bring eternal life, and it is life that we want. Some allow vision of Jehovah's purpose, his kingdom and his theocratic work to grow dim. They will not study privately and do not attend study meetings. They have no vision. Such will not successfully reach the goal. Where there is no vision the people perish. (Prov. 29:18) In the race have you lost sight of the prize? Keep the prize before your eyes and you will stay on the track and not get sidetracked by the Devil and lose life.

<sup>25</sup> Another rule of running is that the runner must not look back, nor look behind him as he runs. Some come into the race and run well for a while. But later they begin to feel that they have left something behind. They turn their heads and look behind to consider whether to go back to their earlier course of living. Pleasures, business, old-world friends, or other things, haunt their memories and cause them to fall out of the race of integrity keeping. For this sort of deflection Jehovah put Lot's wife out of the race. Do you look back

at the things that are behind? If you do, you will stumble and fall out of the race. Do not let things behind hinder you from getting ahead.—Phil. 3:13.

<sup>26</sup> Those who entered into the ancient wrestling contest or boxing bout had to keep their eyes on their adversary all the time. In the modern theocratic contest failure to do so entraps many today. In some divisions of Jehovah's team many look for an adversary to come in the form of dictators, security police or mobs. They fail to see in their own contest that the real adversary is invisible to human eyes. Have you become inactive? If so, you have failed to see that we are not fighting a blood-and-flesh enemy. Through the eyes of Paul we see our enemy. He said that "we have a fight, not against blood and flesh, but against . . . the wicked spirit forces in the heavenly places."—Eph. 6:12, NW.

<sup>27</sup> Do you look for a blood-and-flesh adversary instead of an invisible foe? Then you show you have lost your spiritual eyesight. You have been ambushed by the invisible enemy. Brothers who are alert realize now that these days are more dangerous than when the Nazis controlled Germany and mobsters ruled in the United States, when persecution was rampant almost everywhere. Now as never before the Devil and the demons oppose Jehovah's work in democratic lands as well as in dictator nations. Like Paul, Peter also warns: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." (1 Pet. 5:8, NW) A roaring lion throws the prey that he is stalking off guard by roaring with his head close to the ground, so the prey cannot determine the location of the roaring lion! Are you not deceived and do you keenly see the invisible beast—

25. Why may we not look back?

26, 27. Who is our real enemy, and why is the present time especially dangerous?

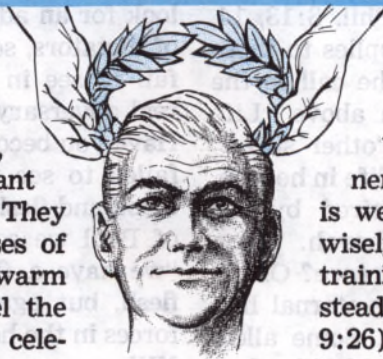
ly adversary stalking you at your heels? If you see *him* you will put all the energy you have into running for the final contest;

yes, more energy than you would if you saw merely the secret police at your heels or the mob at your doorstep!—Rev. 12:12.

## Gaining the Prize of Life by Active Training Now

**T**HOSE who are halfhearted are hated by Jehovah and by Christ Jesus. (Ps. 119:113, AS; Hos. 7:8) Oh, they want the prize of life all right. They like to be with the witnesses of Jehovah, but they are lukewarm about it. They want to feel the excitement. They like the celebrating. Yet they do not do anything to give cause for celebrating. Because they are neither hot nor cold, Christ Jesus will vomit them out of his mouth. (Rev. 3:14-16) They will lose the race.

<sup>2</sup> Those running in the ancient games at Corinth knew it meant they had to put every ounce of strength into the contest. One Greek runner anciently ran the twenty-four stadium lengths, enduring right to the end and coming in first. As the crown was being placed on his head he dropped dead. He had attained the goal. He had triumphed! But how about us? Do we put the race first in order to endure to the end? Jesus admonished us to seek first the Kingdom and Jehovah's righteousness. (Matt. 6:33) Only by doing this can we win. Do not let anything—family, business, pleasure, desires, or anything else—intervene in the contest. It will put in jeopardy your triumph.



<sup>3</sup> Unswervingly determine to stick in the contest until final victory.

What good does it do a runner to have a strong body if he is weak-willed? He will run unwisely or, like a poor boxer in training, he will beat the air instead of the punching bag. (1 Cor. 9:26) He is sure to lose because he will have no endurance. He needs mental determination to have endurance. Your heart must be in the race and it must be strong, permanently fixed, trusting in Jehovah. (Ps. 112:7, AS) Wholehearted you must be for completing the contest. Yes, determine to overcome all obstacles! If you do, it is more than half the race. As a runner, you must know the pace required by the race. Is it a short race or a long one? Does it call for pacing or racing the limit? A champion boxer or wrestler must have a good mind. He cannot be a brute bull with no sense. So with us, it is not a matter of just strong legs and a weak mind. We cannot merely walk from door to door, but we have strong minds and in our sermons we hit the target with the Bible. Run wisely! Use knowledge of the Bible and intelligence to win the race or to get victory. Build yourself up and equip yourself with a knowledge of God's Word. "You have heard of the endurance of Job and have seen the outcome Jehovah gave."—Jas. 5:11, NW.

1. How do Jehovah and Jesus Christ view the halfhearted, and why?

2-4. What must we do and have, and what does it take to win?

“Jesus said that ‘he that has endured to the end is the one that will be saved.’ (Matt. 10:22, NW) Will you keep enduring? If you do not, you will lose. Adopt Paul’s words: ‘For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God’s love that is in Christ Jesus our Lord.’—Rom. 8:38, 39, NW.

“Haphazard training means lost races. Do not publish spasmodically. You will run with uncertainty if you do. Paul did not. Be regular in training to be qualified. You cannot run in fits and starts. It is not just a burst of energy here and easing off there that wins. Do you think you can redeem your lagging behind by a spurt of activity for a while and then slip away and let no one see you for weeks? You cannot. ‘The race is not to the swift, nor the battle to the strong.’ (Eccl. 9:11) The Assyrian Sennacherib had the superior army and the strength, but it was the surrounded King Hezekiah, who had faith in Jehovah, that won. Remember the old fable about the hare and the tortoise? True, the hare darted almost out of sight but the tortoise won the race. But wait! You know Jehovah’s sure Word is better than any man-made fable. Why did Hezekiah win? Was he swift? Was he strong? He won because he submitted himself to Jehovah, in prayer. Hezekiah then accepted Jehovah’s answer. Through his prophet Isaiah, Jehovah said to Hezekiah: ‘I will defend this city to save it, for my own sake and for the sake of my servant David.’ (Isa. 37:35, RS) That night Jehovah’s angel slew the enemy—a hundred and eighty-five thousand Assyrians. (2 Kings 19) In our fight, too, it is not just one punch and the enemy is out. We must keep on striking many telling blows. So it

cannot be just one set of scriptures or one sermon to use in the witness work. For them to be varied we must have many and versatile ones, and then keep on using them aright in offense and in defense of the good news.

“The rule is that to participate in the boxing match or test of combat the fighter must be fearless. Thus we must be fearless in witnessing, confident of our spiritual strength and of handling the word of truth aright. Fighting in a contest is mentioned by Paul in addition to frequent references to running. (1 Cor. 9:26; 1 Tim. 6:12; 2 Tim. 4:7) Remember, preach and be opposed! When opposed, what will you do? Will you be afraid and quit? If so you will be disqualified and put out of the contest. Jehovah says: ‘The cowards and those without faith and . . . all the liars, their portion will be in the lake that burns with fire and sulphur . . . the second death.’ (Rev. 21:8, NW) Have fear of man and it will lead to a snare, the loss of the prize of life. (Prov. 29:25) ‘The fear of Jehovah is the beginning of wisdom.’—Ps. 111:10, AS.

“Ancient contests were won by a team or lost by a team, not by one participant. It took javelin throwers, discus hurlers, wrestlers, jumpers, boxers and runners to make up a team. The theocratic organization is a great team. Each of us is a small unit in it. One member cannot do without the others. ‘For the body, indeed, is not one member, but is many.’ (1 Cor. 12:14-26, NW) Let us think only of the team’s accomplishments. When the race is won or victory comes, the team, not the individual, obtained it. Let honor come and credit go to the leader of the team, Christ Jesus. It takes the consideration of each for all, and of all for each. Then we have real team-

6. Whom may we not fear? why? and whom must we fear?

7. Contests’ being won or lost teamwise teaches us what lessons?

5. (a) Why will not haphazard and spasmodic training make us winners? (b) What caused Hezekiah to win?

work. There are many parts to a vast machine. For it to operate without friction it must have lubrication. Jehovah's spirit and resultant unity are to our organization what oil is to the machine.

<sup>8</sup> Another rule of contest bans bad association. Old-world friends cling to some. Some foolishly cling to old-world friends. Paul admonished: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33, NW) Even some in the organization have old-world habits. All are leaven. Leaven works its way into your whole life. If you do not separate from bad associations you will lose the race. (1 Cor. 5:9, 10; 6:9, 10) This is breaking training and leads to softening our spiritual muscles. It is not whether an associate is a 'good fellow.' A 'good fellow' may be good company. But is he theocratic company? If not, then shun him. Run only with those running the race. Remember the old proverb: "Birds of a feather flock together." You may also recall the old story of the farmer's swan that always swam among the cranes. The cranes were destroying the farmer's crops. So he determined to shoot them. He killed the cranes and with them also his beautiful swan, his prize bird. Do not be caught at Armageddon like this beautiful but unfortunate swan.

<sup>9</sup> Paul wrote that "every man taking part in a contest exercises self-control in all things. . . . [Accordingly] I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:24-27, NW) The ancient contestants controlled their conduct, their lives, eating habits, associations, drinking and pleasures. They avoided any and all things that detracted from or neutralized their training. So too must we theocratic contestants

individually control ourselves in order to be triumphant.

<sup>10</sup> Let us end our consideration of the rules and their effect with the greatest of all the rules, love. Paul said that if we do not have love we are (1) as 'sounding brass or clashing cymbal'; (2) as nothing, and (3) as "not profited at all." (1 Cor. 13:1-3, NW) Jesus laid down the rule when he said: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' . . . 'You must love your neighbor as yourself.' There is no other commandment greater than these." —Mark 12:30, 31, NW.

<sup>11</sup> Realize that there is no time to waste. (Eph. 5:16; Rev. 10:6, NW) Learn well the rules and how to apply them. Practice these things. Keep the rules and you will achieve victory and avoid disaster. The final rule, then, as stated by Jesus, is that we keep all the rules of the race or contest. "If you love me, you will observe my commandments." (John 14:15, NW) All the rules must be complied with. Not one can be violated with impunity.

#### OUTSTANDING CONTENDERS WHO WON

<sup>12</sup> We cannot here leave this subject of participants in the theocratic contests without considering some of Jehovah's outstanding contenders for the faith, fearless fighters and runners who endured.

<sup>13</sup> The greatest contestant of all on Jehovah's team is our Leader, Jesus Christ. Since he is our pattern, let us first consider him. (1 Pet. 2:21) The first outstanding obstacle placed before him in his race was the opportunity to obtain all the kingdoms of this world. Steadfastly Jesus kept in the race by answering the Devil: "Go away, Satan! For it is written, 'It is Jeho-

10, 11. What is the greatest rule? the final rule? and how are these related to each other?

12-14. How did Jesus demonstrate himself an outstanding winning contender, gaining what reward?

8. Why are bad associations so very dangerous?

9. To avoid being disapproved what must we exercise?

vah your God you must worship, and it is to him alone you must render sacred service.'” (Matt. 4:10, NW) Another hurdle Satan placed in Jesus’ race was Peter and his human, godless thinking. Peter took Jesus aside and raised strong objection about threatened injury to Jesus. Peter said: “Be kind to yourself, Master.” Was Jesus slowed up by this? He answered: “Get behind me, Satan! You are a stumblingblock to me.” (Matt. 16:22, 23, NW) Before Pilate also Jesus contended for the faith by telling him: “For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth.”—John 18:37, NW.

<sup>14</sup> Shortly afterward Jesus was entirely on his own, without companions. He was alone in the race to the end and was deserted by his associates, but he was faithful right to the last. He put everything he had into the race, life itself. He was stripped of his clothes, nailed to the stake, wearing on his head a crown of thorns. It appeared to all that Jehovah had completely abandoned him. In the eyes of Satan and his earthly agents Jesus died as a criminal. Speedily Jehovah reversed the scene, right before the eyes of Satan. Within three days Jehovah rewarded Jesus with a resurrection to life eternal, and a few weeks later Jesus ascended to the right hand of his God and Father.—Ps. 110:1, AS; John 20:17, NW.

<sup>15</sup> Jesus Christ’s first follower known to have run his course faithfully after Jesus finished his was Stephen. He completed his contest in the clutches of his enemies. He preached even as they were stoning him to death. He ran and won the victory crown. Death did not cheat him of his reward. Another winner was Paul, who overcame many obstacles put in his path of the race. Consider his report at Second Corin-

thians eleven, verses 23 to 27 (NW). He said he was “in prisons more plentifully, in stripes to an excess, in near-deaths often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness.” Later Paul added: “I have run the course to the finish, I have observed the faith.”—2 Tim. 4:7, NW.

<sup>16</sup> Earlier examples of outstanding faith in Jehovah are Shadrach, Meshach and Abednego. These three faithful Hebrews were commanded to bow down and worship the golden image erected in the plain of Dura. Would they refuse to do so at the cost of being cast into the fiery furnace? Having entered the race, they stayed in it, calmly reminding the king: “O Nebuchadnezzar, we have no need to answer you in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up.” Their bold defiance infuriated the king. He commanded that the furnace be heated seven times as hot as usual and the three men be cast into it. They flinched not, they refused to bow down and remained in the contest. They were thrown into the intensified roaring fire. As a reward from Jehovah, they came out of the flames unsinged and

15. What example did Stephen give of a victorious contender? Paul?

16, 17. How did the three Hebrews and Samson show themselves to be on the winning “team”? with what outcome for each?

were triumphant through their faith and endurance.—Dan. 3:1-27, RS.

<sup>17</sup> Let us not forget Samson. In the custody of his enemies till his hair had grown long again Samson was grinding in the prison house. He thought of the indignities committed against his God Jehovah and against himself as he was lashed by the jeers and taunts and cut by the whip of his Philistine enemies, who had bored out his eyes. His feelings worked up to their highest pitch and he was about to burst with determination to vindicate Jehovah's name. He knew his life was imperiled in his final contest. To vindicate Jehovah's name Samson put his whole heart and strength into the final fight in the temple of the Philistine celebrators of Dagon. He knew the contest would take his life. Yet he declared: " 'Lord Jehovah, remember me, please, and strengthen me, please, just this once, O God, and let me avenge myself upon the Philistines with vengeance for one of my two eyes.' With that Samson braced himself against the two middle pillars upon which the house was firmly established, and got a grasp on them, one with his right and the other with his left hand. And Samson proceeded to say: 'Let my soul die with the Philistines.' Then he bent himself with power and the house fell upon the axis lords and upon all the people that were in it, so that the dead that he put to death in his own death came to be more than those he had put



to death during his lifetime."—Judg. 16: 28-30, NW.

<sup>18</sup> Another mighty contestant was David. Even in youth he personified fearlessness. He could not be frightened out of the contest. He was bold in Jehovah. Goliath had defied Almighty God and his people. Young David was overflowing with righteous indignation at this affront to his God, Jehovah. He angrily demanded: " 'Who is this uncircumcised Philistine, that he should defy the armies of the living God?' . . . But David said to Saul, 'Your servant used to keep sheep for his father; and when there came a lion, or a bear, and took a lamb from the flock, I went after him and smote him and delivered it out of his mouth; and if he arose against me, I caught him by his beard, and smote him and killed him. Your servant has killed both lions and bears; and this uncircumcised Philistine shall be one of them, seeing he has defied the armies of the living God.' " Fearless, David came forward to the contest. Although but a youth, he courageously met the bully, the giant Goliath. To that Philistine David declared: "You come to me with a sword and with a spear and with a javelin; but I come to you in the name of [Jehovah] of hosts, the God of the armies of Israel, whom you have defied." Note the contrast: a giant covered with armor, an expert man of war, opposed by a mere lad in his shepherd's togs, equipped only with a slingshot and stones! But did David desert the field of contest? Was he fearful of losing life? Did he leave the battle? Unquaveringly he shouted: "This day [Jehovah] will deliver you into my hand, and I will strike you down, and cut off your head; . . . that all the earth may know that there is a

18. In what particular contest did David prove to be a mighty contender?

God in Israel." (1 Sam. 17:26, 34-36, 45, 46, RS) At that David, sling in hand, unerringly aimed the stone at the giant's forehead! It hit the mark! Jehovah gave David the triumph. The giant fell dead. Because of his fearlessness and love of Jehovah, David is named as one of those who met Jehovah's approval. (Heb. 11:32-34) He is sure of his prize of triumph.

<sup>19</sup> Some of these triumphant contenders for the faith Paul listed among Jehovah's ancient witnesses to encourage us today to run continually in the triumphant manner that they did. For us Paul wrote: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus."—Heb. 12:1, 2, NW.

<sup>20</sup> Now the question is: Will you be one of the active Christians running trium-

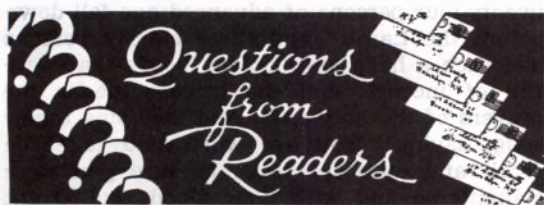
phantly toward the prize of life? Or will you be one of the inactive covenant-breakers or sluggards, drifting to your doom of everlasting death? (Rom. 1:28-32) Do not be an inactive sluggard, too lazy even to feed yourself, and die. (Prov. 19:24; 14:14, RS) Remember, if you are not actively for Jesus you are against him and must face the fate of his enemies. (Matt. 12:30) Have you wandered off the racecourse into the mire of inactivity? Take hold of yourself and swing back quickly! The most thrilling and final of all contests, Armageddon, is just ahead. By our activity let us all triumphantly "put up a hard fight for the faith."—Jude 3, NW.

<sup>21</sup> Under Jehovah's searching gaze, may all of us at seeing the triumphant kingdom established in the heavens determine to escape inactivity and death. Let us, instead, by activity, *win* the prize of triumph, LIFE in the new world under Jehovah's kingdom.

<sup>22</sup> Jehovah our God bless you as you "contend for victory in the right contest of the faith."—1 Tim. 6:12, NW.

19. Why did Paul list some of these triumphant contenders at Hebrews 11?

20-22. What course leads to death, and what course to winning the prize of life in God's new world?



● At Revelation 14:1, 3 (NW) we read: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. And they are singing as if a new song before the throne and before the four living creatures and the persons of advanced age; and no one was able to master that song but the hundred and forty-four thousand, who have been purchased from the earth." Who are the persons of advanced age here mentioned?—C. F., United States.

We are still at agreement with what the book *Light*, Volumes I and II (published in 1930), had to say on the matter. Since these "elders" or "persons of advanced age" are part of a symbolic vision and are symbolic in their meaning, we can determine whom they picture only by noting features that mark them and by comparing these with scriptures that identify the ones who are to bear these features.

The first mention of them, at Revelation 4:4, 10, states that they are twenty-four in number, that they are in heaven and sit on thrones around God's throne, that they are dressed in white outer garments, and wear golden crowns on their heads, and that they worship God, falling down from their thrones before him and ascribing the source of rulership to him by casting their crowns before him.

These features argue that they picture the 144,000 followers of Jesus Christ the Lamb of God, although symbolically these persons of

advanced age are only twenty-four in number. This number is twice twelve, and, as illustrated in the twelve tribes of Israel, the number twelve stands for a completeness of nationhood and of organization theocratically. Twice that number, twenty-four, would stand for that same thing in twofold measure or in a higher degree. Revelation 21:14 speaks of the "twelve apostles of the Lamb," but there are twenty-four persons of advanced age and so there is no reason to confuse the two. In other words, although the twelve apostles were promised to sit with Christ in heaven on twelve thrones to judge the twelve tribes of Israel (Matt. 19:28), the twenty-four persons of advanced age stand for more than the Lamb's twelve apostles. They include the twelve apostles and stand for the complete nation of spiritual Israel, under the King Jesus Christ, the complete theocratic government under the King of kings, Jesus Christ.

In the ancient typical nation of Israel there was a priesthood composed of the male descendants of its first high priest Aaron. These priests did not all serve together at the temple continuously, all the time, but only at the great national festivals appointed by God. Otherwise they served in divisions, each division a week at a time each half year. Now note that King David established twenty-four divisions of these priests to serve in their turn at the temple. John the Baptist's father Abijah belonged to the eighth division; the sons of Maaziah made up the twenty-fourth division. (1 Chron. 24:1-19, NW; Luke 1:5-24, 57-67, NW) The twenty-four divisions of the priests under Israel's high priest argues that the twenty-four persons of advanced age picture the 144,000, for these not only reign with Christ but will also be "priests of God and of the Christ." They form a "royal priesthood."—Rev. 20:6 and 1 Pet. 2:9, NW.

Like the twenty-four elderly persons they will sit on thrones in heaven before God, not merely the twelve apostles but all the 144,000 members of Christ's body. "And I saw thrones, and there were those who sat on them, and power of judging was given them. . . . And they came to life and ruled as kings with the Christ for a thousand years." Jesus Christ promised all the 144,000 followers who would overcome that they would sit with him in his throne as he sat with his heavenly Father in his throne. (Rev. 20:4; 3:21 and Luke 22:28-30, NW) As kings on thrones they would properly wear crowns on

their heads as Jesus Christ does and just as the twenty-four elderly persons are pictured as doing. (Rev. 6:2; 14:14, 15; Ps. 21:1-3) The 144,000 while on earth are warned to hold fast what they have, that no one may take their crown. They are promised the crown of life, of glory and of righteousness for proving faithful to the end. (Rev. 3:11; 2:10; 2 Tim. 4:8; 1 Pet. 5:4) We know of no others who are promised crowns in heaven; so the twenty-four elderly persons must as a symbol restrict itself to the 144,000 overcomers.

Since it is granted to the bride class of the Lamb of God to be "arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones," the twenty-four elderly persons well picture that fact by themselves being "dressed in white outer garments," to depict a righteous, holy group. (Rev. 19:7, 8, NW) In being elderly or persons of advanced age they are not older than the Lamb of God, for he is the oldest of God's creations and was used to create all other creatures, including the symbolic twenty-four persons of advanced age. But by becoming mature Christians and brothers of God's oldest creation they take on an outstanding eldership or advancement of age or special degree of maturity just like experienced judges and like senators in a lawmaking body.

According to Revelation 5:6-10 (NW), when the Lamb of God took the scroll out of the hand of God to open it and to cause remarkable revelations "the four living creatures and the twenty-four persons of advanced age fell down before the Lamb," and these elderly persons had each a harp and "golden bowls that were full of incense, and the incense means the prayers of the holy ones. And they sing a new song, saying: 'You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation, and you made them to be a kingdom and priests to our God, and they will rule as kings over the earth.'"

In the Greek text the masculine gender of the participle used shows that the having of the harps and golden bowls applies to the persons of advanced age and not to the four living creatures (neuter). Revelation 14:1-3 shows that it is the 144,000 who, like the twenty-four elderly persons, sing a new song and accompany themselves on the harp. In Israel the twenty-four courses of priests offered up incense at the tem-

ple at the time of prayer; which fact identifies the twenty-four persons of advanced age with the 144,000 kings and priests, for their bowls are full of incense, which incense is the prayers of the 144,000 holy ones.

And who is it that, like the twenty-four elderly persons, sing the new song about the Lamb's death and his purchasing followers out of the earth to make them kings and priests more than the 144,000 themselves do? No one on earth can master that new song before the 144,000 royal priests do. They heartily agree with all faithful ones in heaven and earth in ascribing worthy things to the Lamb of God and they fall down and worship God in appreciation.—Rev. 5:13, 14.

After Jehovah God takes his rightful power to himself and the kingdom of the world becomes the kingdom of the Lord Jehovah and of his Christ the members of the 144,000 Christians do just the same as the twenty-four persons of advanced age are pictured as doing, fall down from their enthroned position and worship God and thank him for taking over his universal sovereignty and beginning to rule as king toward the earth and then declare his day of wrath against the wrathful nations and his day of judgment concerning the living and the dead.

Hence the prophetic picture of Revelation 11:15-18 concerning the twenty-four elderly persons is fulfilled in the members of Christ's body, his holy congregation, including the remnant of it yet on earth. They are promoting this proclamation of the message of God's kingdom by Christ and of his day of vengeance and of his time of judgment. The fact is that they, like Jesus Christ, have been anointed with Jehovah's spirit to proclaim this very message.—Isa. 60:1-3, AS.

It is one of these persons of advanced age or presbyters that comforted the apostle John with the assurance that the Lamb of God had conquered so as to open the scroll in God's hand and its seven seals. (Rev. 5:5, NW) It is also one of these twenty-four elderly persons or presbyters that informed John that the "great crowd" with palm branches ascribing their salvation to God and his Lamb were a growing class of the present "time of the end," namely, the "other sheep" of the lamblike Shepherd Jesus Christ.—Rev. 7:13, NW.

This informant elderly person or presbyter pictured in his action how the remnant on earth of the 144,000 were privileged in the

year 1935 to disclose through the columns of *The Watchtower* that the long-misunderstood "great crowd" of Revelation 7:9, 10 are the "other sheep" with an earthly destiny, whom Jehovah's Right Shepherd must now begin to gather, bringing them to a oneness with the remnant of the spiritual "little flock." This disclosure in 1935 made the remnant rejoice very much and, like the twenty-four presbyters in Revelation 7:11, 12, the remnant fell down gratefully and worshiped God, agreeing with a hearty Amen to what the "great crowd" were ascribing to God and Christ.—Rev. 7:13-17, NW.

Finally, at the fall of Great Babylon, the twenty-four presbyters fall down with the four living creatures and worship the enthroned Jehovah God and take up the call to praise Jehovah and say: "Amen! Praise Jah, you people!" So they take up the great Hallelujah chorus that is sung by all holy creation represented by the four living creatures. (Rev. 19:4, NW) And the remnant of the 144,000, who were themselves once captive to Great Babylon, will also take up the Hallelujah chorus and will lead in it on earth when Jehovah executes his final judgments on that wicked organization of Satan the Devil.

So viewed from all the circumstances and actions of the twenty-four persons of advanced age in The Revelation, they must represent the 144,000 faithful members of Christ's body. A place was reserved for them in heaven from the Edenic time when Jehovah God spoke of the seed of his woman, which seed is to bruise the Serpent in his head. (Gen. 3:15) Jesus Christ told his disciples that he was to ascend to heaven to prepare that place up there for them. (John 14:1-3) So all these thousands of years there has been a reservation for them up there, although scripture and fact show none of the 144,000 began to take a position in that reserved place above until 1918.

Everything had to be done with that reservation for the 144,000 in mind. Whatever the 144,000 have done down here on this earth has been done in the face of that heavenly reservation, hence before the twenty-four persons of advanced age, as it were. Just as the two-horned beast (the British-American dual power) performed before the great sea beast with seven heads (Satan's visible organization under seven successive world powers, including the two-horned beast), so the 144,000 on earth have performed before their symbolic representation, the twenty-four persons of advanced age. (Rev.

13:1-14; 19:20, NW) But even while on earth, the 144,000 faithful members of Christ's body have been "seated . . . together in the heavenly

places in union with Christ Jesus." There is where the remnant thereof finds itself today. —Eph. 2:4-7, NW.

Other angels, with an earthly destiny, whom Jehovah's Right Shepherd must now begin to gather, bringing them to a conquest with the remnant of the spiritual "little flock." This disclosure in 1935 made the remnant rejoice very much and, like the twenty-four presbyters in Revelation 7:11, 12, the remnant fell down gratefully and worshiped God, agreeing with a hearty Amen to what the "great crowd" were ascribing to God and Christ.—Rev. 7:12-17, NW.

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#### "WATCHTOWER" STUDIES FOR THE WEEKS

May 27: Activity and Life versus Inactivity and Death, ¶ 1-24. Page 241.

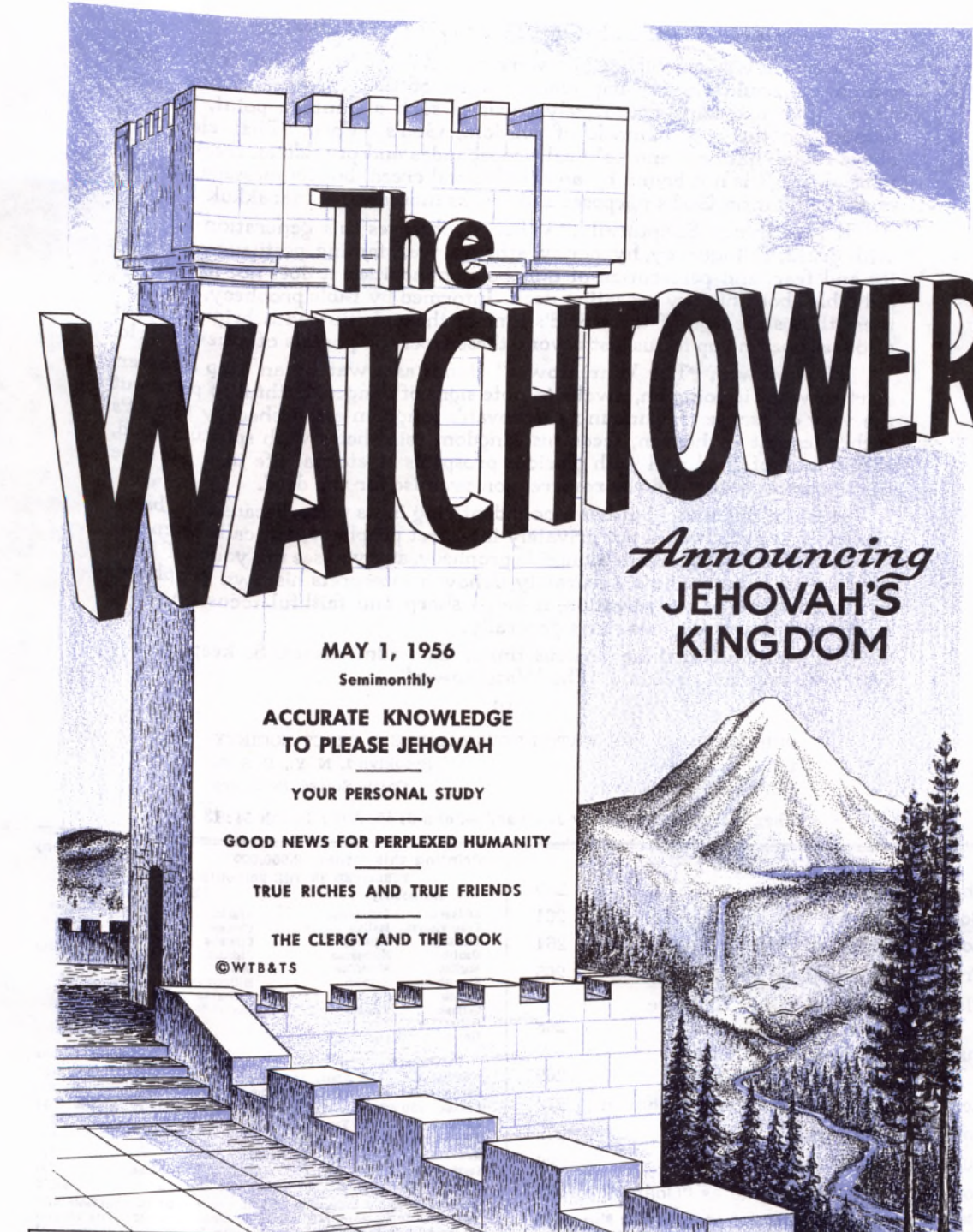
June 3: Activity and Life versus Inactivity and Death, ¶ 25-27, and Gaining the Prize of Life by Active Training Now. Page 247.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why right knowledge of the Bible is so important? P. 228, ¶3.
- ✓ Why there is no excuse for being in doubt about the existence of God? P. 229, ¶2.
- ✓ How, in 1951, a great number of Jehovah's witnesses were forcibly transported across Russia to Siberian exile? P. 234, ¶5.
- ✓ Whether persecution has broken the faith of Jehovah's witnesses in Russia? P. 236, ¶1.
- ✓ How the idea that Jesus was a God-Man mixes truth and falsehood? P. 238, ¶1.

- ✓ Why real Christians are truly happy? P. 240, ¶3.
- ✓ How the Christian's race is like that of the athletes who compete in games? P. 241, ¶3.
- ✓ How long the Christian must continue training? P. 244, ¶12.
- ✓ How to endure in God's service? P. 248, ¶3.
- ✓ What the greatest rule for Christian victory is? P. 250, ¶10.
- ✓ Who the twenty-four persons of advanced age mentioned in Revelation are? P. 253, ¶8.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MAY 1, 1956**

Semimonthly

**ACCURATE KNOWLEDGE  
TO PLEASE JEHOVAH**

—  
**YOUR PERSONAL STUDY**

—  
**GOOD NEWS FOR PERPLEXED HUMANITY**

—  
**TRUE RICHES AND TRUE FRIENDS**

—  
**THE CLERGY AND THE BOOK**

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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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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Du - J. N. Darby's version	NW - New World Translation
Dy - Catholic Douay version	Ro - J. H. 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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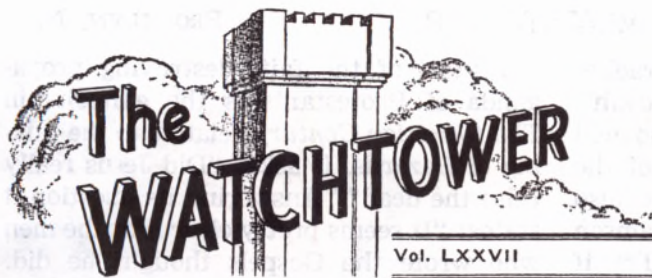
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Number 9

## The Clergy AND THE BOOK

**J**USTICE is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter. Truth is lacking." Thus God's Word shows a direct relationship between delinquency and a lack of appreciation of the truth, which Jesus defined as the Word of his Father, Jehovah God.—Isa. 59:14, 15, *RS*; John 17:17.

And the facts bear out the position of the Bible. Never have there been so much immorality and corruption and crime and never has there been so little appreciation for the Word of God. Oh yes, the Bible continues as a best seller, but its contents are seldom searched out, and much less its lessons applied to daily living. Thus a survey made in 1954 showed that 65 percent of Jews, 56 percent of Roman Catholics and 32 percent of Protestants never or practically never read the Bible. And another, published in 1955, showed that more than half the people of the United States could not even name one of the four Gospels.

But is it at all surprising that people should pay ever less and less attention to the contents of the Bible, in view of the lowly opinion the clergy have of it? Although Paul wrote that "*all* Scripture is inspired of God," yet according to a recent survey only 38 percent of all ministers be-

lieve the Bible to be "wholly free from legend or myth," and only 4 percent of students in theological seminaries have such implicit faith.—*A Guide to the Religions of America*, page 236, by Rosten.

Nor need we wonder that seminary students have such little faith in the Bible's being free from legend or myth, in view of the position taken by their professors. Thus in a letter to *The Christian Century*, one R. T. Stamm, Ph.D., D.D., professor of Greek and the New Testament at the Lutheran Theological Seminary at Gettysburg, Pennsylvania, had the following comments to make regarding the "blind destructive agony" and the "reckless career" of Samson, whom he placed in the same category with modern militarists, East and West: "Like all other men driven by hate in their hearts, he could work miracles with the *materiel* he had—jaw-bones, fox-torches and sheer brute strength. The people he killed were just as dead as the 60,000 inhabitants of Hiroshima." "Samson was a genius at picking quarrels, born to stir up trouble as the sparks fly upward, and the time was ripe for his exploits. . . . Some patriots actually said that Samson's doings were inspired by the Lord God himself for the purpose of starting a war of extermination against these enemies of his 'chosen people.'"

However, it was not fanatical Israelite patriots but none other than Jehovah's angel who had said: "He it is who will take the lead in saving Israel out of the hand of the Philistines." And note also that the apostle Paul mentions Samson with approval: "For the time will fail me if I go on to relate about Gideon, Barak, Samson, Jephthah, David as well as Samuel and the other prophets, who through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions." When the inspired apostle records Jehovah's approval, who is this Stamm that he should thus deprecate? Like professor, like seminary students, like laity.—Heb. 11:32, 33, NW.

And like modern rabbi. Thus Jakob J. Petuchowski, writing in the Jewish religious monthly *Commentary*, argues that Jews should also do missionary work, and among the advantages he claims that Judaism has over Christianity he lists his view regarding sin: "Nor, again, is sin . . . something transmitted through the generations from a mythical 'Fall.' A man is responsible only for his own acts . . . Confession to God . . . remorse, and avoidance of the same sin when temptation arises again, are the sole means of restoring his harmonious relation with God." He thereby not only discredits the Genesis account of original sin but all the many references to it in the rest of the Hebrew Scriptures as well as all that they have to say about the need of an atoning sacrifice. How much of the Bible has Rabbi Petuchowski left? Is it any wonder that nearly two thirds of the Jews never read the Bible even though it contains the history of their race?

Typical of the faith-destroying propaganda of Protestants is the editorial in *The Christian Century* relative to the raising of Lazarus. It asks: "Did Jesus really raise the dead?" Answering its question it states: "It seems pretty clear that the men who wrote the Gospels thought he did. They lived in an entirely different [intellectual] climate from ours. They had been brought up on the story of Elisha and they remembered how he brought the son of the Shunammite woman back to life. We live in a different world. We know that things beyond our comprehension happen. . . . Nevertheless, we have a high regard for the regularity and orderliness by which God operates the universe and it is not easy for us to imagine that God would arbitrarily set aside all his laws to bring the dead to life, not even to demonstrate his power or to show forth his glory." Then as a sop to those who might disagree, the editorial goes on to say: "We would be wise, however, to reserve our judgment on such matters. These are matters beyond our immediate experience about which we have not factual evidence."

And again we ask, Is it any wonder that people neglect reading the Bible when a professed Christian weekly takes such a dim view of Jesus' ministry and miracles? The very purpose of the miracles was to provide something "beyond our immediate experience," and to those who believe the Bible to be the Word of God its testimony is "factual evidence." Jesus himself stressed the point that his miracles were his credentials: "The works themselves that I am doing, bear witness about me that the Father dispatched me."—John 5:36, NW.

*Jesus answered them: "I told you and yet you do not believe. The works which I am doing in the name of my Father, these bear witness about me. But you do not believe, because you are none of my sheep. My sheep listen to my voice, and I know them, and they follow me."*

—John 10:25-27, NW.

# Good News

for

## PERPLEXED HUMANITY



there is no peace." "We looked for peace, but no good came; and for a time of health, and behold trouble!" "Hope deferred maketh the heart sick." And who is there to deny that the heart of a perplexed humanity not only has been troubled but is sick unto death because of its deferred promises of peace?—Jer. 8:11, 15; Prov. 13:12.

Another hopeful spurt that has taken on shades

IN THIS restless and discontented world good news is simply nonexistent. Therefore, for good news to come to perplexed humanity, it must of necessity come from a source apart from this world. And it does. In fact, it comes from the Creator of a new world, an entirely new system of things, wherein righteousness dwells, a world "having real foundations and the builder and creator of which is God." While this might appear farfetched to skeptics and pessimists, yet this fact is becoming more pronounced with each passing day.—Heb. 11:10, NW.

To offset the good news of the irresistible approach of the new world, the old world ridicules and jeers, even whips up a hopeful spirit of its own. For example, the "spirit of Geneva," which briefly lessened world tension and lifted hearts of humanity in hope, was one of such efforts. But the good news that was offered at the summit conference in Geneva was not in good faith, nor was it sincere or genuine. It was short-lived, and soon the cold war rose again.

This trend of crying peace, which is followed by disappointment, is in keeping with the prophet's words: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when

of doom is the very religious boom itself. At first a religious revival sounded like good news, especially to the Western world, which is suffering from a bad case of agnosticism, atheism and materialism. But while worldly religion has gained in popularity and is now quite fashionable, there is a drop in morality, a rise in crime and corruption, an increase in adult and juvenile delinquency, and all this very noticeably among the churchgoing public.

In other words, the religious boom is not genuine, nor real, nor springing from deep within the hearts of humanity. It is a sur-

face religion, therefore it cannot bring forth good fruit. The propulsive power behind the revival is not the spirit that says, "To do thy will, O my

There is good news. There is greater cause for rejoicing now than in any other time in history, despite the flood of woes that fills the earth. Learn what that cause is by reading the following.

God." (Ps. 40:8) Rather it is, "My will be done with Thy help." The new religion endeavors to use God as an instrument and is not concerned about becoming an instrument of God. To try to use God for any purpose, no matter how apparently noble, is

always wrong. Even to use him for the vital purpose of withstanding and ultimately defeating communism is to make of Him an instrument, and therefore wrong. He will not allow himself to be used that way. God will deal with all wicked governments in his due time. "Thus," says Dr. Eugene Carson Blake, a leading Protestant spokesman, "the increase in religious interest becomes a possible danger. It may become tragic, indeed, if it becomes a prop and a justification for an essentially unreligious life instead of an aid to new moral and spiritual insights."

Therefore, this growing religious sham is not good news. It is in fact a sign denoting the last days of this wicked system of things. Said Paul the apostle: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, . . . lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." The prophet Hosea in type spoke of our day, saying: "Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." Because of its inherent corruption, it is impossible for the old world to nurture good news. —2 Tim. 3:1-5, NW; Hos. 4:1-3, AS.

#### WHAT AND WHERE IS GOOD NEWS?

As disagreeable as the above-described conditions may be, yet they are a sign of good things to come. How so? After recounting the wars, famines, pestilences,

earthquakes and fears that would engulf this generation, Jesus said to his disciples: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." The indication of deliverance from the present perplexing conditions is in itself good news. But the good news that Jesus had reference to was concerning the establishment of the kingdom of God, that long-promised government that is to bless mankind with peace, prosperity and everlasting life in a new world of righteousness. That is the good news, the gospel, that is to be "preached in all the inhabited earth for the purpose of a witness to all the nations," before the accomplished end of this system of things. The fact that that kingdom government is here, now, today, in actual operation is the greatest piece of good news ever to hit the earth!—Luke 21:28; Matt. 24:14, NW.

But where is it? you ask. The Kingdom itself is a heavenly government; therefore it cannot be seen by human eyes. But the New World society that is an outgrowth of the Kingdom's operation can be seen by men. It has been functioning on earth since 1919, with definite visible results. Therefore, the very presence of the New World society is a sign of the Kingdom's establishment, hence good news and a cause for great rejoicing.

How can we be sure this is so? What proof is there? And why have not the nations acclaimed it? When did all this take place? The Bible answers.

The conferment of the Kingdom upon Jesus, according to prophecy, must be when the "seven times" of Satan's uninterrupted rule of the nations expire. Those times had their beginning in 607 B.C., at Jerusalem's destruction, and continued for seven symbolic times or 2,520 years. Those years came to their end A.D. 1914. The

year 1914 marked the time of the setting up of the Kingdom government in the heavens. The establishment of a new universal government 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 will rule as king for ever and ever."—Rev. 11:15, NW; Dan. 4:16, 25, 32.

By all the pious expressions from 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, will rejoice and thank God and at once yield over their earthly sovereignty to his Christ. But the hypocrisy of false religion is shown in that just the opposite takes place. Jesus forewarned that it would be so. He said that those favoring his government would say: "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." But as for the nations of earth at this assuming of divine power Jesus went on to say: "But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." 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 by Jesus' disciples. It occurred right at the end of the 2,520 years of Gentile rule. This fact shows that such rage is evidence that the end of the old world has come and the time for Kingdom rule has begun.—Rev. 11:15-18; Matt. 24:7, 8; Luke 21:7-28, NW.

The birth of the Kingdom A.D. 1914 meant that the end of Satan's world was not far off, which, of course, is not good news to supporters of this dying system.

But it is good news to perplexed humanity, because it means that a righteous new world of life, joy and peace is also not far off. The good news of this fact has been preached particularly since 1920, and continues to be preached in all the earth by an increasing number of Jehovah's witnesses, in fulfillment of Matthew 24:14. Today the message goes out to more than 158 lands, with more than 642,929 proclaimers devoting upward of 85,832,250 hours during 1955 in bringing this good news to the attention of the people. Hundreds of millions of books, Bibles, magazines and tracts have been distributed and other means employed to announce this incontrovertible truth.

A world shaking has followed as a result of the deluge of information published, with people of all nations, kindreds and tongues coming to the New World society and exercising faith in its God. Last year alone, more than 63,640 individuals declared themselves for the new world by water immersion, thus becoming new active proclaimers of the good news. These along with hundreds of thousands of others form a society no part of this old world. They form a New World society by Jehovah's Word and spirit. As such society, they have left behind old-world standards, political and religious traditions, squabbles, racial and religious hatreds, prides and rivalries, and numberless other divisive things. They keep themselves unspotted from the world.

As a clean, wholesome New World people they have God's promise of surviving the universal war of this generation—Armageddon—and, as a united people, they will pass over into God's new world of righteousness, there to enjoy the blessings of God forevermore. This grand prospect can be yours. Make it yours by giving heed to this good news of the Kingdom now being preached.

## Loving in Deed as Well as in Word

**B**Y SHOWING love in word we can often be very helpful. By words about God's kingdom, we, as Christian ministers, can encourage and strengthen those who are toiling and loaded down, even as Jesus showed: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30, NW.\*

Comforting and strengthening as words may be, there are times when more, when deeds, are required. To illustrate: When a person is famished with thirst he needs nothing more urgently than a drink of fresh cool water. But if he were famished from hunger, water alone would not be of much help. So, when more is needed, merely to love in word, which costs us little more than does water, will not be of much help, if any. Yes, in such instances the word without the deed is as dead as faith without works is dead. How fitting, therefore, the counsel of the loving apostle John: "We are under obligation to surrender our souls for our brothers. But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:16-18, NW.

Of course, loving in deed costs us something; it may be our time, our money, our strength, our nervous energy, as when others try our patience and self-control, and at times even our lives may need to be

risked. Thus many reports come through from behind the iron curtain telling of brothers' risking their freedom and lives in order to help others gain their freedom and life. That is loving in deed.

As members of a family circle, husband, wife, parent, child, brother and sister, each one has many opportunities to be loving in deed as well as in word, and a study of God's Word will help us to see our privileges. And particularly as members of the New World society do we have opportunities to love our neighbor in the local Christian congregation.

Almost invariably meeting attendance suffers when the weather is bad, but should it? Not to the extent that it does. We are loving in deed when we come to the congregational meetings regardless of the weather and even though we may not feel as well as we should like. If we have an auto we can be loving in deed by bringing others to the meeting or by helping them to get out in the field ministry.

We are also loving in deed when we make contributions to the local and worldwide preaching work to the extent of our means; and when in a material way we assist our needy brothers, not overlooking full-time servants, who, while not actually needy, are so situated that material aid will enable them to serve more fully. Also by sharing in the training program we can be loving in deed, and even by such a trifle as sitting with someone at a meeting.

While the New World society justly has a reputation for showing love to one another, let us strive to do so still more, even as Paul prayed in regard to the Philippians, who had shown so much love in deed: "I continue praying, that your love may abound yet more and more."—Phil. 1:9, NW.

\* For details see *The Watchtower*, September 15, 1954.



"Your Contribution Prospects" express appreciation for the true riches and love for the true Friends.



**WHO** are the most valuable friends that a man can have? And what are the most valuable riches that a man can have? Human friends can fail us. So the most valuable Friends anyone can have are Jehovah God and Christ Jesus. And since material riches can also fail us, the most valuable riches anyone can have are a knowledge of the good news of God's kingdom and the privilege of sharing that news with others. These are true riches.

But if God is going to entrust to us true riches—his kingdom interests and its continued service—we must first be faithful in what is least: we must be faithful in using what earthly riches, what material wealth we have. The Son of God stressed this point at Luke 16:10, 11, 13 (NW):

"The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will en-

trust you with what is true? . . . You cannot be slaves to God and to riches."

One who is a slave to earthly riches cannot be God's friend. Why? Because he is not faithful in what is least. He has not proved himself faithful with "unrighteous riches." How, then, could he prove faithful with the true riches, Kingdom interests? To be God's friend we must use our earthly goods in the right way. This does not mean that we can buy God's friendship. No one can do that. Simon could not buy the gift of imparting the holy spirit. To him Peter said: "May your silver perish with you, because you thought through money to get possession of the free gift of God." Nor can money buy God's protection when this system of things comes to its end at Armageddon: "Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath." —Acts 8:20, NW; Zeph. 1:18, AS.

How is money used, then, in making friends with God? It must unselfishly be used in advancing what God is interested in—the Kingdom by which he will vindicate his holy name. This shows appreciation for the true riches; it shows love for true Friends, Jehovah and Christ Jesus.

Why is the friendship of the true Friends so vital to us? Because without being friends of Jehovah and Christ one cannot receive the "undeserved favor of life." The rich man in Jesus' parable of Luke, chapter twelve, failed to make friends with his wealth. He thought only of enjoying his wealth by himself. There came a time when his earthly riches failed him: "God said to him: 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God." At death earthly riches fail every man. For that reason Jesus advised: "Make purses for yourselves that do not wear out, a never-failing treasure in the

heavens."—1 Pet. 3:7; Luke 12:20, 21; 12:33, NW.

#### THE SELF-BENEFITING USE OF MONEY

Most people do not seem to give any thought to laying up a "never-failing treasure in the heavens." They think only of laying up treasures on this earth. Storing up earthly riches is not really the self-benefiting use of money. Jesus pointed this out at Luke, chapter 16, when he gave the parable of the unjust steward:

"A certain man was rich and he had a steward, and this one was accused to him as handling his goods wastefully. So he called him and said to him: 'What is this I hear about you? Hand in the account of your stewardship, for you can no longer manage the house.' Then the steward said to himself: 'What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig, I am ashamed to beg. Ah! I know what I shall do, so that, when I am put out of the stewardship, people will receive me into their homes.' And calling to him each one of the debtors of his master he proceeded to say to the first: 'How much are you owing my master?' He said: 'A hundred bath-measures of olive oil.' He said to him: 'Take your written agreement back and sit down and quickly write fifty.' Next he said to another one: 'Now you, how much are you owing?' He said: 'A hundred cor-measures of wheat.' He said to him: 'Take your written agreement back and write eighty.' And his master commended the steward, though unrighteous, because he acted with practical wisdom; because the sons of this system of things are wiser in a practical way toward their own generation than the sons of the light are."—Luke 16:1-8, NW.

What was the key point of the parable? Jesus explained: "Also I say to you, Make friends for yourselves by means of the un-

righteous riches, so that, when such fail, they may receive you into the everlasting dwelling-places."—Luke 16:9, NW.

Jesus was not here commending dishonesty, but he was recommending wise, farsighted, practical, self-benefiting action. Persons of this world are shrewd to benefit themselves by making many friends, especially friends who are in position to do them good. They often make such friends by the shrewd use of their money. Of course, such persons have their own future interests in mind; still from a worldly viewpoint that is sound wisdom. It really is the self-benefiting use of money. Should the "sons of the light" be less wise than worldlings? Should they be less farsighted? Should they be less prudent in the self-benefiting use of money? Of course not! Of all people the "sons of the light" know who man's true Friends are. Of all people the "sons of the light" should make their friendship "by means of the unrighteous riches."

The religious Pharisees, who heard Jesus' parable of the unjust steward, were money lovers. They claimed to be "sons of the light," but they were not wise in the use of their money. They piled it up for themselves and did not really make friends with God, and Christ Jesus they killed. But the unjust steward was farsighted. He feathered his own nest by reducing debts owed to his master. By taking a self-benefiting course of action in regard to money he made friends. He did not have to worry when he was turned out of his job; his friends would welcome him into their homes. So the "sons of the light" should be wise enough to make true friends now. But how?

By helping advance the interests of God's kingdom. This requires not only our time and energy but wise use of "the unrighteous riches." When we contribute to the upkeep of Kingdom Halls, when we

obtain literature to preach the good news, when we use our automobile or ride on a bus, streetcar or a subway to go to a Bible study, we increase the interests of God's kingdom in our own territory. But we can also use "the unrighteous riches" to increase Kingdom interests world-wide. How? By materially assisting the channel that Jehovah is using to preach the good news in all the world for a witness. That channel is the "faithful and discreet slave"; it is made up of the anointed remnant of Jehovah's witnesses, who have long used the Watch Tower Bible & Tract Society of Pennsylvania as their legal servant.—Matt. 24:45, NW.

The Watch Tower Society is interested in further earth-wide expansion of the Kingdom good news. To that end the Society now operates seventy-eight branch offices throughout the world. It has sent more than 1,800 graduates of the Watchtower Bible School of Gilead to a hundred different lands. To assist Jehovah's witnesses in their witness work the Society prints Bible literature. Full-time ministers obtain much of this at rates far below cost of printing and shipping. Where does the money come from? From contributions.

It is the privilege of the "sons of the light" to set aside some of "the unrighteous riches" for use in advancing Kingdom interests earth-wide. For the Society to plan for further expansion it seems best that those able to contribute through the

year advise the Society in advance as to what they hope to give. Such an expression is not a pledge. It is merely a statement of what one hopes to give. It is properly termed "your contribution prospects." How may you express yourself in this matter? By writing a card or letter to the Society's branch office of the country in which you live. For the United States address your card or letter to: Watch Tower Bible and Tract Society of Pennsylvania, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N. Y.

What should the card or letter say? Something to this effect: "It is my hope that during the next twelve months I shall be able to donate to the work of preaching the good news of the Kingdom about the amount of \$ \_\_\_\_\_, which contributions I shall make in such amounts and at such times as prove to be convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus." [Signed] On page 258 is a list of branch office addresses; a complete list is found at the back of most Society publications.

It is true that money cannot enrich God. All the gold and silver are his. So to use wisely "the unrighteous riches" is really the least we can do for the true Friends. For being faithful in what is least they will entrust you with more and lovingly welcome you into the "everlasting dwelling-places" of the new world. Be wise. Serve man's true Friends, not riches.

### *"Physician, Heal Thyself"*

¶ In the early part of February, 1956, the World Council of Churches met in Sydney, Australia, to consider "Christianity's plans and strategy for Southeast Asia." One of the speakers addressing the Council was the dean of Yale's Theological Seminary, Dr. Pope. In discussing the problems facing them, Dr. Pope, among other things, made the following significant statement: "Divided and rent asunder in its own life, the church itself speaks in broken accents and sometimes seems to add to the confusion of tongues. The nations of the world might understandably reply to the church's plea for international unity and peace: 'Physician, heal thyself.'"—*Time*, February 13, 1956.

## Clergyman Says Serpent Told Eve the Truth

⌚ **Time and location:** Sunday evening December 11, 1955, at the home of a family of three former Methodists in Cortland, New York.

⌚ **Occasion:** A prearranged Biblical discussion of the subject "trinity."

⌚ **Participants:** The senior pastor of the Methodist Church of Cortland at one end of the dining-room table and at the other end one of the instructors of the Watchtower Bible School of Gilead.

⌚ **Onlookers:** The family of three lovers of Bible truth and four of the local witnesses of Jehovah.

⌚ **Proceedings:** A spiritual duel lasting an hour and a half. Having been cornered several times, many of his arguments reduced to absurdities and consequences forced against him time and again by the Gilead instructor, the clergyman gave abundant evidence of his gross apostasy. For example, he said that the law of Moses was imperfect, which is counter to Romans 7:7, 14; that Jesus, at Luke 24:44, made an error by implying that Moses was the writer of the first five books of the Bible, and that the Bible contradicts itself at several points. He admitted that the teaching of "human immortality" was of pagan Greek origin rather than from the Bible. Without shame he also admitted that the gaudy Christmas farce was purely pagan but justified it on the grounds of its "spirit of giving." But to climax his self-exposed as a 'son of his actual father' (John 8:44) the clergyman openly confessed

that Satan told Eve the truth when he said she would not die after eating of the fruit of the tree. (Gen. 3:1-5) In other words, Jehovah God was a liar and Satan should be accepted as an "angel of light."—2 Cor. 11:14.

⌚ **Result:** Finally the clergyman took flight in continued confusion. The family of former Methodists were convinced that Jehovah's witnesses are in the light and have the true religion of the Bible. Methodism was demonstrated to be false.

⌚ **Clergy bedfellows:** Note the following higher-critic, clergy "exposition" offered on Genesis the third chapter, which is in support of this clergyman's diabolical pattern of thinking. "But the serpent, a demon hostile to God, told man the truth. He was thus no subtle tempter but, in intention at least, a benefactor of the human race. Man, thus enlightened, ate of the tree and became like God, knowing good and evil. The potential threat to God's supremacy had thus become actual, so God, acting decisively and at once, drove him from the garden lest he should put forth his hand and take also of the tree of life, and eat, and so make the threat permanent."—Vol. I, *The Interpreter's Bible*, 1952, page 501.

⌚ **Biblical advice:** "So these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith. . . . from these turn away."—2 Tim. 3:8, 5, NW.

## Hell Offends and Heaven Bores

⌚ Christendom's clergy, offering parishioners the "heaven or hell" alternatives, sometimes are not very enthusiastic about their own spiritual servings. In fact, one cleric in England not only is disgusted with the traditional concept of hell but is also unattracted by the traditional concept of heaven. Speaking to the Conference of Modern Churchmen in Oxford, England, Canon J. S. Bezzant, dean of Saint John's College in Cambridge, said that the traditional imagery description of heaven no longer seemed desirable. As to hell, he said that the hideous pictures of it must have issued from morbidly diseased minds. Declared the cleric:

⌚ "Purgatory and hell have now in effect been banished by the reformers, and we are left with little more than a sentimental notion that all who die are forthwith in paradise or heaven. This involves a conception of God so generally tolerant as to be morally indifferent and perverts the immortal hope from a moral and spiritual stimulant into a narcotic. . . . There is no reason to suppose we know more about life after death than a caterpillar on a leaf knows what it is like to fly in the air. . . . If hell offends, heaven bores."—*New York Post*, July 29, 1955.

# Pursuing my Purpose in Life

As told by Gertrude Steele

**S**O YOU are all ready for bed and want me to tell you a story, Jan. Now that you are a regular publisher and say that you want to be a pioneer some day, how would you like for me to tell you the story of how I became a pioneer and how I began to pursue my purpose in life?

"Oh! I'd like that, grandma."

Well, it was Tommie and Duggie's grandmother who first knocked at my door in the summer of 1922 in Chickasha, Oklahoma, with the booklet *Millions Now Living Will Never Die*. A few weeks later she brought me *The Harp of God*. The sweetest music ever played on the harp could not have been sweeter to me than the way all those Bible doctrines were made to produce one harmonious tune of praise to God.

The following months were very busy ones. Your daddy was born that October. Uncle Dave wasn't walking yet and your Uncle Don was only two and a half years old. I had to do all my own work, so the only chance I had to read was to get up early. At five o'clock I'd build a fire in the coal stove and read an hour before breakfast.

It was the understanding I gained in those early morning hours that enabled me

to meet one of the hardest tests of my life the following summer. Sister Golden (and how golden are the memories of her tender care in those years) was helping me to get to the meetings and in the service every week and this activity with such an unpopular religious group was not befitting the wife of a successful businessman.

One day your grandfather told me he'd give me just thirty days to burn every book and magazine I had and forget all about it, or he was going to leave. What I would do alone with three babies I did not know, but there was one thing I did know and that was that I had found the truth. So I looked him straight in the eye and firmly said, "You don't need to give me thirty days. This is the truth; I know it is the truth and I'll never give it up." He started to pack to leave, but since his lawyer advised him not to act hastily, things smoothed over for a while.

In 1925 we were moved from Chickasha to Hutchinson, Kansas. He thought that by getting me away to where there was no one to help me get to the meetings I'd soon forget all about the truth. I can see the expression on his face yet as I casually told him that Jehovah's witnesses had all their meetings in the house that was just across the street.

I have precious memories of that close association I had with those dear friends. I was so impressed by a sister who took her four children in an old Ford to pioneer isolated territory in the hills of Kentucky. Hearing of her joyful experiences and how Jehovah provided for their needs gave me a longing to be a pioneer.

In 1927 we moved back to our home



town in Wichita, Kansas. All the boys were now in school; so I had greater opportunities of service and a keener desire to pursue my purpose in life—to be a pioneer. As the months rolled by I thought of it more and more. I just couldn't get it out of my mind. Then one night I thought of the idea of having my laundry done with the difference in the congregation and pioneer rates. I'd do my ironing at night and thus have two extra days each week for service. I took out a territory near my home and when the boys left for school at 8:30 a.m. I was ready to go to my territory. I returned at 11:30 a.m. and had lunch prepared when they arrived at 12:10. When they left at 1 p.m. I went to my territory till 4 p.m., when school was out. Sometimes I'd have twenty shirts to iron at night. I'd be tired from the day's service; so I learned to iron sitting on my kitchen stool. How often I felt more refreshed and rested when I finished than when I began!

I was very happy, but soon tests began to come. I fell short of the required hours and had to admit it was poor management of home affairs, for I knew I could overcome a few days of sickness and other obstacles if I'd keep going and not waste minutes over nonessentials.

Then came the depression of 1929. That winter grandpa lost his job, but that proved to be a blessing. He no longer showed opposition and was more humble. Those months were happy ones but very short lasting. A new job with money in his pocket changed everything. I was given just two weeks to change my course and be home morning, noon and night. It was my religion, he said, that drove him to admitted immorality. The admonition, "But if the unbelieving one proceeds to depart, let him depart," fittingly applied and at the end of his designated two weeks he left.

I continued to pioneer, pursuing my pur-

pose in life; but those following months were very hard ones. There was a wound so deep that only time filled with service to Jehovah could heal. I found myself very inefficient to fill the role of both father and mother. There were times when a firm, stern hand of a father was needed. I read over and over again the chapter on "Parental Obligations" in the sixth volume of *Studies in the Scriptures*, but I realized how far short I came and I prayed for God's spirit to make up for my lack. How I do praise him, for in spite of my failures I was blessed to see all three of my children take up full-time service!

Until 1935 I pioneered only the nine months of the school term. Nineteen forty brought many changes. Uncle Don married. Your daddy graduated from high school, so all financial support from their father was withdrawn. The remaining three of us talked it over and agreed it would be best for each of us to be responsible for himself rather than try to keep the home going on their meager incomes.

I got in touch with the zone servant and told him I was now free to go anywhere I was needed. He gave me a list of towns where the business districts had not been worked for many years. I worked in various cities until 1941 when I was selected as one of a group of four to work as a special pioneer in Newton, Kansas.

Our concentrated efforts soon aroused opposition and we were threatened with arrest if we appeared on the streets again. The next Saturday we were picked up and locked behind bars for two days till bond was arranged. And who do you think my little jail partner was? A young girl who had come to live with me, so she could pioneer after she graduated from high school. She was called to the second class of Gilead, then worked as a missionary two years in Cuba till she became a cripple with arthritis and had to come back. Later

she became your mother. "Mother!" Yes, Jan. She was arrested four times and I three. We were fined \$75 or thirty days in jail. We appealed the case but in the meantime we continued house-to-house work and back-calls. We were arrested once more and locked behind bars again. That time I got dreadfully sick. I had to take three months off to recuperate but I rejoice in my privilege of suffering, for all the court proceedings were well attended and the way was opened for a greater witness.

Our next assignment to Ottawa, Kansas, was also colored with police interference. This time we were better prepared and profited by the mistakes made in the Newton case. Jehovah gave a sweeping victory from start to finish.

From Ottawa I was sent to Grand Island, Nebraska. I had many blessings there but my greatest thrill came one day when I received a long letter from the president's office. How my heart thumped! Could it be what I so much longed for? Yes, an invitation to Gilead. I made my last visit to Leavenworth federal prison where all three of the boys were serving three- and four-year sentences for their integrity to Jehovah. I wish you could have seen their faces beam with joy as I told them. They were as excited as I was about my going to Gilead and not a thought of no more visits.

"You loved it at Gilead, didn't you, grandma?"

Yes, Jan, that was one of the happiest experiences of my life, and I do treasure those memories.

But the momentous thrill came when I received my foreign assignment to Puerto Rico. In just three weeks our group was eating our last meal in the United States at Brooklyn Bethel and then we were taken to board ship, the Marine Tiger. Four days later we arrived in Puerto Rico. It was a different world. Their customs, though

strange, were very interesting. The beautiful mountains, the flowering trees and shrubs have been our constant delight. We were too busy to be disturbed by the various noises, poverty, etc. We were happy to have a real hope to offer such a friendly people who were so responsive to the Kingdom message. It was our God-given assignment and we loved it.

At nearly every house we were invited inside so we could sit down and be at ease in every way, except that we could not find words to say fully what was in our hearts. The patience and kindness of the people were overwhelming and we were determined to learn the language at any cost. We had lots of fun at that, too. My partner still reminds me of how I said eggs (*huevos*) for Thursday (*jueves*) for many a month.

Expectation was high as we advertised our first public meeting and our cup of joy was full as we saw our Kingdom Hall packed out. After six months the Ponce congregation was organized and some of those form a part of the thriving congregation of 123 publishers today.

In May, 1948, my partner Gladys and I were called to replace vacancies in the Santurce home. That month the congregation averaged 43 in attendance at the *Watchtower* study. In seven years I have seen that congregation grow and divide five times and our Santurce unit last month had an average attendance of 110 at the *Watchtower* study. As I look back over those years and see that, for five years, from almost every territory assigned to me, some publishers came out, and one a pioneer, I rejoice in the part Jehovah has given me, as he gave the increase.

After spending three and a half years in a foreign assignment it is quite thrilling to take a leave of absence and vacation and recuperate in the United States, but not to remain. Gladys was forced to remain be-

cause of illness and I have keenly felt the loss of her congenial, loving companionship these last five years. In a recent letter she said: "Those years in Puerto Rico were the happiest of my life and I'd not trade them for anything in the world. I was never homesick for the U.S.A., but I surely have been for Puerto Rico." And that is just how I feel about it, too.

"But don't you get homesick for Uncle Don, Dave and us sometimes, grandma?"

Although your uncles and aunts, Don and Earlene and Dave and Julia, are missionaries in Korea and the Philippines, yet we seem so near, for distance is a small factor when minds and hearts are fixed on Jehovah and his kingdom. It is just as Jesus said, "Everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more" in this period of time. (Matt. 19:29, NW) How I wish you could know some of those parents

and brothers and children I have in Puerto Rico!

Jan, I hope you never lose your desire to be a pioneer and if Armageddon should be still ten or fifteen years in the future, wouldn't you like to be a missionary?

"Of course, grandma."

True, you'll have many trials and you'll miss your parents when at times it may seem you have no arm of flesh to lean upon, or you may be misunderstood or deeply hurt, but that is when you'll draw nearer to Jehovah. You'll turn to his Word, and as he talks to you and you listen you'll lose those burdens. My love for you cannot spare you from either the discipline or the joy that comes from learning to pursue a right purpose in life, that most excellent way. Yes, pioneer missionary service affords a most excellent opportunity to learn that most excellent way, the way of love, that leads up, up, yes, all the way up that highway to eternal life in Jehovah's new world.

### But It Is the Truth!

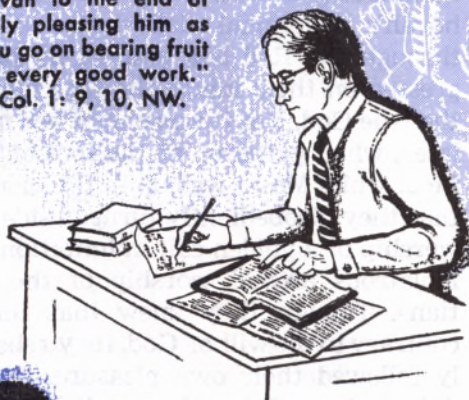
- ❏ The schoolteacher of a certain Florida second grade had asked her pupils to write a Christmas story. The children were to ask her about any words they could not spell and she would write them on the blackboard where she had already written such words as "Christmas," "stocking" and "Jesus." Eight-year-old Richard asked her how to spell "celebrate" and "birthday." After young Richard had finished his story the teacher, noting what he had written, exclaimed: "Richard, this is not nice!" What had he written? What he had learned from his mother, who is one of Jehovah's witnesses: "There is no Santa Claus. Christmas is not Jesus' birthday. We do not celebrate Christmas."

### 'Christian Africa—Pagan America'

- ❏ There used to be a time when Americans viewed virtually all the Africans as pagans. Apparently the time has come for the Africans to view the Americans as pagans. According to preacher Roger Coon, a "Christian Africa" may be sending missionaries soon to convert a "pagan America." Said preacher Coon as he boarded a steamer in Portland, Maine, to return to Nigeria: "Much of the grotesquely huge jewelry hanging from the ears, necks and wrists of so many sophisticated American women surpasses the adornment of African pagans." Some of the rhythms blared out of jukeboxes, he added, seem adaptations of the nervous beat of jungle drums. "I believe," declared cleric Coon, "the average West Africa schoolboy knows more about the Bible than does his counterpart in America."—Aberdeen, Scotland, *Evening Express*, October 13, 1955.

# accurate knowledge to please Jehovah

"Be filled with the accurate knowledge of his will . . . in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work."  
—Col. 1: 9, 10, NW.



**P**ERSONS who have a right heart condition appreciate the need of doing that which is well-pleasing in the sight of God. Although the world may exert pressure to cause them to follow in the way that is approved by the majority, they stand firm in devotion to the Almighty God. They wisely recognize that "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23, AS) What may seem right in the eyes of sin-laden man may not be right in the eyes of God. So be wise, "trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths."—Prov. 3:5, 6, AS.

<sup>2</sup> How can we acknowledge him in all things? By humbly seeking him, approach-

1. What type of person looks to Jehovah for guidance, and why?
2. What did both Jesus and the psalmist show to be the proper attitude toward God's Word?

ing him in prayer in the way that he has approved through Christ Jesus. Do not seek to impose your will on God, but call to mind how Jesus taught

us to pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10, NW) Our earnest desire then should be to know the will of God, that we may do what is right. As David humbly said: "Teach me thy way, O Jehovah." (Ps. 27:11, AS) Now act consistently

with your petition to God and study the textbook he has provided you, the Sacred Scriptures, and then follow its good counsel. "Thy word is a lamp unto my feet, and light unto my path. I have sworn, and have confirmed it, that I will observe thy righteous ordinances. . . . Accept, I beseech thee, the freewill-offerings of my mouth, O Jehovah, and teach me thine ordinances. My soul is continually in my hand; yet do I not forget thy law. The wicked have laid a snare for me; yet have I not gone astray from thy precepts. Thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes for ever, even unto the end." (Ps. 119:105-112, AS) We can concur in that wholesome expression of the psalmist only if we have made a careful study of the Bible and filled our heart with the truth to the extent that now it overflows with praise to Jehovah before our fellow men.

<sup>3</sup> But what is the trend in modern-day religion? Is it to practice the "worship that is clean and undefiled from the standpoint of our God and Father," or is it to 'attend the church of your choice'? (Jas.

3. Why is the old world's view of its religion and of Bible principles unwise?

1:27, NW) Conceited man may sort through the contents of God's Word, accepting part and rejecting most as useless or undesirable. He may reject as impractical in this modern world the counsel, "Love your neighbor as yourself," or he may make a name for himself by writing a newspaper or magazine column in which he quotes a few Bible texts that he considers to be good psychology. In so doing he may acquire a sizable following of persons who think he is "wonderful," and who are pleased with his work. But consider: "Am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave." (Gal. 1:10, NW) It would be far better to pay attention to the good advice given in God's Word: "You should listen to the voice of Jehovah your God by keeping all his commandments that I am commanding you today, so as to do what is right in the eyes of Jehovah your God."—Deut. 13:18, NW.

<sup>4</sup> What Jesus preached was right, but it did not always please his hearers. When he lashed out in denunciation of the religious leaders of his day, branding their doctrines as the God-dishonoring traditions of men, they were offended. After they had heard more of the plain truths he preached, they were sure they did not like them and they sought to kill him. But uncompromisingly he kept on, reassuringly telling those who continued to listen: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32, NW) On the other hand, if we set aside that pure word for the sophistries of men, we lose the freedom that God gives.

<sup>5</sup> Jehovah God has always made clear for his people what form of worship he

approves. He did in Eden and at the time of the Flood, and certainly he made it clear to the children of Israel. While they were in slavish servitude in Egypt he turned his attention to them and brought about a marvelous deliverance. They were witnesses to the ten plagues that famished the false gods of Egypt and left them in humiliating defeat. They experienced Jehovah's triumphal deliverance of them through the Red Sea and surely had impressed on their minds the fact that he is the true God. Yet it was only a few months later, when gathered at the foot of Mount Sinai while Moses was up in the mountain, that they disobediently turned aside to the worship of a golden calf in imitation of the idolatrous animal worship of the Egyptians. Though they knew that this was contrary to the will of God, they rebelliously followed their own pleasure. Oh, they did not leave Jehovah out altogether, but they certainly did not honor him by declaring their unholy celebration "a festival to Jehovah." (Ex. 32:1-5, NW) For continued failure to obey the voice of Jehovah that entire generation died in the wilderness. They did not enter the Promised Land. Yes, their offspring entered it, but first Moses firmly warned these against the unfaithful course of their forefathers and said: "You should listen to the voice of Jehovah your God by keeping all his commandments that I am commanding you today, so as to do what is right in the eyes of Jehovah your God."—Deut. 13:18, NW.

<sup>6</sup> In the first century after Christ Saul of Tarsus, a Pharisee educated at the feet of Gamaliel, became well known. Saul was unusually zealous in his religion and an ardent persecutor of the Christians. In fact, it was while en route to Damascus with letters from the high priest author-

4. Show how Jesus set the right example in freely speaking the truth.

5. How did Jehovah make clear to Israel the right form of worship, but what course did they follow?

6. By what means was Saul of Tarsus led in opposition to the God-approved worship practiced by first-century Christians?

izing him to seize the Christians there that he was converted to the truth. But why should Saul, a Pharisee and no doubt well acquainted with the Hebrew Scriptures, which the Christians also accepted and believed in their entirety, so violently oppose the ones holding the Christian faith? He himself answers: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." (Gal. 1:13, 14, NW) It was the tradition of men that had goaded him on in opposition to the truth.

<sup>7</sup> Paul never forgot his experience, but, rather, used it as the basis for sound advice to others. (Col. 2:8) It made him realize that it is possible to have the Sacred Scriptures and even know their contents, but, because of the influence of human tradition, to fail to understand their instruction accurately. In his forceful letter to the Romans he pointed to just such a circumstance as being the problem of other Jews in his day. "I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness." (Rom. 10:2-4, NW) As Paul says, they were zealous in their faith, no doubt having a knowledge of the Scriptures from hearing them read weekly in the synagogue. But their failure to understand accurately that Christ had fulfilled the Law and that now it was necessary to

exercise faith in him put them out of harmony with God himself. They were not doing what was right in the sight of Jehovah God.

<sup>8</sup> The lack in the world's religious organizations today is the same. While they do possess the Bible, God's written revelation of his will for our day, they lack accurate knowledge. The inspired apostle aptly expresses the situation when he says: "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting." (Rom. 1:21-23, 28, NW) Yes, they do profess to know God, supporting large religious organizations and offering prayers in the name of his Son. Creation, many will admit, testifies to the existence of a Supreme Being, and they may even agree that the Bible is his Word. But the fact remains that they do not glorify him as God. "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any kind." (Titus 1:16, NW) Instead of giving glory to him, they heap reproach upon his name and word by professing to accept it as the basis of their religion and then failing to adhere to its principles of Christian love and justice. Reversing matters from their proper state, they seek to employ God as a convenient instrument to serve their pleasure. They

7. How did the apostle Paul forcefully show that one acquainted with the Bible could still fail to please God?

8. How does the lack of accurate knowledge affect modern-day religions of the world?

scheme how to accomplish their desires, and then in effect tell God to approve. While these men claim to be wise according to the standards of the world, their foolishness is shown in failure to acknowledge the supremacy of the true God. Although they are always learning, they are "never able to come to an accurate knowledge of truth."—2 Tim. 3:7, NW.

#### MAKING WAY FOR ACCURATE KNOWLEDGE

\* Not all follow this course, to be sure. Those who sincerely seek the truth find it. They follow the course of practical wisdom outlined at Colossians 3:9, 10 (NW): "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." When they carefully study God's Word in order to understand his will accurately, it is clear that frequent or even occasional loose living with the world does not properly fit with Christian ways into the life of the same individual. So they pay attention to the advice to "put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . be made new in the force actuating your mind." (Eph. 4:22, 23, NW) They get right down to the bottom of the matter by changing the force that actuates their mind. "For as he thinketh within himself, so is he." (Prov. 23:7, AS) So they refrain from filling their mind with old-world philosophy and filth and instead become well acquainted with the clean truth supplied by God. And now they "put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:24, NW; Ps. 119:9-16) Notice, please, that this is not a

matter of their merely developing a more charming personality, but it is a matter of accepting what God has provided and then keeping it renewed by regularly drawing on his storehouse of accurate knowledge as a guide to daily life. A hazy understanding of the Bible will not have this effect; only an accurate knowledge of God's Word can reach deep enough to make the change.

<sup>10</sup> The effect on their lives is far-reaching, governing the things they talk about, what they do and even the motive that is behind their actions. Through a study of the Bible a new world opens to their view—a new world to learn about, a new world to live for. Their interest is no longer in selfish pursuits, but they echo the psalmist's words: "Great is Jehovah, and greatly to be praised; and his greatness is unsearchable."—Ps. 145:3, AS.

<sup>11</sup> Jehovah himself initiates the change by now fulfilling his promise recorded in Zephaniah 3:9 (AS): "For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." Through his theocratic organization he has made available a great increase in knowledge, which persons of good will readily accept. (Dan. 12:4) They recog-



nize the requirement for Christians set forth by Paul: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10,

9. How is a real change effected in the lives of those who sincerely seek the truth?

10. How far-reaching a change is made in their lives? 11. (a) In what way has Jehovah made it possible for men "to serve him with one consent"? (b) How is the difference between accurate and defective knowledge illustrated in Judges chapter 12?

NW) To meet that Christian standard you need a clear understanding of the truth. Certainly we do not want to be like the forty-two thousand Ephraimite fighters against Jephthah whose very speech betrayed that they were not on his side, although they firmly protested that they were not from the enemy camp. When asked to say the password "Shibboleth" the best they could do was say "Sibboleth." It was similar, but not the same. They lost their lives. Today, too, what the clergy of Christendom teach may sound quite like what Jehovah's witnesses teach; that is, to those not well acquainted with the Bible. But when one's ears are attuned to the pure ring of truth through accurate knowledge, those who love the truth take their stand with those who are fighting to uphold true worship.—Judg. 12:1-6.

<sup>12</sup> Many of the religious clergy of Christendom note this zealous activity of Jehovah's witnesses and point to it as an example, urging their church members to greater activity, but generally with little success. Why? Because they lack accurate knowledge. They are taught to believe in God, but they incorrectly conceive him to be a mysterious trinity. (Isa. 42:8; John 14:28) They learn to pray the model prayer taught by Jesus, but while praying "Our Father in the heavens, let your name be sanctified," they are told that he is a nameless Lord or God. The result is uncertainty. As they continue with the prayer they say: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Yet they may be well aware that their religion is lending its support to the man-made United Nations, which is then lauded by them as 'God's kingdom on earth,' although the Scriptures say that God's kingdom is established by him, not by man. (Dan. 2:44)

12. What lack prevents most of the church members of Christendom from zealously spreading their belief?

With such deficient, inaccurate instruction how can they be expected to respond zealously for Christian duty? "For truly, if the bugle sounds an indistinct call, who will get ready for battle?"—1 Cor. 14:8, NW.

<sup>13</sup> The call for willing service in the ranks of the King Christ Jesus now rings out in unmistakable clarity in the ears of a great crowd of persons of good will. (Matt. 24:14; Rev. 22:17) They respond by associating themselves with the New World society. But service anywhere in the New World society requires action, because it is a progressive, forward-looking society. It sees beyond the wreckage of this old world to the blessings of life in the new world. And right now those associated with it are constructively equipping themselves for life under that righteous arrangement. Thousands yearly associate themselves with the organization and, as babes, build themselves up on the milk of the Word. Yet it is impossible to stay a babe and still be in the New World society. "For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity." (Heb. 5:13 to 6:1, NW) The New World society moves ahead, and we must move with it!

<sup>14</sup> Even those associated for many years with Jehovah's organization find that study must not cease. And the more they apply themselves to such study, the more earnestly they say as did Paul: "Oh the depth of God's riches and wisdom and

13. Why do countless persons of good will respond to service with the New World society, and what course must they now pursue?

14. What characteristic of true worship makes constant study necessary and interesting?

knowledge!" (Rom. 11:33, NW) Their study of the Bible does not become uninteresting or needlessly repetitious, because "the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4:18, AS) And so, even as the first-century Christians progressed in their understanding of Bible prophecy, of their relation to worldly governments, of organizational responsibility and of doctrinal truths, the modern-day Christian society also finds the light of Bible truth growing ever brighter. (Acts 2:16-21; 5:29; 15:13-20; 1 Cor. 5:9-13) Through the "faithful and discreet slave" class they have had drawn to their attention the birth of the Kingdom A.D. 1914, and the presence now of a faithful class of "other sheep" in their midst with prospects for everlasting life on earth. (Rev. 12:1-5; John 10:16) Such "other sheep" they have learned are referred to as the "precious things of all nations" at Haggai 2:7 (AS). They have had clarified their understanding of Zephaniah 2:1, 2 as applying to Christendom, instead of being addressed to Jehovah's people. They now appreciate that Jesus' preaching to the "spirits in prison," referred to at 1 Peter 3:19, was a preaching of judgment to those disobedient spirit creatures who are restrained in Tartarean spiritual darkness and that it must have been done after Jesus' resurrection and ascension to heaven. Indeed, true worship is not stagnant, bound to Middle Ages religious dogmas, but it is alive and progressive.

<sup>15</sup> Jesus said that his disciples would be outstandingly distinguished by the quality of love. (John 13:35) But that love must be properly directed to be acceptable. "And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment,

15. What quality particularly distinguishes a Christian, but what shows that accurate knowledge is necessary to direct its use?

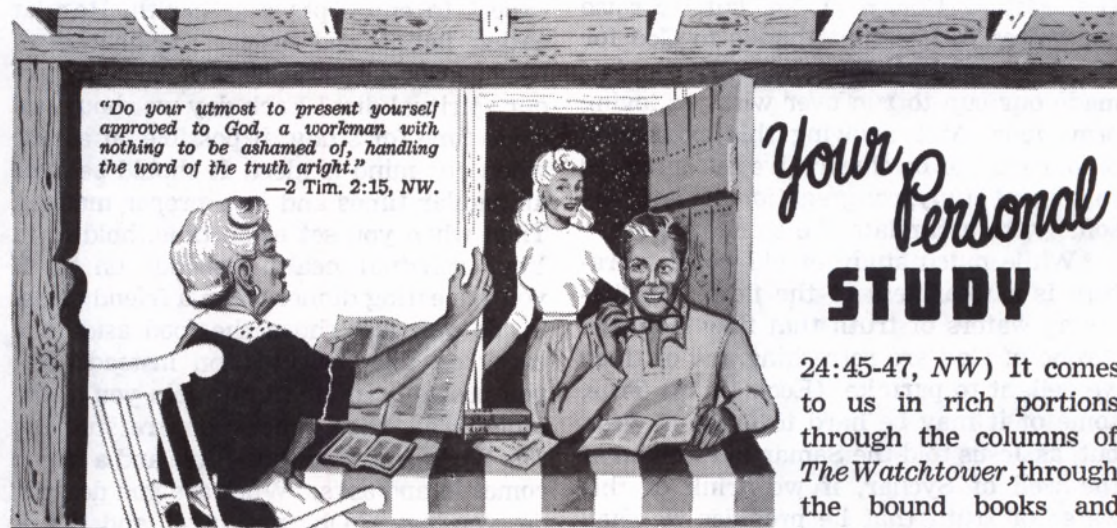
that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ." (Phil. 1:9, 10, NW) Yes, Christian love must be guided by accurate knowledge and discernment of God's will, and our attention should be centered on the more important things. We are plainly told who is to be the first object of our love. "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind," and, Jesus added, "your neighbor as yourself." (Matt. 22:37-39, NW; 1 John 5:2, 3; 3:14) But that does not include the old world. "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." (1 John 2:15, NW) True love, we are told, "does not rejoice over unrighteousness, but rejoices with the truth." (1 Cor. 13:6, NW) Thus, accurate knowledge enables us to direct our love toward Jehovah God and the ones he approves and the things he loves and it helps us to avoid the snare of sentimentally showering attention on the world that is in opposition to God.

<sup>16</sup> If it is your desire to be well pleasing to your Creator, then avail yourself of every opportunity to grow in an accurate knowledge of his Word. "This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:3, 4, NW) In the early Christian congregation he provided apostles, prophets and missionaries to train the brothers for ministerial work, building them up in accurate knowledge so they would be equipped for the assignment. (Eph. 4:11-13) Now, too, he has considered the needs of his servants and supplied them with the sustenance of truth and an

16. What is needed if we are to please Jehovah, and how has he made provision for us to acquire it?

organization to help equip them for their assignment as ministers. To please Jehovah fully you must accurately know his will. "Be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him

as you go on bearing fruit in every good work and increasing in the accurate knowledge of God." (Col. 1:9, 10, NW) To please Jehovah thus you must apply yourself to a careful study of his Word. As you contemplate this study assignment, consider how you can do it well.



**IT** IS Jehovah himself who has opened to the view of his people the glorious vision of the new world set out in his Word. He it is who has pointed them to their privilege of serving now as a New World society, and he has now brought his people to their present position, poised for entry into the actual new world. He knows full well their needs for endurance at this crucial time and he fulfills his prophetic promise: "And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. 25:6, AS) This strengthening feast we regularly receive through the loving administration of the "faithful and discreet slave." (Matt.

24:45-47, NW) It comes to us in rich portions through the columns of *The Watchtower*, through the bound books and booklets, instructions re-

ceived at congregational meetings and at larger assemblies of Jehovah's people. "It is only "those who are conscious of their spiritual need," "those hungering and thirsting for righteousness," that gather to this table provided by Jehovah, here to be sustained with food for everlasting life. (Matt. 5:3, 6; John 17:3, NW) They are the ones that rejoice at the fulfillment of the promise: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10, AS) Now that they have come near and

1. How has Jehovah richly blessed the spiritual position of his people in this day?

2. Who respond to his invitation to the feast, and what is their attitude toward the superabundant provision made?

beheld this marvelous provision, will they leave? Will they say that Jehovah requires too much of them, that there are too many meetings, that there is too much to study? Will they spurn the table of Jehovah? Or will they accept this provision of Jehovah and yet miss its purpose, heaping rich spiritual portions before themselves and then failing to take time to consume the feast? (Ps. 23:5; 2 Cor. 6:1) No, but we raise our voices in heartfelt thanks to God for his undeserved kindness, glad that he has made our cup to run over with his loving provisions. And, showing this expression on our part to be sincere, we set ourselves to diligent study, congregationally and personally, to assimilate the spiritual food.

<sup>3</sup> While much study of old-world literature is a weariness of the flesh, the life-giving waters of truth that flow from the throne of God are refreshing and of them we delight to partake. (Eccl. 12:12) True, some of it may be hard to grasp at first, but, as Jesus told the Samaritan woman at the well of Sychar, if we drink of this water of truth that he provides we shall never get thirsty again. (John 4:13, 14) Jesus' apostles, too, although they found some of his instruction at first difficult to understand, recognized what Jesus offered as "sayings of everlasting life," and they stuck with him. (John 6:68, NW) When they failed to grasp the point of his teaching they did not lazily let it pass, but said: "Make the illustration plain to us." (Matt. 15:15, NW) When we fail to get the full import of an argument in *The Watchtower* or when we do not grasp the meaning of a scripture, do we stay with it—even as 97-year-old Jacob wrestled all night with the angel to receive a blessing—and thus reap the blessing of increased understanding? (Gen. 32:24-28) If we do not at first understand the instructions Jehovah gives

us through his organization, we do not want to be stumbled as were the Pharisees; rather, ask a mature brother to try to make them plain.

<sup>4</sup> It at once becomes apparent that to be properly nourished from Jehovah's table we must go about it in a systematic way. If we only snatch bites of food on the run and swallow them hurriedly, we can hardly expect to enjoy physical health. Regular eating habits and proper mastication of food are essential. Is not the same true of our spiritual diet? Each day we should set aside time for study; if possible, at a time when our mind is alert. It should be done at regular times and in a proper manner. Then when you set aside time, hold to it. Your spiritual health depends on it. If you are eating dinner when a friend comes in, do you just shove the food aside and carry on idle conversation instead? No; you probably invite him to join you at the table. Well, then, when you are studying *The Watchtower* or your Bible and a friend comes in and asks, "What are you doing?" do you say, "Oh, nothing," and set it aside? Why not rather invite him to join you? For the sake of your spiritual health, do not treat lightly your habits of spiritual feeding.

<sup>5</sup> Congregational study is a requirement for the New World society, but personal study is a prerequisite to worthwhile congregational studies. Do you have the happy privilege of reading a portion of the Bible at the ministry school? (Rev. 1:3) Then study it carefully in advance so you can properly convey the instruction it contains. Remember, it is a living word! Present it that way. Do you regularly study the material for the service meeting in advance? Your ability to retain and apply the instruction there given will be greatly

3. (a) What effect does a study of the truth have on us? (b) What should be done with more difficult study material?

4. Illustrate the need of proper spiritual feeding.  
5. (a) What is a prerequisite to instructive congregational meetings? (b) How will it benefit us individually and as a congregation?

increased if you do. When you attend the congregation book study, the *Watchtower* study, the ministry school and service meeting, do you really enjoy them to the full? It is a pleasure to take in the truth, but "there is more happiness in giving than there is in receiving." (Acts 20:35, NW) That happiness is yours if you hold fast the public declaration of your hope by oral expression of your faith in congregational meetings. Consider your brothers by making a contribution to the study and, when you give, give your best. "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." (Heb. 10:23-25; Col. 3:23, NW) To do this you must personally study your lesson in advance.

\* The Christian congregation is a ministerial organization by means of which "this good news of the kingdom" is being preached in all the world for the purpose of a witness. It is now mature, well equipped to carry out its commission. What about you? Have you kept pace with the organization and are you equipped to share in this Kingdom ministry? You may have taken the forward step of sharing in the preaching work, but now strive to make your hours of service the most productive of fruit to Jehovah's praise. Paul counsels: "Keep your balance in all things, . . . thoroughly accomplish your ministry." (2 Tim. 4:5, NW) To accomplish your ministry thoroughly you must be properly equipped for it. That requires study of the truth, and to get it done you must set aside time for it just as you do for field service.—2 Tim. 3:16, 17.

† Perhaps as you consider the great need for personal study, reading the Bible, carefully going through each issue of *The Watchtower* and *Awake!* and preparing

for congregational meetings, you feel that it just cannot all be done. As a servant in the congregation you may feel that with service activity and servant's duties, there is no time left for all this personal study. But, on the other hand, consider this as another field of theocratic activity in which you want to take the lead and aid others. Remember, a requirement of overseers is that they be "qualified to teach." This requires personal study on your part. "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 3:2; 4:16, NW) Your good example will lead others of the Lord's sheep in the right way and will help them to acquire good habits, in service and study, as ministers of God. So give careful consideration to the responsibility laid upon you by the instruction at 1 Peter 5:2, 3 (NW), which says: "Shepherd the flock of God in your care, not under compulsion, but willingly, . . . becoming examples to the flock."

#### FINDING TIME OR OCCASION FOR IT

\* Are you in some branch of the full-time service, in the field or at a Bethel home? Actively carrying out your ministry all day, you may find yourself bypassing necessary study. But to "fully accomplish your ministry" diligent personal study is mandatory. Just as a doctor who does not take time to keep up with the advances in medical science is of ever-diminishing value to his clients, so the ministry of one who does not regularly apply himself in careful personal study constantly lessens in force and effectiveness. Even he becomes vulnerable to the snares of the wicked one. "On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all

6. How does personal study affect our service, and what is the only way to be sure we will actually do that needed studying?

7. How will servants in the congregation view personal study?

8. What view of personal study will those in full-time service take?

things thoroughly, to stand firm.”—Eph. 6:13, NW.

<sup>9</sup> No matter what your position in the New World society, no matter how busy you may be with family obligations or with Kingdom interests, keep in condition for the theocratic fight! Remember Gideon’s little band of three hundred warriors as they pressed on to the fight. Although they did not get down on their knees to drink, yet they made sure they were refreshed. They kept their eyes toward the work ahead, but they knew they must be fit to undertake it, and so must we.—Judg. 7:5-7.

<sup>10</sup> While much personal study can best be done alone, some find that they benefit greatly by studying in company with a close friend or their marriage mate, “that there may be an interchange of encouragement.” (Rom. 1:12, NW) In their case this serves, not to supplant congregational study meetings, but to equip them better for participation in such meetings. Parents, heeding the Bible command to bring up their children in the discipline and authoritative advice of Jehovah, may find it advantageous to do this studying as a family group. Ample opportunity is afforded for such study in a family consideration of the daily Bible text, study of *The Watchtower* and discussion of the *Awake!* articles, preparation for the congregational meetings and in regular consecutive reading of the Bible itself. The father, who is not only a material breadwinner for the household but also looks after their spiritual growth, should organize such study and then see that the schedule is followed. (Eph. 6:4; Deut. 6:6, 7) However, when not all members of the family are in the truth, that obligation may fall to the mother. (2 Tim. 1:5) Theocratic children,

too, will delight to take advantage of the provision, that they may remember their Creator in the days of their youth. They will not use their youth as an excuse for indifference, but will want to be exemplary in faith and service to others of their own age and even to those of older years. They accept the good counsel given Timothy: “Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness. While I am coming, continue applying yourself to public reading, to exhortation, to teaching.”—1 Tim. 4:12, 13, NW.

<sup>11</sup> The problem now to be met, by both young and old, is how to carry on this personal study in the most profitable manner. Why is it that one individual is able to learn and grasp new thoughts more quickly than another? Apart from natural ability, it is usually because he has adopted proper study habits and has replaced carelessness with systematic effort. It is easier to study the right way than to poke along in the wrong way.

<sup>12</sup> While the ability to cover material rapidly is often desirable, it is not always the best thing to do; it is far more important to be able to retain and use what we read. However, you can strive to improve your ability in reading by practicing until you learn to read phrases and thoughts instead of words. The result will be not only proper coverage of more material, but also thoughts instead of mere words will be conveyed to your mind. What we learn must make a lasting impression on our mind. That requires concentration, which means focusing attention on just one thing at a time. Here some have adopted the erroneous view that they must force their mind to dwell on a subject, but will a forced or tense mind work most efficiently? In-

9. Even though we are busy, why is personal study so necessary?

10. How might theocratic family groups arrange their study?

11. Why is it that some learn faster than others?

12. Offer suggestions on how to remember what is studied.

stead of forcing your mind, cultivate keen interest in the subject at hand. You will naturally become absorbed in the material, dismissing from mind all irrelevant ideas and concerns, and then concentration is easy. As you study keep interest alive by constantly analyzing the material to ascertain how it can be used. Determine of what practical benefit it will be to you. Does it help you to understand better the world around you? Will it help you to meet the problems of life? Does it clear up some questions to which you did not previously know the answer? Can you see in it an illustration or argument that can be used by you in making clear to another the truths of God's Word? We remember the things that particularly interest us. Worldlings may remember juicy bits of gossip about their neighbors. The interest of Jehovah's people is in the new world of righteousness; so they remember the things that concern New World living and the Creator of the new world, Jehovah God. —2 Pet. 3:13.

<sup>13</sup> Concentration is also strengthened by imagination. Much of the Bible is composed of historical narrative and prophetic illustrations. Therefore, when applying your mind to a study of the Scriptures, use imagination and the several senses to picture the subject vividly. For example, consider the trial of Jesus before Pilate. Do not merely read words, but visualize every detail of the occasion. (John 19:1-16, NW) Feel the chill morning air. See Jesus arrayed in a purple robe, the crown of thorns pushed down on his head. Feel the sting

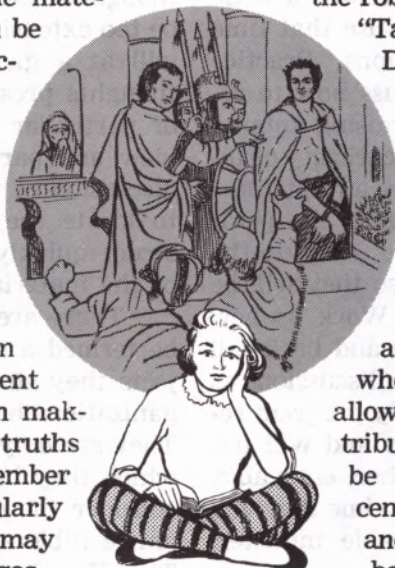
of the blows as the soldiers insolently slap his face. As you place yourself there in the street before the governor's palace in Jerusalem, feel the press of the crowd. Taste the dust stirred up by the feet of the milling people. Hear the mob led by the robed Pharisees as they shout:

"Take him away! Impale him!"

Disgust will seize you when they say: "We have no king but Caesar"; your heart will pound as the tension of the scene grows. Yes, live it; then you will remember it. Your mind is fed by the five senses: touch, taste, sight, smell and hearing. Consequently, when you employ imagination, allowing all your senses to contribute freely, your mind will be completely engrossed, concentration will be complete and the impression made will be deep and lasting.

<sup>14</sup> Arguments and reasons in support of doctrines may be difficult to visualize, but with hearing them stated and seeing them in print you can couple the memory-strengthening factor of association. Consider the reasonableness of the statements you read, the reason the statement is made, proof of its truthfulness and illustrations of its application. Consciously associate all these together. See each of these factors in its relation to the others, and when you call one to mind the others will be brought forth with it to complete the picture.

<sup>15</sup> There may be some objection based on prejudice or on religious doctrine that is raised by the people in your territory. That objection hinders you from presenting the Kingdom message to them. What



13. What else makes possible complete concentration?

14. How can proofs and arguments best be remembered?  
15. (a) Why must the Christian minister spend time to study out refutation of objections? (b) Even with a busy schedule, how can he find time to do this?

can be done? In order to "thoroughly accomplish your ministry" you will want to cultivate the ability to overcome those objections. But when? Perhaps you arrive at the congregational meeting place ten or fifteen minutes before the study, or you may arrive at the service center a little before the others. Why not use that time wisely? Exchange suggestions. Practice them on one another. Discuss how to refute the objection without raising antagonism, but rather stirring up curiosity or interest in our work. Perhaps an apt illustration will help to put across the point while side-stepping prejudice. Analyze the scriptures you wish to use so they will be presented most effectively. Work up new sermons for house-to-house and back-call work in the same way. Such discussions as a part of your personal study program require very little extra time and will not be at all like work, but, rather, enjoyable, stimulating, and at the same time they will equip you to be a more able minister.—Prov. 27:17.

#### IMPRESSING KNOWLEDGE ON ONESELF

<sup>16</sup> Some try to acquire information by memorizing, but it is laborious and artificial. And while you might be able to repeat word for word the statement you want, unless you fully understand it you will not be able to use it effectively. For that reason it is usually better to grasp thoughts, not words. Toy with new ideas, view them from different aspects, consider their value, put them into your own words; then they are yours. Even when you do want to commit some material to memory, as, for example, a Scripture text, before you do so be sure you understand the thought it contains and its value. If you do, it will be far easier to learn and to retain.

16. Instead of merely memorizing, what does a wise student do?

<sup>17</sup> When you do study you may find it advantageous to underscore certain points if the publication you are reading is your own. These marks can be used to designate weak points in your mastery of the subject, or they can set forth the principal thoughts of the article. This should never be too extensive, but key words or phrases will at a glance help you to recall the thoughts presented. Such underscoring is of particular benefit for purposes of review and participation in congregational discussion of the material. It will aid you to locate the main points and to reconstruct quickly in your mind the essence of the material.

<sup>18</sup> There are many who get what might be termed a nearsighted view of the subjects they study. Many false religious organizations have such a view of the Bible. They see only the few isolated texts upon which they base their belief. They fail to consider the context; they fail to see the entire Bible as the inspired Word of God. The Kingdom theme, which runs from Genesis to Revelation, escapes their view. Their concept of God is distorted and, although they may ever be learning, they never come to an accurate knowledge of the truth. Do not imitate them.—2 Tim. 3:7.

<sup>19</sup> When you study try to view the subject in its entirety. Tie each thought in to the central theme, ascertaining its relative importance. When you find the answer to the question on one paragraph of the *Watchtower* lesson, make it a point to note the relationship of that particular answer to the theme of the study. Observe the logical build-up of arguments and illustrations as the theme is developed, paragraph

17. How might one underscore study material? Of what benefit is it?

18. What gives some a distorted view of the Bible's contents?

19. How would one properly proceed with the study of a *Watchtower* article with a view to appreciating and remembering fully the points for use in his ministry?

by paragraph, to present just one complete picture, well balanced and with all its details properly and proportionately placed. When you finish reading the article, deliberately pause and mentally reconstruct that picture, either by use of subheadings, topic sentences, questions at the bottom of the page or key thoughts you have underscored while reading. Let your mind run through the outline of arguments and scriptures that developed the subject theme. Then close the magazine or book and see if you can do it again without looking at the printed material. It will take only a minute or two to do this, but then it will be firmly imbedded in your mind. It will be yours to use. We want the things we learn from God's Word and through his organization to stay with us as a guide to Christian living and as equipment for use in the ministry. "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away."—Heb. 2:1, NW.

<sup>20</sup> You may already apply these principles to some extent. At the conclusion of your weekly congregation book study, do you have a closed-book review of important points of the lesson? Does the *Watchtower* study conductor give a comment and highlight some part of the lesson once or twice during the study? Now, why not extend those principles farther? Do the same thing for yourself while you read each article in *The Watchtower*. After you have considered the day's text from the Year-

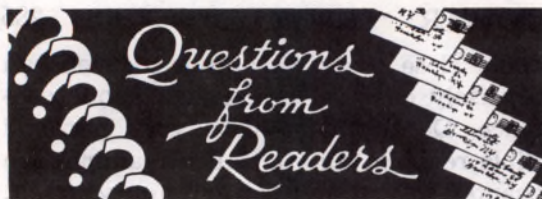
book, close the book and see if you can concisely express its essence in one sentence. Do the same with your personal Bible reading. As you finish reading each chapter try to epitomize it for yourself. See if you can ascertain the central theme of the chapter or the essence of the entire Bible book, and then note the relationship of each verse to that central thought. Try to see the entire book as a well-arranged whole, observing the relationship of thoughts to one another. Your appreciation of things learned will be greatly enhanced because you will understand the setting, background and relationship of the statements made. It will make it much easier for you to locate Scripture texts, to remember arguments, and to use them effectively in overturning false doctrine and establishing right worship.—2 Cor. 10:4, 5.

<sup>21</sup> You want to advance with the New World society. You want to be equipped for an effective share in the ministry. Then apply these principles we have discussed in your personal study. "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." (2 Tim. 2:15, NW) Look at the ingathering work before us. Consider the privileges of service that await you as you expand your ministry. Look ahead to the vast reconstruction and educational work that lies beyond Armageddon. Set your mind to equip yourself for a greater share in this God-given work, and Jehovah's blessing will surely be yours.

20. How can these principles of study be applied to reading of the day's text, to Bible reading, and with what benefit?

21. Why will all in the New World society be diligent in their study and strive to improve their study habits?

*Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.—1 Tim. 4:15, 16, NW.*



● In the new book, *You May Survive Armageddon into God's New World*, page 223, paragraph 7, is the statement: "The majority of the bride class have never seen the Bridegroom." This statement seems to contradict the first part of paragraph 14, which states: "The majority of the members of the bride class have finished their earthly journey . . . and been united to him at the temple." How are we to understand these statements?—R. R., United States.

Paragraph 7, page 223, of *You May Survive Armageddon into God's New World* is not contrary to the facts. It likens the Christian congregation in its travel through this world to Rebekah traveling to meet her espoused bridegroom Isaac, whom she had never seen. Peter, writing to Christian "temporary residents" scattered throughout provinces in Asia Minor, says to them: "At the revelation of Jesus Christ. Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him." (1 Pet. 1:7, 8, NW) They had not seen him on earth, but Peter had and also John. At 1 John 1:1 (NW) he says: "That which was from when a beginning was made, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life." The bride class continues down till today, nineteen centuries since Peter wrote, and so paragraph 7 on page 223 is correct: "The majority of the bride class have never seen the Bridegroom, yet they love him victoriously *over this world* and keep their virgin chastity *amid this world*." If Peter was talking about seeing the Bridegroom glorified in heaven, then none of the Christian congregation, not even a minority of them, not even Peter, John or Paul, had ever seen him. For, says 1 John 3:2, "whenever he is made manifest we shall be like him, because we shall see him just as he is."—NW.

The above paragraph is not discussing the resurrection at all. So when you skip six pages of the book and come down to paragraph 14

on page 229 you come down to something that paragraph 7 was not discussing. You come down to the finish of the earthly journey of the bride class, during which journey the majority of this bride class had never seen the Bridegroom in the flesh. (John 3:29) So paragraph 7 above and the fourth sentence of paragraph 13 on page 228 are not contradicted by paragraph 14, which now says: "The majority of the members of the bride class have finished their earthly journey and have 'rendered their calling and choosing firm for themselves.' By the 'first resurrection' . . . they have been raised to heavenly life in the likeness of their Bridegroom and been united to him at the temple." This "majority" of paragraph 14 includes Peter himself; the "majority" of paragraph 7 did not. To avoid contradiction we must not take things out of their context.

● Did the apostle Paul fight wild beasts in the arena, as seems likely from 1 Corinthians 15:32 (NW): "If, like men, I have fought with wild beasts at Ephesus, of what good is it to me?"—M. H., United States.

*The Watchtower*, April 15, 1944, commented on this text as follows: "There is no reason to think other than that during the years that the apostle Paul spent in Ephesus he was taken by his enemies and put in the arena to fight with wild beasts and was miraculously delivered by the Lord, just as Daniel was saved from the lions."

From Ephesus Paul wrote to the Corinthians: "It seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, both to angels and to men." (1 Cor. 4:9, NW) There was a stadium in Ephesus and in its arena gladiators fought while thousands looked on. Sometimes men who were appointed to die were put on exhibition by having to face wild beasts in the arena, the sentence of death against them being executed in this way, while multitudes witnessed the gory spectacle from the seats of the theater or stadium. It is very possible that the apostle Paul was put through such an ordeal, except that he was miraculously delivered from the wild beasts, just as on another occasion he was delivered from harm when bitten by a viper, and just as Daniel was delivered from the den of lions.—Acts 28:3-6.

Many contend that Paul spoke figuratively when he referred to fighting beasts at Ephesus,

claiming that he meant his conflicts with brutish, bestial men that opposed his preaching work. They say a Roman citizen such as Paul would hardly be thrown into the arena. Also, that if such an outstanding event as deliverance from the arena had occurred Paul would have mentioned it more specifically and Luke would have detailed it in the Acts of Apostles. There is a possibility that Paul spoke figuratively and that the beasts he had in mind were his human opposers.

However, mere silence on Luke's part does not disprove a literal deliverance, and it can hardly be claimed that Paul did not mention it, in view of his words at 1 Corinthians 4:9, and more especially his later comment at 15:32. He may not have given details in this epistle, because other detailed reports may have already reached the Corinthians. Certainly some outstanding ordeal was undergone by Paul at Ephesus and the Corinthians seemed acquainted with it, for Paul referred to this overwhelming experience without detailing it when he soon wrote again to the Corinthians: "We do not wish you to be ignorant, brothers, about the tribulation that happened to us in the province of Asia, that we were under extreme

pressure beyond our strength, so that we were very uncertain even of our lives. In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead. From so likely a death he did rescue us and will rescue us; and our hope is in him that he will also rescue us further." —2 Cor. 1:8-10, NW.

These words would certainly fit a fight with beasts in the arena and a deliverance therefrom by Jehovah. They seem too strong to describe or refer to the mob raised by Demetrius the silversmith, as some contend. Anyway, instead of on Paul the pressure then was more on his traveling companions, Gaius and Aristarchus, and on Alexander. Paul, though willing, did not even go into the theater, his disciples not permitting him so to risk himself. (Acts 19:23-41) Paul was not one to exaggerate the persecution inflicted on him. He mentions many ordeals in passing without even detailing them, among which were "near-deaths often." One of these near-deaths could have been a fight with wild beasts in the arena at Ephesus.—2 Cor. 11:23-27, NW.

## *Too Quick to Label Some as "Goats"?*

¶ A full-time minister writes from Arizona: "I was given a certain section of territory in which to preach from house to house with the observation that others had found only 'goats' in it.

¶ "The first time I covered this territory every door was slammed. The second time I did not take any literature with me nor did I ring any doorbells. I just talked over the fence to those standing in their yards. It was a new housing project and I commented on the things that I noticed that were favorable, anything to get a conversation started. Many had trouble making things grow and this gave me an opportunity to tell about what conditions would be like in the New World. Then with a cheery 'I'll be seeing you again,' I passed on.

¶ "The next time I called I was invited inside most of the homes, where I was able to show from the Bible how close we are to the Kingdom Jesus taught us to pray for, at the same time placing literature. There seemed to be little interest in the territory for individual home Bible studies; so, finding a place where a group study could be held, I invited the housewives to it. Fifteen came the first night. While some dropped out on following nights, others took their place and when I had to turn the study over to another minister after some months because of leaving this city, twenty were attending regularly. This summer one of the witnesses there told me that this study is now being held in her home and that from forty-five to fifty attend it each week."

¶ And this was supposed to be a neighborhood where only "goats" were to be found!

pressure beyond our strength so that we were very hesitant even to our lives. In fact, we felt within ourselves that we had received the sentence of death. This was what we might have said: 'Our time has come, but in the God who takes up the dead, there is hope. A resurrection will rescue us and will rescue us; and our hope is in him that he will also rescue us further.' —2 Cor. 1:8-10, N.W.

These words would certainly fit a fight with beasts in the arena and a deliverance from them by Jehovah. They seem too strong to describe or refer to the mob raised by Demetrius the silversmith, as some contend. Anyway, in stead of on Paul the pressure then was more on his traveling companions, Gaius and Aristarchus, and on Alexander. Paul, though with him, did not even go into the theater, his disciples not permitting him to do this himself. (Acts 19:32-41) Paul was not one to exaggerate the persecution inflicted on him. He mentions many details in passing without even details for them among which were "beatings often." One of these words would seem to have been a fight with wild beasts in the arena. —Ephesians 2 Cor. 11:23-24, N.W.

stating that he meant his conflict with wild beasts. Paul's men that opposed his preaching work. They say a Roman citizen such as Paul would hardly be thrown into the arena. Also, that if such an outstanding event as deliverance from the arena had occurred Paul would have mentioned it more specifically and likely would have turned it in the Acts of Apostles. There is a possibility that Paul spoke figuratively and that the beasts he had in mind were his human opponents.

However, more silence on Luke's part does not disprove a literal deliverance, and it can hardly be claimed that Paul did not mention it in view of his words in 1 Corinthians 4:11, and more especially his later comment in 1:28. He may not have given details in this epistle because other detailed reports may have already reached the Corinthians. Certainly some outstanding ordeal was undergone by Paul at Ephesus and the Corinthians seemed acquainted with it, for Paul referred to this as "overcoming" experience without detailing it when he spoke again to the Corinthians.

### "WATCHTOWER" STUDIES FOR THE WEEKS

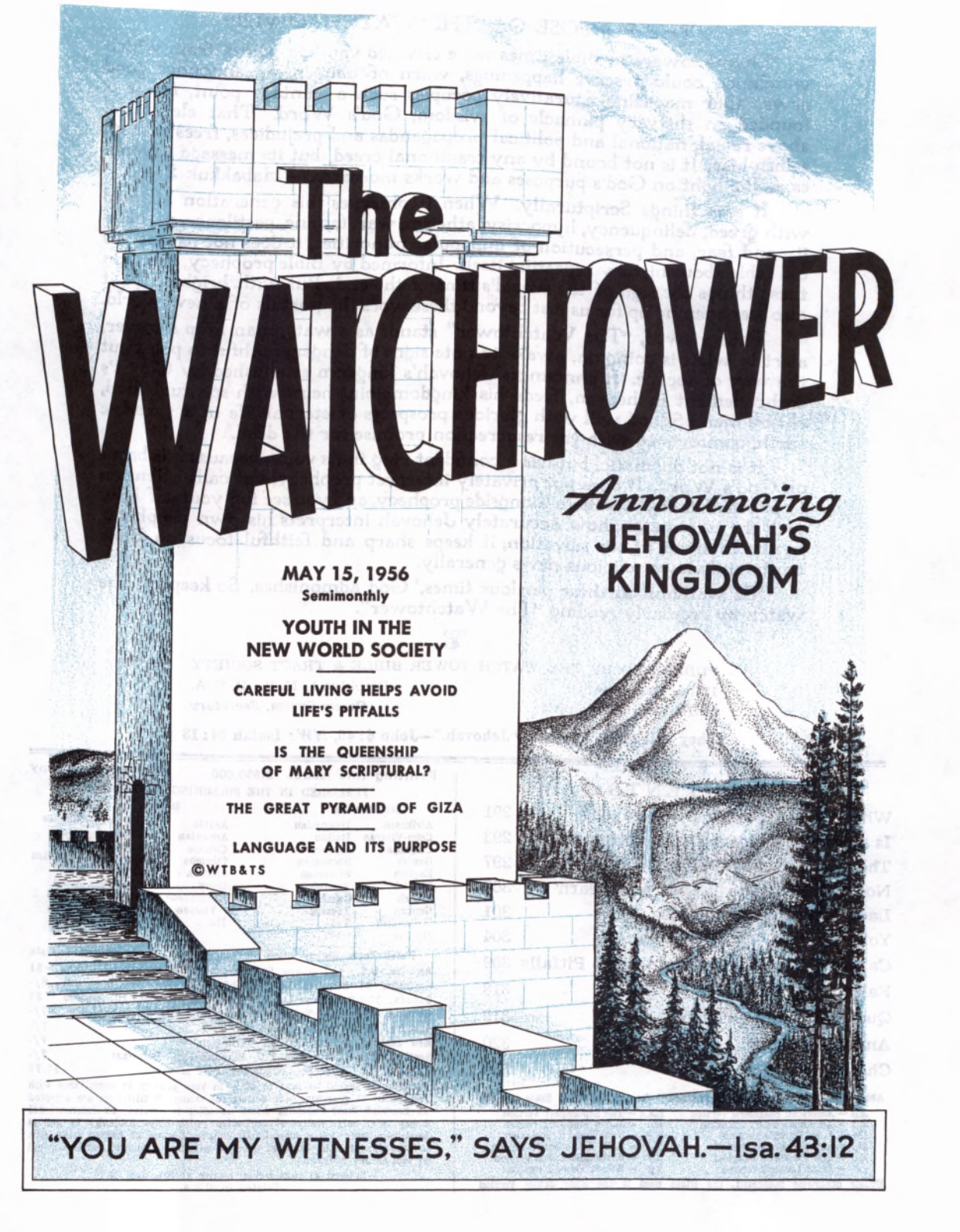
June 10: Accurate Knowledge to Please Jehovah. Page 273.

June 17: Your Personal Study. Page 279.

## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why many people pay less and less attention to the Bible? P. 259, ¶3.
- ✓ Why even the religious boom has not brought good news to humanity? P. 261, ¶4.
- ✓ Why this is the greatest time for rejoicing that man has ever known? P. 262, ¶2.
- ✓ How to show love in deed as well as in word? P. 264, ¶6.
- ✓ Who the most valuable friends you can possibly have are? P. 265, ¶1.
- ✓ How one of Jehovah's witnesses did housework, raised her children and still served as a full-time pioneer minister? P. 269, ¶9.
- ✓ Why the old world's view of religion is unwise? P. 273, ¶3.
- ✓ How lack of right knowledge affects today's churches? P. 275, ¶8.
- ✓ What amazing effect the truth has upon the lives of those who accept it? P. 276, ¶9.
- ✓ What lack prevents most church members from zealously spreading their belief? P. 277, ¶12.
- ✓ What great feast is spread for us today? P. 279, ¶1.
- ✓ Why one person learns faster than another? P. 282, ¶11.
- ✓ How to remember the things you study? P. 284, ¶19.
- ✓ Whether the apostle Paul fought wild beasts in the arena at Ephesus? P. 286, ¶6.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MAY 15, 1956**

**Semimonthly**

**YOUTH IN THE  
NEW WORLD SOCIETY**

**CAREFUL LIVING HELPS AVOID  
LIFE'S PITFALLS**

**IS THE QUEENSHIP  
OF MARY SCRIPTURAL?**

**THE GREAT PYRAMID OF GIZA**

**LANGUAGE AND ITS PURPOSE**

©WTB&TS

**"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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### Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Du - 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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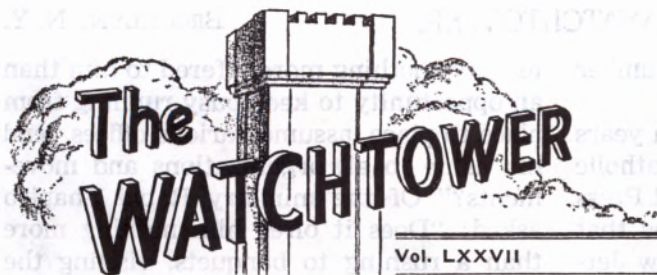
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**Why ARE THE**  
**CLERGY DISCOURAGED?**

MANY honest-hearted clergymen are becoming discouraged. A surprising number are even quitting their jobs. But why? Do not clergymen enjoy great prestige? Do

not most of the clergy enjoy financial security? Are not the clergy enjoying the greatest religious boom in history?

True, but not all is well. This is seen in the results of a survey made not long ago among the Protestant clergy. To "find out how ministers function as pastors of churches in the United States," the survey sponsors, the Russell Sage Foundation and the Union Theological Seminary, sent detailed questionnaires to 1,600 ministers. The sponsors received replies from 1,150 ministers in forty-seven states. The ministers represented twenty-two Protestant denominations. This is what the survey found: (1) Churches are becoming more like social centers than places of worship. (2) Today's preacher is not so much preacher as he is organizer, counselor, promoter, financier, psychologist, administrator, socialite and entertainer. The role of being a preacher, said a spokesman for the survey, is one of "declining importance."—*New York Times*, April 4, 1955.

What does this mean? That the clergy are doing almost everything except preaching the pure truths of the Bible. Has this getting away from Bible preaching been beneficial for the clergy? Financially, yes. But some ministers are honest with themselves.

Thus one minister who sent in his survey questionnaire commented: "In addition to the matters covered in the questionnaire, I would like to mention the fact that I feel that there are a good many ministers who feel rather lost. I'm among them. We simply cannot see where we are going in the church. Our churches are successful. We gain more members, we have more at church, we have bigger budgets, we have more activities, we have better Sunday school materials, and so on. But we can't see that we are making much of a difference in our communities or in the lives of the individual members of our communities. This disturbs me."—*New York Times*, April 5, 1955.

If "a good many" Protestant clergymen feel lost because they are not making much difference in the lives of their parishioners, what of honest-hearted Catholic priests? As we look about North and South America and Europe, do we see Catholic priests making much difference in the lives

of their parishioners? Are a good number of them also discouraged?

In 1948 a priest who spent fifteen years in the Franciscan order quit the Catholic Church. According to an Associated Press report of January 22, 1954, such as that which appeared in the Bergen (New Jersey) *Evening Record* of that date, ex-priest Emmett McLoughlin said: "The number of priests quitting the priesthood is kept as secret as possible." Why? The news report continued: "McLoughlin, who left the priesthood in 1948 and now is superintendent of Memorial Hospital, Phoenix, Arizona, said 30 percent of all Roman priests leave Rome and that as many as 75 percent might quit if it were not for fear of hell, fear of family, fear of the public, and fear of destitution, deprivation, and insecurity."

If Catholics were surprised at a statement asserting that 75 percent of all priests might quit Rome if it were not for their fears, and if Protestants were surprised that "a good many ministers" felt lost, they were still hardly as surprised as many Jewish persons last year when a rabbi with twenty-six years' service resigned from the pulpit of Greater Miami's oldest synagogue. In the Miami *Herald* of February 26, 1955, Rabbi Max Shapiro told his story. He explained his reasons for quitting his job by asking questions:

"Why then, after two thirds of my active life, and after 26 years of apparent 'successful' ministry, did I resign? There are three questions an honest minister asks of himself and of his congregation: 'Do I reach the individuals whom I seek to reach?' 'Do I guide the people who need guidance?' 'Do I touch the lives I seek to touch?' The minister finds it very difficult to give an affirmative answer."

Explaining how the preaching role has been relegated to the background, Rabbi Shapiro went on to say: "Does the minis-

ter have nothing more offered to him than an opportunity to keep busy running from place to place, assume various offices, lend his name to all organizations and movements?" Of the ministry Rabbi Shapiro asked: "Does it offer him nothing more than a rushing to banquets, visiting the 'elite,' flattering the rich, and 'playing' to audiences who come to be entertained, not uplifted—and thus acquiring for himself a 'big' name and the favorable attentions generally reserved for 'lights' in the theater, politics or sports?"

"There are many times in the life of a minister when he wonders whether he should go on. Many of my colleagues stated: 'I wish I had your courage to quit.'"

Were it not for fear, then, there would be a mass quitting among the clergy. Honest-hearted clergymen are discouraged. Why? Because they are doing virtually nothing to change the lives of their parishioners, to make them live according to Bible principles. And why are they such failures? It must be that the religion they represent is not the true religion of the Bible! In the book *Protestant—Catholic—Jew*, published last year, author Will Herberg finds today's religions, whether Protestant, Catholic or Jewish, not faithful to what he calls the Biblical true faith.

But we do not need Mr. Herberg's book to discern this fact. It is the quality of people that a religion produces that is the key test to whether a religion is true or false. Look about Christendom. Then read the Bible. God's Word says: "They publicly declare they know God, but they disown him by their works."—Titus 1:16, NW.

True religion changes peoples' lives. It produces right works, right conduct, right action. It inspires and encourages people. It holds forth God's new world of righteousness as mankind's only hope. It is the purpose of the *Watchtower* magazine to aid you in the practice of this true religion.

**S**TEP by step the Roman Catholic Church has elevated Mary to where she now stands in a position of equality with God in that church and performs the functions of both Jesus Christ and the holy spirit. The queenship of Mary is not determined by any reference to the Bible or to Christ. It is founded solely upon the traditions and authority of the Roman Catholic Church.

When one inquires for the factual basis in Scripture or in history for the doctrines of the immaculate conception and the bodily assumption of Mary, which doctrines have opened the way for the acclamation of Mary in our day, the common reply given is a part of a famed theological epigram: "*Potuit, deuit, ergo fecit*—God could do it; it was fitting that He should do it; therefore He actually did it," that is, did the things the above dogmas affirm, namely, keep Mary free from Adamic sin, spare her body from the corrupting power of death, raise her fleshly body, blood and all, into the courts of heaven itself, without having it undergo any change.

A far greater authority than the medieval Franciscan tradition, the apostle Paul, boldly declares that none of the above doctrines have any basis in fact. Paul says: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Paul did not exclude Mary, a fleshly descendant of Adam, from this rule. Paul does, however, exclude Jesus Christ, because Jesus was not the son of Joseph, a descendant of the man Adam. Jesus was a Son of God, born not from a fleshly will or from man's will, but from God.—Rom. 5:12; Heb. 7:26; Luke 1:34, 35, NW.

As for the assumption dogma, Paul argues that no one, not Mary nor even Jesus himself, can take his

physical, human body with him to heaven. "Flesh and blood cannot inherit God's kingdom."  
—1 Cor. 15:44, 50, NW.

Despite the unscripturalness of these dogmas, the Roman Catholic pope Pius XII energetically builds upon these sandy traditional foundations. In the autumn of 1954 he elevated Mary to new glory and new heights by symbolically crowning her the reigning queen of heaven and of all creation. He also proclaimed that every May 31 should be set aside as a special feast day to the queenship of Mary. Mary is being hailed by such titles as "Queen of all hearts," "Queen of Peace," "Queen of the Universe," "Queen of Heaven and Earth," "Mistress of all creation," plus such popular designations as "Mother of the United Nations," "Mother of America," "Mother of the Atomic Age," "Our Lady of Television," "Queen of Education" and "Queen of the Home."

## Is the QUEENSHIP of Mary SCRIPTURAL ?

Why is Mary nowhere referred to in the Bible as a queen? Upon what is her queenship said to be based? Answers to these questions will aid you to render exclusive devotion to the One to whom it is due.



#### MARY MADE EQUAL TO GOD AND CHRIST

Roman Catholic theologians represent Mary as coredeemer and comediatrix with Christ. She is seen performing many functions that, in the Christian Greek Scriptures, are exclusively associated with Jesus Christ and the holy spirit. Nations are being urged to call upon Mary in their hour of danger, difficulties and doubts. The attention and devotion given to Mary in the Roman Catholic world now equal, even exceed, that given to Jesus Christ.

The activities of Jesus Christ are being removed farther away from direct contact with human life by Catholic authorities. Christ is being regarded as living aloof from mankind. He is no longer seen as the only One who intercedes before God in behalf of fallen humankind. Mary now is pictured as the copartner and cointercessor, transmitting prayers from earth to God. In fact, in all that has to do with salvation, with the achievement of human welfare and the establishment of peace on earth, Mary figures as prominently as does Jesus Christ.

Note how an official Catholic publication, *Our Sunday Visitor*, bestows honor upon Mary and equates her work with that of Jesus Christ, the holy spirit and God himself: "The name Mary is said to mean 'Star of the Sea.' Mary is set in the heavens as a bright star in the blackness of night, as a beacon in the storm that threatens to engulf civilization. Mary is a teacher given us by God to correct His erring children, to set our feet in the path of justice." "Mary manifests herself in a special manner as the bright Morning Star and the Seat of Wisdom." Place "an unwavering confidence in Mary." "In danger, in difficulties, in doubts, think of Mary. Call upon Mary." "Never let her name be absent from your lips or absent from your heart. If you would obtain the help of her prayers, do not neglect to follow the ex-

ample of her conduct. If you follow her, you will not stray; if you pray to her, you need not despair. If you think of her, you will not err; sustained by her, you will never fail; protected by her, you need not fear; guided by her, you will walk unwearied. If she smiles upon you, you will succeed." The pope expressed firm confidence that through Mary "mankind will little by little progress along this way of salvation and she will guide the rulers of nations and the hearts of their peoples toward concord and charity."—*Our Sunday Visitor*, October 17, 1954.

If Mary performs the above functions, what is there left for God and Christ to do? If Mary intercedes, directs and teaches mankind, what is the assigned work of the holy spirit? If Mary occupies the foremost position in our hearts, what place does God occupy? Does not the elevation of Mary obscure the headship and activities of Christ over his church? Does not it minimize his earnest and undying concern for the members of his church body and for all who call upon him in spirit and in truth? Is not all this glorifying of Mary unscriptural?

#### THE BIBLE DETHRONES MARY

The Roman Catholic Church hails Mary as "a bright star in the blackness of night, as a beacon in the storm that threatens to engulf civilization," whereas the Bible says that Jesus is "the root and the offspring of David, and the bright morning star." Instead of Mary's being the beacon light, Jesus is hailed as "the light of men"—"the light of the world." The prophet Isaiah foretold that Christ would be raised "a signal over the peoples." While Mary is nowhere referred to in the Scriptures as "teacher," Jesus is frequently called by that title. Nicodemus, a ruler of the Jews, said to Jesus: "Rabbi, we know that you as a teacher have come from God." Jesus,

in fact, counseled: "Do not you be called 'Rabbi', 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."—Rev. 22:16; John 1:4; 8:12, NW; Isa. 62:10, AT; John 3:2; Matt. 23:8-10, NW.

The inspired Scriptures declare that Jehovah the Almighty God and his Son Christ Jesus, the holy spirit and Word of truth are to be helpers, teachers, educators, directors and counselors in God's organization. But nowhere is Mary mentioned as such. Isaiah stated: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." Regarding God's Word the psalmist wrote: "Thy word is a lamp unto my feet, and light unto my path." Of the holy spirit Jesus said: "I will request the Father and he will give you another helper to be with you forever, the spirit of the truth, which the world cannot receive." "But the helper, the holy spirit which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you."—Isa. 54:13; Ps. 119:105, AS; John 14:16, 17, 26, NW.

Catholic theologians call Mary "the Seat of Wisdom"; the Bible says: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." Catholics are directed to call upon Mary in their hour of danger, difficulty and doubts; God's Word tells us that "God is our refuge and strength, a very present help in trouble"; that "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." Catholics look to Mary "to subdue violence beneath her foot," but God's Word assures us: "The God who gives peace will crush Satan un-

der your feet shortly."—Prov. 2:6, 7; Ps. 46:1-3; 145:18, 19, AS; Rom. 16:20, NW.

#### NO MENTION OF MARY BY APOSTLES

The elevated position that Mary holds in the Catholic world is certainly not in accord with the Scriptures. When examining what the Bible record has to say about Mary, we are amazed at the scarcity of comment. Only one mention is made of her outside the Gospels. Neither the apostle Paul, nor the apostle Peter, nor Judas, the servant of Jesus, nor James, the brother of Jesus, make so much as one single mention of her in all their inspired writings. Mary is conspicuous by her absence of mention. Paul makes frequent references to faithful women, but never mentions Mary. Why such silence? There can be only one answer. The exalted offices of queen of the universe, queen of heaven and all creation, are purely man-made and have no basis in fact. Mary's pre-eminence was "among women" only, because the Messiah was to be born of her: "Blessed are you among women, and blessed is the fruit of your womb!"—Luke 1:28, 42, NW.

But the apostles were not alone in their silence. Jesus himself very carefully refrained from giving any special attention to his earthly relatives, never once granting to them any pre-eminence, but always emphasizing his personal relationship with his Father. "Whoever does the will of my Father who is in heaven, the same is my brother, and sister, and mother." The earliest account of Jesus as a child begins with his saying to his parents: "Did you not know that I must be in the house of my Father?" And his last words were: "Father, into your hands I entrust my spirit." There are at least 150 Scriptural references in which Jesus is mentioned in close association with his Father, but there is absolutely not one reference where Jesus expresses any affiliation with his mother.

There is not one single instance where he addresses her as "mother." He invariably refers to her as "woman." "What have I to do with you, woman?" "Woman, see! your son!"—Matt. 12:46-50; Luke 8:21; 2:49; 23:46; John 2:4; 19:26, NW.

Nowhere in the Bible is Mary seen as a mediatrix or intercessor, or as a co-worker with Jesus in the role of human salvation. Jesus stands alone in these offices, saying: "Apart from me you can do nothing at all. If anyone does not remain in union with me, he is cast out as a branch and is dried up, and men gather those branches up and pitch them into the fire and they are burned. If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you." "No matter what you ask the Father in my name he might give it to you." Instead of God's servants' performing "all their actions 'through Mary, with Mary, in Mary, and for Mary,'" as taught by the Roman Catholic Church, the inspired Paul extols God's mercy and wisdom, and says: "Because from him and by him and for him are all things. To him be the glory forever. Amen."—John 15:5-7, 16; Rom. 11:33-36, NW.

#### PAGAN BACKGROUND EXPOSED

Mary's exaltation is part of a deliberately planned and carefully executed scheme on the part of the Roman Catholic Church to revive the ancient form of worship of the queen of heaven, as was practiced in the pagan nations of ancient Babylon, Egypt and Rome; and also in the unfaithful ancient nation of Israel. Herodotus, from personal knowledge, testifies that in ancient Egypt the "queen of heaven" was "the greatest and most worshipped of all the divinities." The historian Alexander Hislop writes that according to the Chaldean doctrine, Semiramis, the mother and later the wife of Nimrod, when exalted to

divinity under the name of the queen of heaven, came to be worshiped as "the Holy Spirit incarnate." Nonnus, speaking of the Babylonian queen of heaven, calls her "the hope of the whole world." She is also referred to as "mistress of all creation." Hislop further says that it was this same goddess who was worshiped at Ephesus, whom Demetrius, the silversmith, characterized as the goddess whom "the whole province of Asia and the inhabited earth worships." All of these titles, which were once applied to pagan goddesses, are now attributed to Mary.—Acts 19:27, NW.

The ancient nation of Israel fell victim to this form of idolatry. Instead of to Mary, the Hebrew women offered cakes in the streets of Jerusalem to the Babylonian goddess, Astarte. They burned incense to the queen of heaven and poured out drink offerings to her. The people openly defied God and his Word to carry out their wicked practices. For their willful wickedness God reduced them to slaves and completely devastated the land. Will God react differently today? He says of himself: "I, Jehovah, change not."—Jer. 44:15-19; Mal. 3:6, AS.

Aside from Babylonian paganism and Catholic tradition, there is absolutely no authority whatsoever for the present worship of Mary or any other woman as the queen of heaven. It would be well, therefore, to heed the apostle Paul's advice: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." "Even if we or an angel out of heaven," says the apostle, "were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." Because as the apostle Peter sums up regarding Christ Jesus: "There is no salvation in

anyone else, for there is not another name under heaven that has been given among men by which we must get saved." Let

these inspired words of God, not the traditions of men, guide you in your worship. —Col. 2:8; Gal. 1:8; Acts 4:12, NW.



*Product of the true worship  
or the false?*

THE Great Pyramid of Giza is one of "the seven wonders of the ancient world." It is the largest of nine pyramids found in Giza, in the valley of the Nile. The Great Pyramid is 486 feet high, or about the height of a modern 40-story building, and each of its four sides is 764 feet long; its base covers thirteen acres. The ratio of its height to the perimeter of its base is the same as that of the radius of a circle to its circumference, a most remarkable feature according to some mathematicians and astronomers. Its four sides line up perfectly with the four directions of the compass.

The date that Herodotus gives for its building would make the Great Pyramid about three thousand years old today, but others insist that he is mistaken and that it was built about four thousand years ago. According to Herodotus and Manetho (Egyptian historian of the third century

before Christ), the Great Pyramid was built by Cheops, one of the Shepherd kings who invaded Egypt and easily subdued it, closed all the temples and then compelled one and all to labor for them. "A hundred thousand men laboured constantly and were relieved every three months by a fresh lot. It took ten years' oppression of the people to make the causeway for the conveyance of the stones, a work not much inferior, in my judgment, to the pyramid itself." This causeway was three fifths of a mile long, sixty feet wide and reached a height of forty-eight feet, was "built of polished stone, and [was] covered with carvings of animals. . . . The Pyramid itself took twenty years to build." The two lesser pyramids of Giza, Herodotus tells us, were built by Cheops' brother and son.

There has been much speculation as to the reason why these pyramids of Giza were built, and in particular why the Great Pyramid was built. Some have disposed of the problem by claiming that it was built solely as a tomb for Cheops, but is it reasonable that a ruler would direct all the resources of a land such as Egypt toward the building of a tomb, and that for thirty years? Others have concluded that it was built to house royal treasure, but the cost involved in building such a structure far exceeded all the value of whatever treasure

a king might want to place in it! Others have ventured the opinion that it was built to serve as a temple, but that likewise does not seem to be the right explanation, as its smooth and slanting sides made access to its entrances very difficult.

Because none of these theories fully and satisfactorily explain the purpose of building the Great Pyramid, others have developed the hypothesis that it was built under divine inspiration; that perhaps Melchizedek was its builder and that God provided it as a witness in stone to corroborate the Bible. Such men as John Taylor of London, Professor Smyth and Dr. Edgar of Scotland advocated the theory\* that the measurements of the Great Pyramid and particularly the measurements of its internal passageways and chambers, were full of Scriptural meaning.

What are the facts? Is the Great Pyramid truly a witness to Jehovah? Was it built by his true worshipers to corroborate the Bible, or was it built by the devotees of pagan religions?

#### NOT OF DIVINE ORIGIN

First of all let us note that since God's Word is a 'lamp to our feet and a light to our path,' and was furnished so that we might "be fully competent, completely equipped for every good work," there is no unfulfilled need that the Great Pyramid with its measurements would serve. —Ps. 119:105; 2 Tim. 3:15-17, NW.

Jehovah God used some forty writers over a period of sixteen centuries to provide us with his Word. Is it reasonable to conclude that even before Moses began to write the Pentateuch God caused a massive structure to be built that was to corroborate his Word? Rather, is it not an insult to God to hold that he felt it necessary to corroborate his inspired Word by some mute edifice? And that its meaning

should be hidden from man for several thousand years and revealed only at a time when the structure had been robbed of all its external beauty?

Further, is it reasonable to hold that God would direct the construction of a building covering thirteen acres of ground, consisting of 90 million cubic feet of quarried stone, with stones as much as thirty feet long and estimated to weigh as much as 880 tons each, when all such work had to be done by slave labor? The very fact that the memory of the invading Shepherd kings who constructed these pyramids was so detested by the Egyptians for generations afterward would certainly put the building of the pyramids in the class of Pharaoh's building program rather than that of King Solomon.

Besides, if the Great Pyramid were built at God's command should we not expect to find some reference to its construction in God's Word, the Bible? The Bible tells us of the building of Solomon's temple and that built under the direction of Governor Zerubbabel; also of the building of a water aqueduct by King Hezekiah, yes and also of the building of the tower of Babel, but not a word about any of the pyramids. Relevant to this argument also is the fact that none of the structures described in God's Word employ the design of a pyramid.

The fact also cannot be gainsaid that none of the measurements given in the Great Pyramid throw light on the all-important issue of universal sovereignty or why God has permitted evil. Remarkable as some of its measurements seem to appear, it also cannot be denied that these have led to false hopes resulting in disappointments and none of them serve any purpose in magnifying the name of Jehovah and preaching "this good news of the kingdom," nor are those who put so much store by the Great Pyramid sharing in such

\* Bible Students also held to this thought prior to 1928.

preaching work. If there are facts about the Great Pyramid that cannot be explained solely on the basis of human wisdom, then in view of all the foregoing we have no alternative but to conclude that it must have been accomplished by means of demon power rather than by the active force of Jehovah God.

#### THE ALTAR TO JEHOVAH

One Scripture text that has been used in times past to support the position that the Great Pyramid is of divine origin reads: "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of oppressors, and he will send them a saviour, and a defender, and he will deliver them." By an ingenious set of lines an attempt was made to show how the Great Pyramid was both in the midst of the land of Egypt and at the same time at its border. But no literal structure could literally be both in the midst and at the border of a literal land.—Isa. 19:19, 20, AS.

However, the Bible does use the term Egypt in a figurative sense, as at Revelation 11:7, 8 (NW) where the condition of God's servants in 1918 and 1919 is described as follows: "And when they have finished their witnessing, the wild beast that ascends out of the abyss will make war with them and conquer them and kill them. And their corpses will be on the broad way of the great city which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled."

The term "altar" as used in the above scripture means a place of sacrifice, and today God's people are offering sacrifices to Jehovah in the midst of antitypical Egypt, Satan's world. They are also serving as a pillar, as a monument or witness

to Jehovah. While it would be impossible for a literal structure to be both in the midst and at the border of a literal land, this can be true in a figurative sense. The witnesses of Jehovah are today found in the midst of or throughout modern Egypt, that is, Satan's world; and yet in another sense it can be said that they are also at its border in that they are standing at its edge, ready to pass over into the new world after the battle of Armageddon. That they are to serve as witnesses is stated time and again in the Scriptures: "Ye are my witnesses, saith Jehovah, . . . and I am God." And as for their being a sign, note the words of the Greater Isaiah, Christ Jesus, in which he refers to his followers as children given him: "Behold, I and the children whom Jehovah hath given me are for signs and for wonders."—Isa. 43:10-12; 8:18, AS; Heb. 2:13.

Regardless of how interesting, fascinating or intriguing the mathematical, chronological and astronomical implications of the Great Pyramid of Egypt might be, they fade into insignificance when compared with the great work Jehovah is having done today by his altar in the midst of Egypt and his pillar at the border. What the people need today is not just an implied corroboration of Bible chronology but the truth regarding the great issue to be settled, Who rules supreme, Jehovah God or Satan the Devil? They need to see the clear line of demarcation that exists between God's organization and that of the Devil, and they must be shown the urgency of seeking Jehovah, righteousness and meekness before it is too late.—Zeph. 2:1-3.

Since all the evidence points to the fact that the Great Pyramid was not constructed at God's direction, for Christians to take it seriously would be tantamount to going down to Egypt for help. (Isa. 31:1) Not by means of a pagan slave-labor-built pile of stone but by means of his Word, his

organization and his active force, his holy spirit, Jehovah God is training his dedicated servants for the ministry.

#### THE LIKELY MOTIVE

There remains but one question. Since it is clear that the Great Pyramid was not built at the direction of Jehovah, and since it appears that it was not built solely to serve as a tomb nor as a storehouse for treasure nor as a temple for pagan worship, can any satisfactory explanation be given of Cheops' motive for having it built?

Yes, there is one theory that has much to recommend it and that is based on the prominence that the Great Pyramid gives to the sciences of mathematics and astronomy. It is known that in ancient times astronomy and astrology were considered as one. And from Scriptural and secular history it is apparent that the Chaldeans excelled in both. And it further appears that Cheops and those with him, who conquered Egypt with apparently so little effort, came from Chaldea. Therefore, in view of "the mysterious influence which astrologers ascribe to special numbers,

figures, positions, and so forth, the care with which the Great Pyramid was so proportioned as to indicate particular astronomical and mathematical relations is at once explained."

And further, when we consider that "the Chaldeans from the earliest times pursued the study of alchemy in connection with astrology," by which they hoped to discover the 'philosopher's stone,' and by which in turn they believed they would be able to transmute base metals to gold and silver and at the same time discover the secret of life, then we can find a justification for the building of the Great Pyramid, as a monument erected to astrology with the hope of discovering the fundamental secrets of life and all matter.—*The Great Pyramid*, R. A. Proctor.

Thus, this most logical explanation of all as to the reasons underlying the construction of the Great Pyramid of Giza would indicate that it certainly was not built by those engaging in the true worship of Jehovah God but by those devoted to astrology, a manifestation of Devil religion, and was built in furtherance of such religion.

### Not Too Young to 'Listen and Learn'

That children at an early age can listen and learn is apparent from the following heart-warming experience told by a missionary in Korea: "About two months ago three little boys (ages about 5, 7 and 9) began attending our meetings. They came every time and soon all three had their own Bible and *Watchtower*. As each scripture was cited they would bury their little noses in their Bible and follow along. At first none of the brothers seemed to know anything about them. I tried several times to talk to them but just couldn't get a response. Finally we learned the circumstances. The boys' parents had been killed during the war and since that time they have been shifting mostly for themselves. They live together in a tiny place and the eldest is the 'mother.' They are handsome youngsters but don't look like children at all. This is common here where so many have been robbed of their babyhood by the war. Last Thursday evening the seven-year-old one gave his first talk at the theocratic ministry school. He looked spick and span, as neat as a pin, and the other two appeared very proud of him. He read like a bullet, as is typical here, and to hear the words of life come from that dear little heart brought a tear or two. After the meeting I spoke to the three of them and told them how pleased Jehovah was to welcome them to his 'family,' and for the first time I saw them smile."

# Language

AND  
ITS

# Purpose



**L**ANGUAGE is a gift of the great Creator, the Giver of "every good gift and every perfect present." Even the great American lexicographer, Noah Webster, declared: "Language as well as the faculty of speech was the immediate gift of God." Use it well.—Jas. 1:17, NW.

Jehovah expresses his will through the spoken word. With him it is inherent, alive, exerting awesome power, fulfilling his purposes. His word never returns to him void. "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." "So shall my word be that goeth forth out of my mouth," says Jehovah. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Job 37:5; Isaiah 55:11.

Speech when properly used reflects the beauty and glory of its Maker, Jehovah. "Like apples of gold in a setting of carved silver is a word that is aptly spoken." "An apt utterance is a joy to a man; and a word in season—how good it is!" In creating creatures of different stations in life, God granted them the gift of speech. The Logos became God's spokesman, capable of perfectly conveying the thoughts and purposes of Jehovah to all creation. Angels became messengers, with vocal powers to sing and to communicate with man and

God. On earth the inspired Record shows that the first man Adam was made with a fine set of vocal organs and a tongue of far greater agility and flexibility than that of the other creatures on earth created before him. Though it be true that the cries of the lower animals are language in so far as they give expression to their state of mind, and that they have a vocal means of communication, yet such ability could not compare with man's far-surpassing ability to articulate speech, to divide sounds up into syllables and words and by arrangement or combination of these to have a vocabulary and speak distinctly and connectedly.—Prov. 25:11; 15:23, 47.

Rather than his learning to speak by imitating the animals, beginning with grunts and growls, as is taught by evolution, the facts as set down in the book of Genesis are that Adam made almost immediate use of his powers of speech by bestowing names upon the various animal creations. This took the quality of reasoning, the exercise of reflection, thinking and judging, the inner action of the mind and the outward expression in words. The naming of animal creation took a sizable vocabulary. This was in essence an intelligence test.

Also, when Adam took Eve to himself as wife, he spoke out intelligently, saying: "This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken." While language has changed, man to this very day says in substance the same thing when he selects a wife for himself. Eve, too, was endowed with the same power of expression as Adam, namely, to speak, us-

ing words and phrases; a language to express their mutual ideas and fellowship. They knew that language is for the purpose of exchanging thoughts, a means of communication of a message or a commandment, to converse with each other. Eve was well equipped for this purpose. This made her an ideal helper, a complement of the man. She was also equipped to pass this wonderful gift to her offspring.—Gen. 2:23, NW.

#### SPEECH A SOCIAL ACTIVITY

Language is not instinctive with humankind, as communication is with the lower animals. The art of speech must be taught him. With humans, then, speech is progressive. Instinct differs from intelligence in that intelligence resides essentially in the variability of the means it uses, whereas instinct is invariably an inherent force of law. A. W. Holmes said: "A goose flies by a chart which the Royal Geographical Society could not mend." Colton declared: "Though reason is progressive, instinct is stationary. Five thousand years have added no improvement to the hive of a bee, or the house of a beaver," and, we might add, to the language of the wild. But with humankind language has changed.

With humankind speech is a social activity. Man cannot live without the co-operation of his fellow men. The chief purpose of speech among men is to secure this co-operation and thus achieve some form of self-realization, to accomplish his desires and to be a reflecting glory to the Creator. Eve showed that she fully understood this basic truth, when she said to the serpent: "Of the fruit of the trees of the garden we may eat. But as for eating of the fruit of the tree that is in the middle of the garden, God has said, 'You must not eat from it, no, you must not touch it for fear you may die.'" This command was first given to her husband Adam, and

using speech Adam communicated the law perfectly to his wife, which she by her own expression showed she understood. The communicative process is completed only when the speaker gets a response by word, look, gesture or even silence (for silence is sometimes eloquent), which will enable him to judge the attitude of the listener and hence the degree of his own success or failure. "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Eve by her expression demonstrated that she fully understood the reason for speech.—Gen. 3:2, 3; 2:16, 17, NW; Prov. 17:28.

#### ONE VOCABULARY

For over 1700 years after man's creation it could still be said: "Now all the earth continued to be of one language and of one set of words [or, "one vocabulary," *margin*]." Confusion of languages came as a result of an act of God. It was Jehovah's reply to a God-defying people, who endeavored to establish a union of mankind, a world government with headquarters at Babel. The Scriptural account of this reads: "And Jehovah proceeded to go down to see the city and the tower that the sons of men had built. After that Jehovah said: 'Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may scheme to do that will be unattainable for them. Come now! Let us go down and there confuse their language that they may not listen to one another's language.' Accordingly Jehovah scattered them from there over all the surface of the earth, and they gradually left off building the city. That is why its name was called Babel, because there Jehovah had confused the language of all the earth and Jehovah had scattered them from there over all the surface of the earth."—Gen. 11:1, 5-9, NW.

After the breakup at Babel men began to drift to all parts of the earth. Because men were not bound together by close communication ties, differences of speech, even among those of the same language group, would quickly crop out, dialects would spring up, and eventually new languages would be born, similar to and yet distinct from the parent language. Restless factors kept the world's tongues in a fairly constant state of change. Distance or physical barriers, wars and conquests, perhaps climate, an effort to eliminate more difficult sounds or sound combinations, and a desire to imitate prominent or popular persons—all these have played their part, until today the babel of tongues has reached an incredible figure of 2,796 tongues; some spoken by millions, others by only a few hundred.

While the reputable English language contains some 700,000 words, the language of the Aranta tribe in the interior of Australia is limited to 400 to 500 words. This tiny vocabulary is not due to lack of intelligence on the part of its speakers. Apparently extreme isolation has enabled them to get along with this vocabulary.

#### PURE LANGUAGE

Language is unquestionably a barrier but not necessarily a divisive force. Unity can be attained despite the language barrier through the practice of the "pure language." The pure language is the perfect understanding of Jehovah's purposes as recorded in his Word the Bible, and as that purpose was revealed by Jesus Christ. Pure language is truth free from all religious adulteration. It was given to Adam and Eve, but was perverted shortly thereafter when the serpent, the Devil, spoke for a selfish purpose to lead man to creature worship. Since that day only a few have learned the pure language.

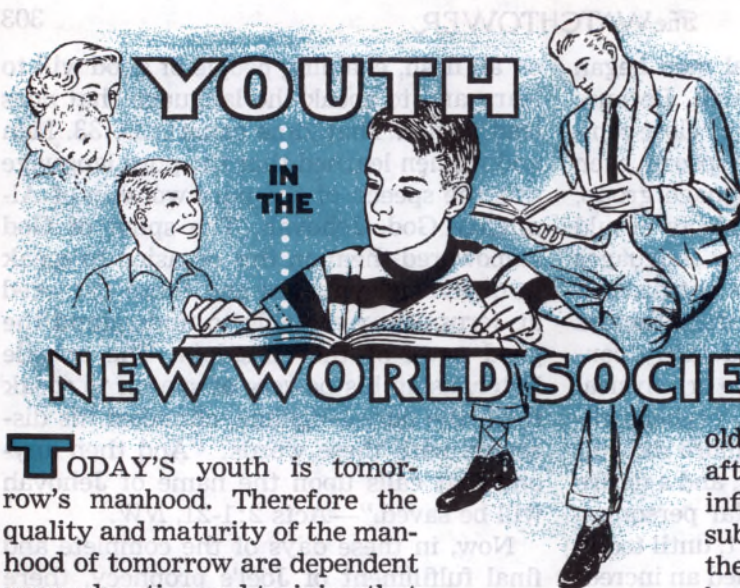
The prophet Joel foretold the time when the holy spirit of God would be poured out

on all flesh, enabling people of good will to learn and to speak the language that does lead to life. That time came A.D. 33. Men and women learned that the pure language was the speech of the pure worship of Almighty God, Jehovah. The spirit of God empowered them on this occasion to speak in different languages and those gathered at Jerusalem were able to understand the good news of the Kingdom. The apostle Peter, using his powers of speech to speak forth the pure language, climaxed his discourse with these words: "And then anyone that calls upon the name of Jehovah will be saved."—Acts 2:1-21, NW.

Now, in these days of the complete and final fulfillment of Joel's prophecy, there exists among those who live in hope of a new world a language that is truly international, surmounting all barriers and being spoken by persons of many, many tongues. It is pure and not difficult to acquire if the student is sincere. It was foretold at Zephaniah 3:9 (AS): "For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent."

This pure language is being spoken today by Jehovah's people in all nations, uniting them in bonds of love and Christian brotherhood, despite their native tongues. It unites them in giving testimony to Jehovah's name and kingdom. Thus, even though Jehovah's witnesses are scattered over the face of the earth in more than 159 lands, yet through the power of God's spirit and the pure language they are united as one New World society. Worldly barriers are no obstacle to them.

Learn the pure language, for not only will it help you to communicate and make friends with peoples of all nations, but it will bring life to you and your listeners; and, most important of all, you will be using speech for its intended purpose, that of giving glory to Jehovah's name.



# YOUTH IN THE NEW WORLD SOCIETY

*"I give you good counsel, turn not from my teaching. . . . attend to what I say, bend your ear to my words; never lose sight of them, but fix them in your mind; to those who find them, they are life."*

—Prov. 4:2, 20-22, Mo.

**T**ODAY'S youth is tomorrow's manhood. Therefore the quality and maturity of the manhood of tomorrow are dependent upon education and training that are given youth today. One of youth's training centers should be the home, with Christian parents as the teachers. Mature teachers in the Christian home will use as the leading textbook God's Word the Bible, and such background will furnish the proper background for youth today in preparation for a proper place in the New World society.

<sup>2</sup>Teaching and training in the world generally are as varied as the teachers and their traditions and philosophies. As a result, what a variety of mental food is presented for consumption, particularly for the younger generation! "We are what we eat," some authorities theorize. Our minds become what we feed them. Since the mind directs or influences the person, immediately we sense how important is a proper mental diet. The mind is fed by the educational systems, in the home and in the Christian congregation directly by hearing the spoken word. There is also the indirect way, vitally important, and that is by example, because even the ten-year-

old patterns himself so much after parents, teachers and other influences to which he may be subjected or exposed. To follow the proper pattern is illustrated by the Master Teacher's saying:

"I set the pattern for you, that, just as I did to you, you should do also." However, in contrast with this many pattern themselves according to events of the past or the conduct of more than just an individual, perhaps after a group; or possibly after an educational system with any of a variety of special philosophies, or after the national or local political pattern, or even the policies of commercial organizations their associates are affiliated with or are influenced by. So that improper patterns might be shunned, it is written: "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived."—John 13:15; 1 Cor. 10:11; 1 Tim. 6:20, 21, NW.

<sup>3</sup>Man was endowed with the ability to procreate his own kind. It was purposed that in the process of development within a certain number of years the offspring would develop physically, this requiring about twenty years. This majority is reached if normal good food is supplied.

1. What determines the good qualities of youth in the New World society?

2. What factors are involved in teaching and rearing children?

3. What governs physical growth? Why is spiritual food more important?

Of course, a stronger body is developed if exercised or trained by hard work. But such success in itself develops only up to a certain point and is spoken of only in an incidental way by the apostle Paul when he stated: "Bodily training is beneficial for a little." Since such has little bearing, the more important sustenance, mental



food, and its value and effect should be considered for youth in the New World society. This is especially so in view of Paul's stronger words to young Timothy: "Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:8, NW.

#### EARLY TRAINING

<sup>4</sup> The first training that a child receives during its first ten years, in most cases, is from its parents or its immediate guardians. The child is given a number of do's and don't's at first, and is gradually made familiar with elementary terms that affect it. Often this training is treated lightly, parents sometimes thinking that a child is too young. Whether parents admit it or not, the very young mind can take in much information, and it is during this period that many lasting traits are established. Frequently the child is shrewd enough even to train parents to wait upon it and to have its own way. This is not the Christian way, however, as parents are told: "Train up a child in the way he should go." The child is imperfect and sinful (not

innocent and sinless as some of the clergy would lead many to believe) and needs its steps directed to a righteous course. The child's own choice often would lead it in an erroneous and selfish way. Jeremiah of old aptly confessed: "I know, O [Jehovah], that the way of man is not in himself, that it is not in man who walks to direct his steps." How true that is especially of man as a child!—Prov. 22:6; Jer. 10:23, RS.

<sup>5</sup> As an illustration of child rule in the home, this occurred in a Christian home. The child pleaded and raised a fuss about a certain type of food it wanted and did this in a demanding way. The mother yielded and prepared the food.

When the food was set before the child he decided he did not want it after all. The mother coaxed, but when the child feigned illness the mother took the food away. Under his breath the child was heard to say: "Well, I really got out of that one!" In this instance there was no discipline and the child was developing the trait of selfishness and was becoming self-centered. Parents may not always realize it, but children test them too. An instance to show this occurred when a four-year-old boy, when his food was set before him, threw it on the floor when the mother stepped out of the room. A mild scolding resulted, whereupon the mother placed more food before him. This was treated similarly in the absence of the mother. It was explained to him that some day he would be grown and would have children of his own, and, when asked what he would do if his child threw his food on the floor, he unhesitatingly responded: "I would whip him." He knew what was right and that proper corrective measures should have been administered. From an educational viewpoint he must have been somewhat disappointed in his parents.

4. Why is it important to start training children at a very tender age? And why can they not be permitted to make their own decisions?

5. (a) Why is real discipline so imperative? (b) By example show what happens when parents are lax in the enforcement of their commands.

Children in similar circumstances could not look to their parents as a proper example of rearing children. Training is not just a matter of presenting information for the mind, but it is also a matter of living up to it. "Mere words will never train a slave; he understands, but he will not obey." "He who pampers his servant from childhood will in the end gain nothing but ingratitude." It is not that children do not know better; often they know what is right and proper, but they will not always perform this unless disciplined. To support further the thought that the obeying of a command is not left to a child's discretion, it is of interest to notice what Jehovah stated concerning Abraham: "For I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness." There was never any thought that the child would decide the matter, but the parent made decisions for the child.—Prov. 29:18, 19, *Mo*; 29:21, *AT*; Gen. 18:19, *NW*.

<sup>6</sup> Noting that it was so vitally important 3800 years ago that the parents instruct children, we can see how much more so it is true in the twentieth century when parental oversight is lax and delinquency rampant. Truly, then, Christian parents should spend time teaching and molding the young minds with proper knowledge and then administering proper discipline, if necessary, that will help them to carry out what they have learned. Learning to do what they have been told, and properly doing it and continuing to do it—this will be easier as the building, so to speak, takes shape. Not only that, it will strengthen the mind of the child to discern between right and wrong and so fortify the mind against false doctrine and contamination of erroneous secular training in the schools and

other contacts. It is also well to have ingrained in the child's mind the counsel given by Paul when he stated: "Do not be misled. Bad associations spoil useful habits."—1 Cor. 15:33, *NW*.

<sup>7</sup> Some parents feel that with all the delinquency and corruption in the public school system, it might be better not to send their children to the public schools. However, when a child continually receives right parental and theocratic training during the formative years by regular meeting attendance and sharing in the ministry school and door-to-door witnessing, he will be able to 'withstand the fiery missiles of the Devil' in school or anywhere else. While in school he can shun the extracurricular activities that are so detrimental to him. This is particularly true when we observe that contemporaries in school often resort to unfair tactics in games and use foul and scurrilous language in their associations with others. Close contact with such ones would be a temptation to follow a like course and adopt similar practices. We are admonished by Paul: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers. Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness."—Eph. 4:29, 31, *NW*.

<sup>8</sup> The youthful mind can be strong and can demonstrate this by resisting the false attractions of the world whether in school or out of school. We have observed how many youthful ministers have undergone persecution without ever a thought of wavering. Many are of the same mental attitude as was Timothy, of whom Paul

6. Why is much time required on the part of parents to train children properly?

7. How may parents be helpful to the children when they go to school?

8, 9. Why is strong faith essential to the young minister while in school? What will enhance it?

wrote: "I recollect the faith which is in you without any hypocrisy, and which dwelt first in your grandmother Lois and your mother Eunice, but which I am confident is also in you." Timothy's later course of preaching and steadfastness in the ministry certainly confirms Paul's opinion in this regard. We can also notice that the genuine strength of faith was conditioned by the good foundation of Timothy's early instruction. Similar Christian education now is the responsibility of the parents and then the same strong manifestation of faith may be expected from the children. When the foundation therefore is well laid, the mental attitude of the child will, of his own choice, be aimed at and directed on what has been foremost in the mind of the parents. If this has been the full-time ministry, he will likewise direct and select his educational courses while in school so that the quality of his ministry will be enhanced.—2 Tim. 1:5, NW.

<sup>9</sup> Selection of trades that lend themselves to part-time work in order to maintain oneself as Paul did in the full-time ministry will be kept in mind. With such a well-planned beginning a child need not be like the unstable and skeptical youth of the world with his unhappy and unsteady future, wondering where he can put his trust. He will be of the same frame of mind as was the psalmist: "Happy are they who live uprightly, living by the Eternal's law!" For those who live by Jehovah's law, showing respect for it, there will be no fear and uncertainty. The youthful minister can have joy and peace, as shown in the sixth verse of the same psalm: "No shame befalls me when I heed thy commands." And, "I will obey thee: never do thou forsake me." Herein lies a petition on the part of the one that receives instruction that he may obey even more. In further admonition the psalmist continues: "How

can a young man keep life clean?" Truly such a question is in the mind of those upright ones who desire to keep themselves separate from the corruption and delinquency of this world. The answer is given: "By keeping to thy word. I store thy word within my heart, to keep myself from sinning against thee." If the teaching principles outlined in schools were in conformity and harmony with this, children would be of the same frame of mind toward what is right and toward school rules. Today, however, many children, and youths generally, have little respect for school authorities because there is no enforcement of rules and there is lack of high principles.—Acts 18:3, 4, NW; Ps. 119:1, 6, 8, 9, 11, Mo.

#### PRESENT-DAY DELINQUENCY

<sup>10</sup> But what happens to a teen-age boy or girl when adherence to God's laws is not stressed as a part of early training? Look about and see! There are saddened parents, perplexed educators and civil authorities whose rod of discipline is held back by false ideas, allowing for increasing delinquency and juvenile crime of every sort. Because God's Word is not the sole authority and guide for training, responsible authorities are divided on the manner of what discipline to use, with many psychologists going so far as to state that to discipline a child is to show hatred for it. The results of these divided opinions our newspaper headlines summarize every day, recording the deeds of modern undisciplined children. But God's Word plainly says: "The rod of correction gives wisdom; but a child who is left to himself brings disgrace on his mother." "Chastise your son, while there is still hope of him, and do not let him run to ruin."—Prov. 29:15, AT; 19:18, Mo.

10. What happens in schools when there is no discipline? Why?

<sup>11</sup> A haphazard and slipshod manner of educating children results in their having an improperly trained mind, a mind that tends toward idleness. Parents are responsible for this when they fail to guide their children aright and keep them busy. Solomon wrote: "When hands are slack, the roof will leak," showing that slothfulness in thinking and in action leads to a condition of ruin, contrary to God's admonition that we consider the busy ant as a proper pattern. Busy children do not get into mischief. Every school child's notebook may well have copied in full on its first page the Bible verses about the busy ant.—Eccl. 10:18; Prov. 6:6-8, *Mo.*

<sup>12</sup> Let us now look further at undisciplined youth. Often, today, fourteen-year-old boys are held in high esteem by other teen-age hoodlums when the roughest, toughest one of them all is able to reign over them in their gang, imitating grown-up mobsters, as the boys (and sometimes girls among them) mimic the older hoodlums as they step out in the night to rob, rape, murder and terrorize. They resort to and become slaves of dope to the extent of being unable to see even a glimmer of hope for a better life. What a picture of gloom! Instead of being trained for righteousness, such youngsters become trained for sin. All this can be traced back to the comic-book fad in kindergarten days, to the radio, TV and movie crime-thrillers that consume nearly every school-free waking moment of such delinquents. After thus learning about the many kinds of crime they brazenly step out into a sin-laden world to practice what has been 'preached' to them.

<sup>13</sup> Truly it can be seen that "foolishness is bound up in the heart of a child," thus indicating to us that folly is a natural tendency of youth and, when not removed by the parents or responsible ones, such folly

increases and the results are that "even a child is known by what he does."—Prov. 22:15, *AS*; 20:11, *Mo.*

#### PROPER CHRISTIAN TRAINING

<sup>14</sup> Contrast this with a Christian-trained young man or woman who has a pure outlook and a solid hope instilled by the sure Word of God. The result of such is righteousness, peace, health and, above all, the sensible desire to serve the righteous God, Jehovah. It is pleasing to Jehovah that young men and women volunteer their lives in service to him, free from crime and sin and all the unrighteous deeds practiced by the youth of the world, having in mind living only clean and upright lives to his praise. In Jesus' day when some foolishly tried to prevent such righteousness-loving children from coming to him he rebuked those who would prevent them, saying: "Let the young children come to me, do not try to stop them, for the kingdom of God belongs to such kind of persons. Truly I say to you, Whoever does not receive the kingdom of God like a young child will by no means enter into it." He "took the children into his arms and began blessing them, laying his hands upon them." This provided for them an opportunity for genuine happiness. They were free to come to Jesus and he unhesitatingly invited them to do so. He said concerning them: "Out of the mouth of babes and sucklings you have furnished praise."—Mark 10:14-16; Matt. 21:16, *NW.*

<sup>15</sup> His invitation to them to sing Jehovah's praises meant too that it was proper for them to make a dedication to do Jehovah's will. Faithful children today want to serve Jehovah lovingly and loyally and to follow in the same way that their devoted

11. What will result when idleness is permitted?

12, 13. (a) What has contributed to delinquency in the schools today? (b) How does folly manifest itself?

14. (a) What will be the attitude and conduct of the Christian-trained youth? (b) Is Jehovah cognizant of young children? How does he use them?

15. Under what conditions and at what age are dedication and baptism proper for a child?

parents are going. Some may ask, then, Would it be proper for me in my early teens to make such a dedication vow and symbolize this by water immersion? Since many children are baptized each year at circuit assemblies and other conventions of Jehovah's people, can it be said that this is the proper course for these young ministers to take? Of course, if they do not know in their own mind what they are doing, then they are not ready to take this vital and important step. The definite age as to when baptism or dedication is appropriate cannot be designated. If a child has sufficient knowledge of Almighty God, Jehovah, and his righteous purposes and adheres faithfully to the upright principles set down in his Word, if the child has reached the age of accountability and desires to make a dedication to Jehovah, it is in order for him to do so and it is then proper to take the step of baptism by water. Taking this essential and direct step toward life, the young minister will not be

found in the position of the unrighteous. Dedication is an essential step and necessary to gain the approval of Jehovah God. Take note of the wise counsel of Solomon in this respect: "Remember also thy Creator in the days of thy youth, before the evil days come. . . . Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil."—Eccl. 12:1, 13, 14, AS.

<sup>16</sup> So, then, as parents, let us take heed to God's Word. As children, take heed willingly, gladly to obey! Even before you are twenty-one, try always to show good sense and strength and keep your guard up. You boys of seventeen and eighteen, remember that you are now entering manhood; you must make right decisions. You are becoming tomorrow's men and each of you can be ready as a man today.

16. What responsibility falls on the shoulders of youth?

## CAREFUL LIVING

HELPS  
AVOID

## LIFE'S PITFALLS



*"Banish wayward words; . . . keep a clear path before you, . . . spurn not the Eternal's schooling, never be weary of his discipline."—Prov. 4:24, 26; 3:11, Mo.*

**M**ANY parents argue that they have tried everything to apply the admonition of Jehovah in training their children to understand their proper place in the New World society, but to no avail. Have you? Have you

1. What questions arise relative to cultivating good habits for children?

tried habit, for instance? How about the good habit of discussing the daily Bible text each morning? Can you picture what a firm groove that would imbed in the child's mind and how it would help to keep before the child the purposes of God? Then, too, how about having a regular Bible study right in

the home for the benefit of the entire family? Does your family study *The Watchtower* together some evening before the meeting? This also can become a good habit for children and parents alike, resulting in much joy to all. How about the regular habit of meeting attendance? Being present at every *Watchtower* study can become such a strong habit that it will not be jeopardized by light excuses for staying away from this important meeting. Other congregation meetings also are important and should be included in the weekly budget of time and become good habits. Humans are habit-forming; so why not cultivate good habits very early in life?

<sup>2</sup> Just having our children with us at the meetings, however, is not adequate. Here they will be expected to pay attention and not play, draw pictures or have side attractions. They should be taught that there is a time for things other than play. It may require the rod of correction to impress the necessity for being quiet and paying attention, but, when properly applied, such measures need not be repeated often. Sometimes a young boy of five or six will begin to get restless in the meeting and start fussing, disturbing many. His father, sitting beside him, will try to quiet him. He continues fussing and the father starts to get up to take the boy out. The boy does not want to go—he has been outside with his daddy before and has lost every round. So now junior becomes quiet for the rest of the meeting. Thus we see that when discipline is firmly and kindly applied so as to be remembered, it will be beneficial. Kind application may not always be soft application. Such discipline is not an indication of hatred on the part of parents,

because an obedient child is generally very fond of a father and mother who mete out discipline in the proper way. Most of us have observed how children respect parents who enforce their words—with penalties, if necessary—and do not let their words die as mere idle threats. Most persons have respect for one who makes his word good, and that includes children. Children, be admonished therefore: “Be obedient to your parents in union with the Lord, for this is righteous: ‘Honor your father and mother’; which is the first command with a promise.” And, too, you parents who love your children, reprove the children for their good even as “those whom Jehovah loves he disciplines, as in fact he scourges everyone whom he receives as a son.” Discipline is not pleasant at the time, but corrects for righteousness. —Eph. 6:1, 2; Heb. 12:6, 11, NW.

<sup>3</sup> Good habits include good manners. Christians should have the best of manners. Parents who display good manners in their daily contact with their children and fellow man will have children who display the same good manners. We are admonished: “Maintain your conduct right among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your right works of which they are eyewitnesses glorify God in the day for his inspection. For the Lord’s sake subject yourselves to every human creation.” This good conduct is, in essence, good manners. It is a politeness that stems from a love of God and neighbor.—1 Pet. 2:12, 13, NW.

<sup>4</sup> Parents and children alike can benefit by following the perfect example set by the perfect gentleman, Christ Jesus. He practiced the rule of good manners: ‘Do

2. (a) What is required of children while attending meetings? (b) What example do we have illustrating proper discipline at meetings on the part of parents, and what is the reaction on the part of the child when given chastisement?

3. How may good manners be included in the cultivation of good habits?

4, 5. (a) How is Christ Jesus the proper example of good manners? (b) How should good manners be exercised?

to others as you would have them do to you.' However, his good manners did not come from some rule book written by men, but sprang from a sincere heart and by his cultivating good habits and putting into practice from youth the righteous principles of Almighty God, especially His law of love.—Matt. 7:12; Luke 6:31, NW.

<sup>5</sup> Well-mannered parents set the proper example by being courteous to all, under all conditions. They are respectful to their inferiors (children, the mentally ill, less fortunate ones, etc.), as well as to their equals (their brothers) and those regarded as superiors (servants in special capacity, rulers, kings and governors). Some think good manners are a coat that you put on when you go out to visit people. But a truly well-mannered person is one who behaves properly all the time. The place to teach and to learn the best of manners is in the Christian home.

<sup>6</sup> Often young people are quick to belittle or mock parents or other grown-up men and women, shunning their sound counsel. This is true when they take as their standards the dealings of this world. In following such a course often gossip is resorted to, to undermine and belittle the older and more mature servants of Jehovah. Do you use the malicious instrument of gossip? If you refrain from this practice early in life, it is not likely that you will adopt it later in life. Failing to show proper respect, therefore, is nothing more than a brazen display of rebellion, and it must be avoided by every youthful minister as well as those older and mature in Jehovah's service. The Scriptural admonition given by the apostle Paul is appropriate for youth and, of course, not to be overlooked by parents: "Only behave in a manner worthy of the good news about the

Christ, . . . fighting side by side for the faith of the good news." "In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you, to the end that you should go on walking worthily of God who is calling you to his kingdom and glory."—Phil. 1:27; 1 Thess. 2:11, 12, NW.

<sup>7</sup> By following such a course Christian children will avoid the pitfalls common to undisciplined youth. One who fails to take sound counsel is likened to one who is void of understanding and easily overreached and enticed. The Preacher, Solomon, illustrated how succumbing to temptation leads to a disastrous end: "I looked . . . and I beheld among the simple ones, . . . a young man void of understanding." He continues, "And he is enticed to follow her, like an ox moving to the slaughter, like a dog cajoled to the muzzle, like a bird fluttering straight into the net—never dreaming its life is in danger, till its heart is pierced by an arrow." "Now, my son, listen to me, attend to what I say: never let yourself swerve to her ways, never wander on her paths; her house is the road to the grave, it leads down to the chambers of death." Rather than this, allow your path to be lighted by God's Word and thus avoid the snares of the Devil. In earnest prayer petition Jehovah: "Oh rescue me, save me, . . . for thou art my hope, O Lord, I have trusted thee from youth, . . . Thou hast been teaching it from my youth. . . . My lips shall ring with joy and praise, even the life which thou hast saved."—Prov. 7:6, 7, AS; Prov. 7:21-25, 27, Mo; Ps. 71:2, 5, 17, 23, Mo.

#### WARNING OF IDOLATROUS PRACTICES

<sup>8</sup> All Jehovah's servants today must be alert to the wiles of the Devil. All should

6, 7. (a) What pitfalls confront youth that may be detrimental if youth is not curbed? (b) What Scriptural counsel is given as to right conduct?

8. What happens when idolatrous schemes are not recognized and shunned?

be aware and have the ability to recognize the subtle schemes of idolatry and concealed snares that may deliver one into the clutches of the adversary. Lack of heed to God's Word victimized the children of Israel. Bad associations corrupt good morals, of youth and adults alike. That is why the Israelites were exhorted by Jehovah, who said concerning violent reproachers: "They should not dwell in your land, that they may not cause you to sin against me. In case you should serve their gods, it would become a snare to you."—Ex. 23:33; Deut. 7:16, NW.

<sup>9</sup> Christian children of the King would consider it unimaginable to follow the course of false religion. But what about the many other shrouded contrivances of false worship that call for us to be equally vigilant? Satan is the god of this system of things and is therefore the god of false worship of any kind, and there are many varieties. 'You are servants of the one you obey.'—Matt. 6:24; Luke 16:13; Rom. 6:16, NW.

<sup>10</sup> For instance, we often see grown-up men and women glorifying science and medicine. We observe them turning to every form of creature worship. Children too idolize, just as their parents do. Even eighteen-year-old boys and girls glory and revel in senseless entertainment many hours and when left to themselves become worshipers of self-satisfying pleasures, just as the pleasure-mad parents, whose example they witness. This is as the apostle Paul foretold: They will be "lovers of pleasures rather than lovers of God." Some merely glorify movie stars and kings of jazz. Others, taught to revel in deeper sins, glorify crime and sex and become intoxicated with these idol practices of this corrupt world. Deadly bait are all such injurious practices when permitted to seep into

the heart and mind of youth, weakening the strong and ensnaring the weak, breaking down the walls of protection provided by the sure Word of God. Death is the penalty for worshiping false gods of any kind. This would include the serving of creatures in a worshipful way; loving pleasure to the extreme and setting one's affections on those things that would turn us from the true worship of Almighty God. So, then, can even those who are still under twenty-one ignore the sound advice, "Little children, guard yourselves from idols"?—2 Tim. 3:1-4; 1 John 5:21, NW.

#### LOVE AND DESIRE FOR WEALTH ENSNARE

<sup>11</sup> Money, too, has become an idol of this age. Those of this present system of things have become money-mad, and are at a point where they will stoop to any unscrupulous means to attain it. This insatiable desire has become responsible for much of the thievery and many of the other crimes of the twentieth century. Resorting to these crimes is in violation of Jehovah's right principles as given in his Word, and is not compatible with Christian living. Any person guilty of such crimes would have no place in the New World society. In fact, if one persisted in continuing to share in these wrongdoings it could lead to disfellowshipping from the Christian congregation, regardless of age.

<sup>12</sup> Inasmuch as the gaining of wealth is the main objective of many grownups of this system of things, children undoubtedly will show the same passion for accumulating money or its equivalent. Hence, again, we see the importance of the proper molding of the minds of the youths in the New World society. While it is true that

9, 10. Why should children be alerted to snares of idolatry?

11. What are some forms of idolatry that are extremely subtle in overreaching youth? What penalty would result?

12. (a) How and why has the "love of money" become such a snare to people? (b) How should Christians evaluate the proper position of money and its use in their lives? In their children's lives?

money is a defense and a convenient commodity to possess, yet the Christian parents should instill in the minds of children true values as emphasized in the Scriptures, namely: 'Knowledge does more good than money, it safeguards a man's life.' Since children will be of the same understanding in this respect as the parents, theocratic parents will have the proper perspective in accumulating wealth, being sure that it is always in subjection to the important thing in one's life, the ministry. Money should be a means to an end, rather than an objective in life. We can readily observe from this that parents can do severe injury to children if they are too liberal with allowances, giving them too much to spend. Children need to be restrained in this regard for their own good. It may be advantageous for the schoolboy to have a part-time job, earning his own money and thereby learning its actual evaluation and how to handle it judiciously.

<sup>13</sup> How much more important are the riches that one lays up for himself in heaven! The Scriptures emphasize in Proverbs: "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." In contrast, Paul wrote to Timothy: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." It is not the possession of money that is necessarily evil, but the relative concern and esteem one places upon its possession as an achievement.—Prov. 3:18, AS; 1 Tim. 6:10, NW.

#### ADVANCED EDUCATION

<sup>14</sup> Since the love of money and the ad-

13. How valuable are true riches? What sober thought should all have of monetary wealth?

14. Why should extreme care and thoughtfulness be exercised relative to an individual's deciding whether to seek education beyond high school or not?

vent of materialism have a strong influence on young and old alike, they play an influential part in the decisions made by youth as to their future course of life. Many Christian children see their contemporary graduating classmates planning to enter college, usually with the intent of becoming successful by obtaining either a good position in life or some degree of prominence, which are both measures of success today. But can this be viewed as



a course of wisdom directed from a theocratic viewpoint? Frequently the question arises in the mind of youth: "Would it be proper for me to enter college? Will the broadening of my education enhance my capabilities later as a theocratic minister?" Whether a person should or should not seek such higher education is dependent on the individual and what he desires to gain from life, present and future. Up to this point he has been successfully guided by theocratic parents in harmony with godly principles—he is a successful young minister. Now, again, as many times before, he comes to a point in life where he must make a decision, and here too the parents can come to the fore as counselors. Being a sincere young Christian minister, he wants to make a right decision. He must decide whether his ambitions are toward the popular trend of materialism or not—whether he desires to get ahead in the world, to attain a high position and honor and esteem of men which a college education subsequently leads to. In making his decision he must bear in mind the question: How will this affect my position in the New World society and my relationship toward Jehovah God? College is too

often a tool of the old world and is shaped so as to be used later in accomplishing its ideologies and to enhance success according to old-world standards. It follows, too, then, that such a course could turn one's mind away from theocratic education and principles. It would therefore be necessary for one to consider whether he is strong enough to practically divorce himself from theocratic association for at least four years while filling the mind with old-world thoughts and principles.

<sup>15</sup> It is not the acquiring of true scientific knowledge or that on many other subjects, which is in full accord with the Word of God, that is detrimental, but rather the vehicle in which it is conveyed is often saturated with the ideas of men conflicting with God's thoughts, such as the evolution theory as to the origin of man and other theories and hypotheses that are not compatible with the Bible. Taking in knowledge of pure mathematical science, physics, chemistry, engineering, history, etc., is very commendable and necessary for advancing and improving standards for people to enjoy in this the twentieth century, and this may well continue into the new world when done in harmony with God's right standards. However, as transmitted to the students through modern unprincipled political ideologies, and therefore questionable, through the unscrupulous commercial methods, and through the allied doctrines of modern Christendom, it may have an adverse effect on the student's mind.

<sup>16</sup> One of the greatest risks would be the temptation to share in the many and varied campus activities, including wild parties and the like that could easily lead to weakening the moral standards required of Christians. The same would also be true

of so many other extracurricular attractions that would jeopardize the integrity of God-fearing youth. No one is to submit himself to unnecessary circumstances that would lead one into the snares of the ever wily foe, Satan.

<sup>17</sup> When one realizes that the doctrine of evolution and other philosophies of men contrary to the Word of God are a part of higher education, he must consider whether he possesses adequate resistance to withstand the influence of erroneous teachings. Would it not be true that such information would be replacing the good and healthful information of God's Word that one had gained earlier in life under the direction of theocratic parents? It is highly improbable that one would be strong enough to separate himself from theocratic association and service to Almighty God for such a period of time and still expect to remain in the truth. Finally, and extremely important, what would one select for a profession that would tend to enhance one's ministry?

<sup>18</sup> In pursuing a course of higher education, one would acquire wisdom. But after what fashion? Bear in mind that the institutions of this system of things promulgate their ideas and may easily lead one into submission and cause one to measure success according to their standards, since "the sons of this system of things are wiser in a practical way . . . than the sons of the light are." Today they pride themselves on being very 'practical-minded.' And the lesson for us? "Also I say to you, Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling-places."—Luke 16:8, 9, NW.

15. Is the acquiring of scientific knowledge or other courses detrimental? What is liable to bend thinking in the wrong direction?

16. What should students particularly avoid?

17. (a) Why is the contamination of school courses with philosophies of men dangerous? (b) What further questions confront the person contemplating the pursuit of higher education?

18. What type of wisdom is likely to be gained, and what may be its effect?

<sup>19</sup> We are admonished to 'remain separate from the world,' and yet we would be filling our minds with the principles of this world. We are counseled not to miss meetings, yet this would unquestionably result. We are strongly urged to 'study to show ourselves approved unto God'; in the old world we would be studying to gain 'wisdom' and approval of men. 'Be doers of the Word and not hearers only,' we are taught; but by following the course of higher education we would have little time to be hearers or doers of the Word of God.

<sup>20</sup> God's approval is upon no part of the old world, and that includes its institutions of learning that promulgate its philosophies. Such 'wisdom' adds nothing to the stature of an individual as a minister of Jehovah, because that is not its intended purpose, nor is it designed with this objective.

<sup>21</sup> Constructive education and training are spoken of by Paul in his words addressed to the Ephesians, including assignments for this purpose: "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ." Why this? "In order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error. But speaking the truth, let us by love grow up in all things . . . that you no longer go on walking just

as the nations also walk in the unprofitableness of their minds." "Go on walking as children of light, . . . and quit sharing with them in the unfruitful works which belong to the darkness." Is present higher education under old-world standards compatible with these words of the apostle? The two are no more miscible than oil and water. —Eph. 4:11-17; 5:8, 11, NW.

<sup>22</sup> When a person dedicates his life to Jehovah, his lifetime vocation is that of being a minister and everything else not only gives way to it but is molded to accomplish the requirements laid upon a minister by Jehovah. He will not permit his attentions to be divided by any other pursuits or desires. This being the case, how much more profitably could the young man or woman spend the corresponding or equivalent four years or more in the full-time preaching; perhaps even going to Gilead and then participating in the missionary service or other special assignments, or even sharing in Bethel service. Then full heed would be given to the expert advice: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:16, NW.

<sup>23</sup> Today many young people are of the frame of mind that they are to judge as to what is right and what is wrong. Often we hear the expression, "I am doing what is right"; "I am doing good, I am not hurting anyone." Appropriately, then, the question might be proposed, According to what standards? Seemingly it is a course that is right in their own eyes, just as it was in the days of Israel when there was no king. This accounts for much of the confusion of today, and here again we find

19, 20. (a) For the young Christian minister who seeks higher education, what risks are involved? (b) Why would we not expect it to have God's approval?

21. What constitutes constructive Christian education, and of what value is it?

22. (a) What is the vocation of a dedicated young man or woman? (b) What must be the relative position of other interests in life? What may be his most cherished goal?

23. What common error of judgment is frequently made by youth today?

youth has adopted the same pattern. Even in the immature state of youth, they are making up their minds as to what is right or not, and the results are obvious.

#### MORAL STANDARDS AND CONTEMPLATION OF MARRIAGE

<sup>24</sup> When it comes to making decisions perhaps the most trying years of youth are the teens, when girls enter womanhood and boys begin taking on the characteristics of manhood. This opens up an entirely new view of life to them. So far the parents should have had the complete confidence of the children, and this should continue. Young men and women should be able to continue to bring to father and mother their questions about life and the meaning of the changes they are experiencing. They expect correct answers. Youth is entitled to learn more than just the casual explanations of life by listening to stories about the birds and bees and flowers! Now they are entitled to continue receiving instructions in the fundamentals of life too. Parents are the God-

appointed ones to give this vital information. Youth expects it and is entitled to it from you, fathers and mothers. This includes proper conduct toward the opposite sex. Likewise, it includes respect for the moral code established, not by man, but by Jehovah God. When children reach these years of life and subsequently think of marriage, the parents should again properly fill the role of instructor so the son or the daughter will understand what is required



in the proper selection of a mate. Jehovah's rules on this matter are clear, beginning with what constitutes eligibility for marriage. Parents should be just as concerned as was Abraham when he selected a marriage partner for his son Isaac. On this matter Isaac had respect for his God-fearing father. Although he lived among Canaanites and their young women, none of these could be considered for Isaac, because they were not in covenant relationship with Jehovah. Paul passes the same wholesome information on to Christians, saying: 'Marry only in the Lord.' How can separation from the world be maintained when one selects a mate from the world and then lives so intimately as husband and wife? —Gen. 24:3, 4, 37; 1 Cor. 7:39, NW.

<sup>25</sup> Since the Bible stresses the importance of singleness, that is even a better course. Paul explains: "The single man is anxious for the things of the Lord, how he may gain the Lord's approval. But the married man is anxious for the things of the world, how he may gain the approval of his wife, and he is divided." One who chooses this better course of singleness must bear in mind that along with it chastity is required. If it is impossible for a young man or a woman to live a continent life, Paul advises: "But if they do not have self-control [gift of singleness], let them marry, for it is better to marry than to be inflamed with passion." (1 Cor. 7:32-34, 9, NW) Such young people in their teens or older are prospective Christian children of the King, Christ Jesus, and their behavior toward the opposite sex

24. (a) What other subjects of instruction come within the scope of parental duty? Why? (b) What is so important regarding eligibility for a marriage partner?

25. (a) Why is singleness so highly regarded in the Scriptures? Under what conditions? (b) What practices must be avoided?

must be clean and above reproach. Just because those in the world revel in drinking sprees, heavy necking and petting, this is no reason for any of Jehovah's servants, young or old, to let their guard down and fall into a similar course of degradation. The end of such conduct should be kept in mind. Excessive drinking and over-eating leads to dulled senses and a lack of resistance to temptation. Petting arouses the sex impulses. Such desires improperly carried too far lead to gross immorality. God-fearing persons cannot carry on as the godless world does. Certainly parents have a solemn obligation to bring up their children with a clear understanding of these fundamentals of life as well as to warn them of the pitfalls.

<sup>26</sup> By the time of majority youth should have a clear understanding of marriage and what it means. The fact that one third of the marriages today end up in divorce on every kind of grounds should not mean that marriage should be taken lightly, as observed in this modern age. Divorcing mates on grounds other than adultery and marrying another still constitutes a violation of God's covenant on marriage and could not have God's approval. "No fornicator or unclean person . . . has any inheritance in the kingdom of the Christ and of God." It is important that young men and women be acquainted with these facts of life in order to share in marriage in conformity with God's will. They will realize that married Christians stay married and have proper respect for the Scriptural arrangement: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—Eph. 5:5; 1 Cor. 6:9, 13; Heb. 13:4, NW.

26. How should a young Christian view marriage?

#### CONCLUSION

<sup>27</sup> Parents have wonderful opportunities today to rear children that meet God's standards and have his approval. No heritage can be greater than this. Nothing could possibly bring greater happiness to a successful parent than to witness children growing to manhood and womanhood sharing in the service of Almighty God.

<sup>28</sup> Youths properly instructed, trained and disciplined truly have a place in the New World society at this time. They are indeed a glory to parents, to the congregation and, above all, to Jehovah and His obedient and faithful King-Son, Christ Jesus. Young ministers will shun all practices and instructions tending to attract their attention to old-world materialism, earthly successes and desires, which are nothing more than ensnaring pitfalls of the adversary. Instead, the most cherished ambition of young people either single or married could be that of Bethel service in Brooklyn or at one of the Watch Tower branches, the full-time service as a Gilead graduate in missionary or other assignments or in the full-time pioneer ministry ranks. Being a Christian minister of Jehovah is the grandest position that today's youth can occupy or be trained for. It is the course that leads to endless life, can be a channel through which others will receive such life and, best of all, wins the blessings of the living God, Jehovah. You young ministers of today, then, do become tomorrow's mature, loyal, faithful servants and representatives of Jehovah's New World society, to his praise!

27. What opportunities are set before parents that bring joy to their hearts?

28. What will be the cherished ambition or goal of the young minister, and what may be his position in the New World society?

*Strip off the old personality with its practices.*—Col. 3:9, NW.

## False Shepherds Wail

**T**HE clergy of Christendom have arrogated to themselves the role of shepherds of their flocks. Neglecting to feed the sheep, they wail when they note Jehovah's true shepherds feeding the sheeplike ones, for it means a spoiling of their pastures. An illustration of this is the following experience that took place in a town in New York state the latter part of 1955.

¶ The wife had been studying with Jehovah's witnesses intermittently for some time, but the husband only for a few weeks, when they wrote their Lutheran pastor that they wanted to become Jehovah's witnesses. Thereupon he made a call and for two hours vainly tried to make them change their minds. At his instance a meeting was arranged with the witnesses and the subject of the trinity was discussed.

¶ At its conclusion the husband said to his pastor: "Mr. B——, the first round goes to the witnesses. I never really knew what the trinity was, and now that I do, I know it doesn't make sense." The pastor replied: "Of course it doesn't make sense. But when the Bible doesn't make sense, neither should we."

¶ It was agreed to have another discussion the following week on the subject of hell. However, he later phoned saying he would not be able to keep the appointment but would be glad to come the next week and bring a friend along. In the meantime the witnesses, by means of a Lutheran *Cyclopedia*, posted themselves on just what the Lutheran theologians did teach on various religious subjects. The following week the pastor came with not just one friend, but two, both of whom were also clergymen, one of whom seemed to have more authority than the others.

¶ During the discussion of hell the question came up as to whether or not hell's fire was literal. The one with more authority stressed that it was literal, hell was a hot place. When he was shown that the Lutheran *Cyclopedia* held that the fire was not literal he became very angry and endeavored to deny that he had said it was really hot in hell.

¶ Next the subject of the end of the world came up. The clergymen held that it would be literally destroyed and cited as proof 2 Peter 3:10. As the witnesses had found that Lutheran dogmaticians disagreed with one another

on the subject, some, such as Gerhardt, Quenstedt and Calov, holding that the earth would be literally destroyed, whereas others, such as Luther himself and Brenz, held that only the form of this earth would pass away, the clergymen were asked with which group they agreed. "With Luther, of course!" was the reply.

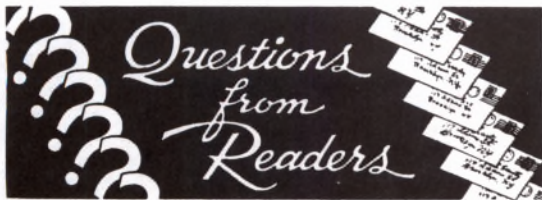
¶ When it was pointed out that Luther did not believe the literal earth would be destroyed and that Lutheran theologians were divided on the subject, they insisted that their *Cyclopedia* said no such things, and upon being shown in black and white they endeavored to misconstrue the plain statements. Clearly they had not been aware of this disagreement among their own theologians. One of them, losing his temper, leaned across the table and shouted that it was ridiculous for ignorant laymen to tell them what they believed, etc.

¶ The husband countered by saying that the beliefs of Jehovah's witnesses made more sense. At this point one of the clergymen sneered: "You, with your stupid, lousy little minds, must jam all the scriptures together so they make sense. That is the most stupid and lousy doctrine I ever heard."

¶ In the course of the evening's discussion the clergymen said that God was frustrated because all are not going to be saved even though he would like them to be. When the time came for them to leave the one seemingly with more authority got up and said: "I just have this to say, this has been the most disgusting, most disappointing night of my life, and if I had known it would be like this I would never have come." After some further remarks on the subject of hell the other two clergymen also left.

¶ The couple rejoiced over the victory the truth had gained. Since then they are having an ever-increasing share in preaching the good news of the Kingdom and are feeding regularly at Jehovah's table spread for them at the local Kingdom Hall.

¶ "Hark, the cry of the shepherds, and the wail of the lords of the flock! For the LORD is despoiling their pasture." Truly those prophetic words of Jeremiah, written some twenty-five centuries ago, are finding fulfillment in our day.—Jer. 25:36, *RS*.



● In the *Revised Standard Version* of the Holy Bible, published in America in 1952, the divine name Jehovah does not appear at all, not even in the translation of the Hebrew Scriptures. According to the Preface of this 1952 Version the word "Lord" has been used instead of God's name. Would it therefore be right for us to read the name "Jehovah" wherever the word "Lord" occurs in connection with God that thus God's name might be put in its proper place?

No, it would not be right to do so. Why not? For this reason: In the *Revised Standard Version*, the same as in the *Authorized* or *King James Version*, the divine name Jehovah has been substituted for by the title "LORD" printed in all capital letters or by the other title "God" printed in all capital letters. Where the titles "Lord" or "God" do not occur in all capital letters, then it does not translate the divine name Jehovah. For example, in chapter one of Genesis the title God occurs many times, but it does not translate the divine name in the Hebrew and hence "God" has only an initial capital letter and the other letters are small or in lower case. In the Hebrew text the divine name Jehovah begins to occur first in chapter two of Genesis, and there the *Revised Standard Version* renders it by the title "LORD" in all capital letters. However, in Genesis 15:2 we find the expression "Lord God" with the title "God" in all capital letters but not so the title "Lord." This is because the title "God" translates the divine name Jehovah but the title "Lord" does not do so here.

In Genesis 15:2 the word "Lord" applies to Jehovah all right but it translates the Hebrew word pronounced "*Ad-o-nā'ī*" or "*Ad-o-nī'.*" This Hebrew word means "Master" or "Lord" and is applied only to Jehovah God. So it describes Jehovah God as being Master or Lord. Hence in the Hebrew text the Hebrew expression for "Lord God" is "*Ad-o-nī' Ye-ho-wih'.*" The *American Standard Version* and the *New World Translation* translate this expression into English as "Lord Jehovah." In the Hebrew Scriptures this expression "*Ad-o-nī' Ye-ho-wih'.*" or "Lord Jehovah" occurs over three hundred times, beginning with Genesis 15:2. In the one

prophetic book of Ezekiel alone this expression "Lord Jehovah" occurs 214 times, beginning with Ezekiel 2:4. In all of these hundreds of cases the *Revised Standard Version* and the *Authorized* or *King James Version* use the word "God" in all capitals instead of Jehovah, because it would be foolish to translate this Hebrew expression "the Lord LORD."

So, aside from the name Jehovah there is a special title, *Ad-o-nā'ī* or *Ad-o-nī'*, which applies to God alone, and which describes him as Lord or Master. In places in the accepted Hebrew text the title *Ad-o-nī'* occurs by itself, as at Psalms 68:32 and 136:3, and hence the word "Lord" properly appears in the English.

There is another Hebrew expression that applies exclusively to Jehovah, namely, *ha-A-dōn'.* This expression is properly translated "the Lord" in English. It occurs a limited number of times, namely, at Exodus 23:17; 34:23; Isaiah 1:24; 3:1; 10:16, 33; 19:4; Micah 4:13 and Malachi 3:1. It would be improper, therefore, for anyone when reading these verses to substitute the divine name Jehovah for the title "the Lord."

Also in Hebrew the expression for "Lord Jehovah" is not the same as the expression for "Jehovah God." This fact is hidden in many translations of the Bible because the translators try to hide the divine name by using instead the word "LORD" in some places and the word "God" in other places. The *New World Translation* does away with all this confusion of thought by rendering the divine name Jehovah where it appears in the Hebrew and by rendering the title Lord or The Lord where it appears in the Hebrew text.

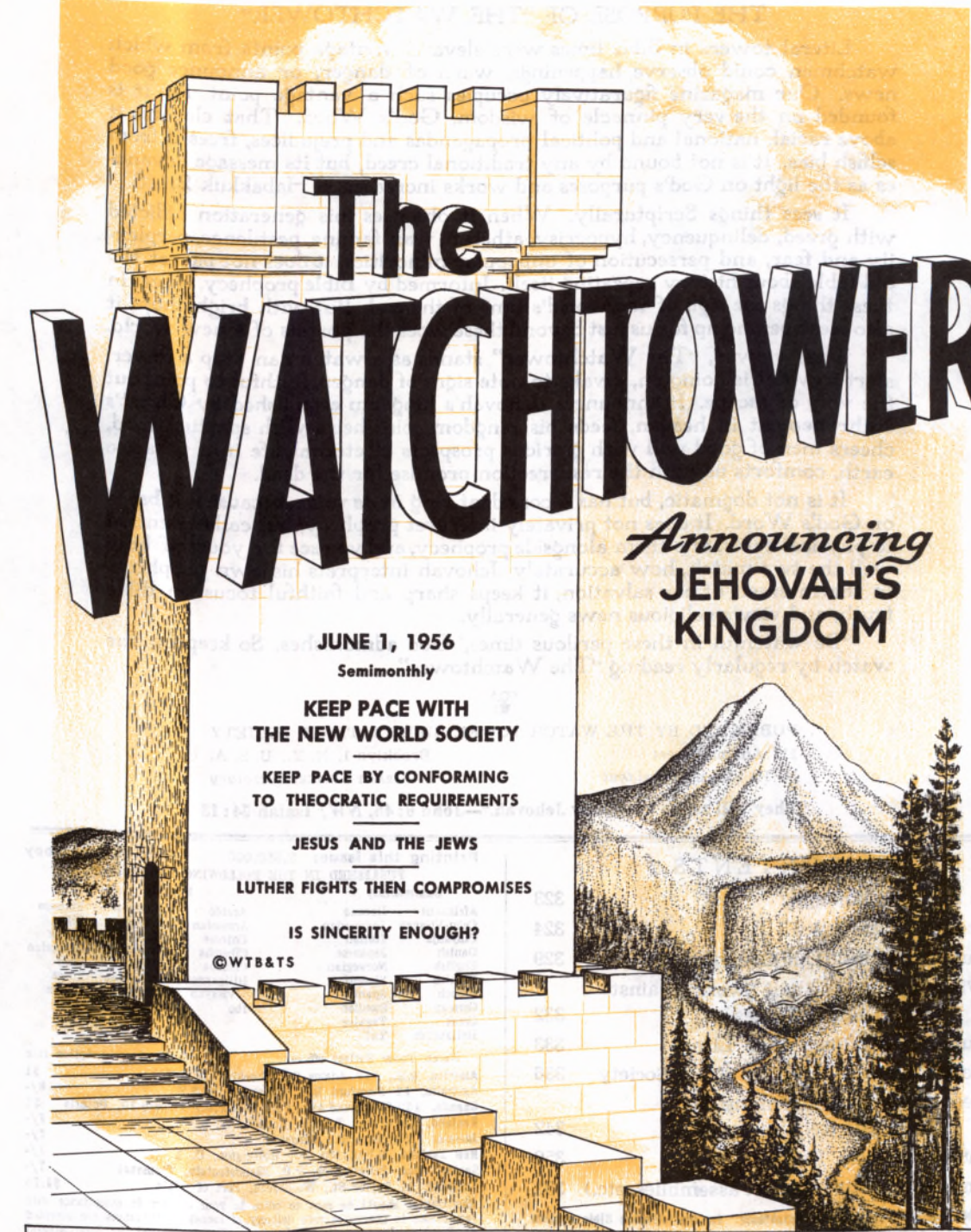
When the Watch Tower publications quote the Bible from any translation that hides the divine name by substituting "the LORD" or "God" for it, our publications will sometimes insert the name "Jehovah" in brackets after "the LORD" or "God" in order to identify who is meant. Likewise when anyone reads aloud to others from a Bible version that does not use the divine name, it would be honest and proper to read the Bible verse or verses just the way the translators of that version rendered the text, and after reading the words "the LORD" or "God" the reader could make the comment that this expression means Jehovah or is Jehovah in the original Hebrew text. In that way a writer or a reader cannot be accused of misquoting or misrepresenting any translation that conceals the divine name by substitute words.

**June 24: Youth in the New World Society, and  
Careful Living Helps Avoid Life's Pitfalls  
¶1-5. Page 304.**

**July 1: Careful Living Helps Avoid Life's Pitfalls, ¶6-28, Page 311.**

**After reading this issue of "The Watchtower", do you remember—**

- ✓ Where today's clergymen really have fallen short? P. 292, ¶6.
- ✓ How the apostle Paul disproved the popular religious view regarding Mary? P. 293, ¶3.
- ✓ How men have tried to put Mary in a position that really belongs only to Jesus? P. 294, ¶5.
- ✓ Whether the apostles worshiped Mary? P. 295, ¶3.
- ✓ When and how the Great Pyramid of Giza was built? P. 297, ¶2.
- ✓ What, most likely, was the real purpose of the pyramids? P. 300, ¶2.
- ✓ Whether man's first speech was in grunts and growls like that of the animals? P. 301, ¶4.
- ✓ Why worldly barriers do not divide Jehovah's witnesses? P. 303, ¶6.
- ✓ Why the training of children should start at a very tender age? P. 305, ¶4.
- ✓ What will enable a child to overcome the delinquency and corruption encountered at school? P. 306, ¶7.
- ✓ What good home habits can be of lifelong value to your child? P. 309, ¶1.
- ✓ What your children are expected to do during congregational meetings? P. 310, ¶2.
- ✓ What dangers youths face in today's higher education? P. 314, ¶17.
- ✓ What fundamentals regarding petting, morals and the like you should teach your child? P. 316, ¶25.
- ✓ How some Bible translations hide God's true name? P. 319, ¶6.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JUNE 1, 1956**

**Semimonthly**

**KEEP PACE WITH  
THE NEW WORLD SOCIETY**

**KEEP PACE BY CONFORMING  
TO THEOCRATIC REQUIREMENTS**

**JESUS AND THE JEWS**

**LUTHER FIGHTS THEN COMPROMISES**

**IS SINCERITY ENOUGH?**

©WTB&TS

**"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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Abbreviations used in "The Watchtower" for the following Bible versions

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

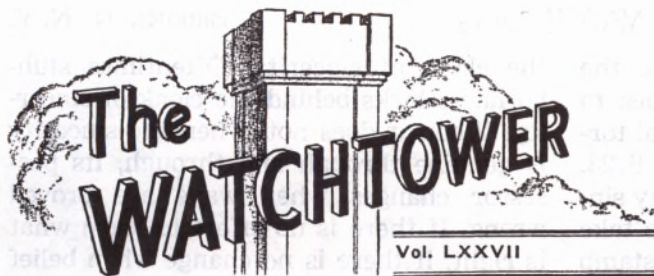
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**JEHOVAH'S  
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Number 11

## Is **SINCERITY** enough?

**M**ANY persons say that if you are sincere in your belief that is enough. They argue that divine judgment swings on the hinges of sincerity rather than correctness. It is not so much a matter of right belief as it is of sincere belief. Sincerity is necessary, but is it enough?

"There is a way which seems right to a man, but its end is the way to death." The wrong way does not lead to the right destination just because the lost one is sincere.—Prov. 14:12, *RS*.

Jesus said to his followers: "The hour is coming when everyone that kills you will imagine he has rendered a sacred service to God." Will Jehovah approve the killing of Christians on the grounds of sincerity?—John 16:2, *NW*.

The apostle Paul said of those who were sincere but incorrect: "I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God."—Rom. 10:2, 3, *NW*.

These persons were sincere; they were also stubborn. They were so intent in proving that they were right they had no time to learn what God said was right. They were not sincerely meek, but were sincerely stubborn, idolizing their own will

and way and refusing to subject themselves to the will and way of God.

Sincerity is necessary, but it is not enough. Those who are truly sincere will change when they learn they are wrong. Because of their sincerity Jehovah extends them mercy. So it was in the case of the apostle Paul, who wrote: "Formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith."—1 Tim. 1:13, *NW*.

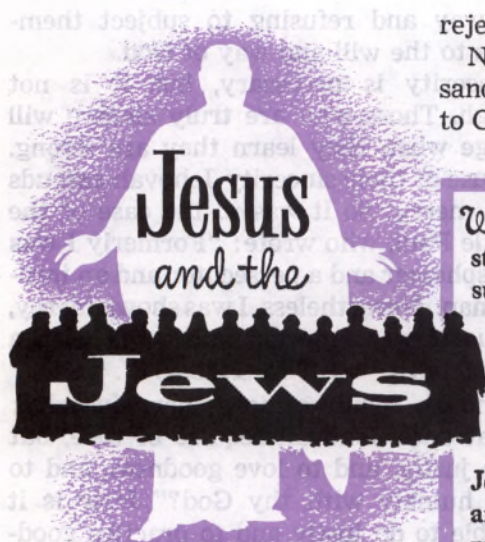
Jehovah requires more than sincerity: "What doth Jehovah require of thee, but to do justly, and to love goodness, and to walk humbly with thy God?" How is it possible to do justly and to practice goodness without knowing what Jehovah considers just and good? How can one walk humbly with God unless he knows the way or path of God? He cannot walk stubbornly in his own way and at the same time walk humbly in God's way.—Mic. 6:8, *Da*.

A person who is truly sincere will change when he is proved to be wrong. How sincere, actually, is the person who is shown from his own Bible that "the soul that sinneth, it shall die," yet continues to believe the soul is immortal? How sincere is the one who still believes God and Christ are equal in a trinity after reading in his own Bible Jesus' words: "My Father is greater than I"? How sincere is the one

who is shown from his own Bible that "the wages of sin is death," but continues to argue that sin's punishment is eternal torment?—Ezek. 18:4; John 14:28; Rom. 6:23.

Is it not possible that many who say sincerity is enough are just wanting to take their own course while giving it the stamp of God's approval? It is so easy to go your own way complacently while hiding behind

the claim of sincerity. Oftentimes stubbornness lurks behind the cloak of sincerity. When it does not, when the sincerity is genuine through and through, its possessor changes when ways are proved wrong. If there is no effort to learn what is right, if there is no change when belief is proved wrong, then there was never present any genuine sincerity.



rejection and persecution and death.—Isa. 8:14.

Nevertheless, Jesus did cause thousands and thousands of individual Jews to switch over from Judaism to Christianity. Christianity rests on a Jewish foundation;

all the apostles and early disciples of Jesus were Jews. Though the majority of these Jewish Christians were drawn from the humbler walks of life, many of them were formerly scribes and priests and Pharisees. (Acts 6:7; 15:5) Jewish characteristics have not changed. If racial traits did not prevent thousands from accepting Jesus then, these traits cannot now be rightly blamed for Jewish rejection of Jesus Christ. Why did so many Jews accept him

Why did the Jews stumble over Jesus nineteen centuries ago? Why is he now an even greater stumbling stone to the Jews? What facts are a key to open minds long closed on this subject?

**J**ESUS could turn water into wine. He could stop the wind and calm the waves and walk on water. He could feed thousands with a few loaves and fishes. He could cure cripples, cleanse lepers, make the blind see and the deaf hear. He could even raise the dead to life.

But he could not convert the Jewish nation.

He did not expect to. He knew that Isaiah had foretold that he would be "for a stone of stumbling and for a rock of offence to both the houses of Israel." God's word would not be voided. He expected

then, but do so few now?

He did perform miracles then that Christians cannot duplicate now. These were impressive and striking and attracted great crowds, but Jesus did not stress the miracles. Miracles inspire awe and amazement and gain attention, but it is the gaining of accurate knowledge that converts, that makes the mind over and changes the personality from old ways of thinking and acting to new ways of Christian thought and conduct. Because more prophecies have been fulfilled now than in Jesus' day there is more knowledge available for

preaching now than there was then, so this should offset the inability to perform miracles today.—Rom. 12:2; Col. 3:9; Prov. 4:18.

If the Jewish nature has not changed, and with more knowledge now, which has more power than miracles to effect a lasting and enduring conversion, why are so few Jews accepting Jesus today? Has something happened between Jesus' day and ours that explains the increased resistance to accepting Jesus as Messiah? Yes.

#### ATROCITIES OF THE MIDDLE AGES\*

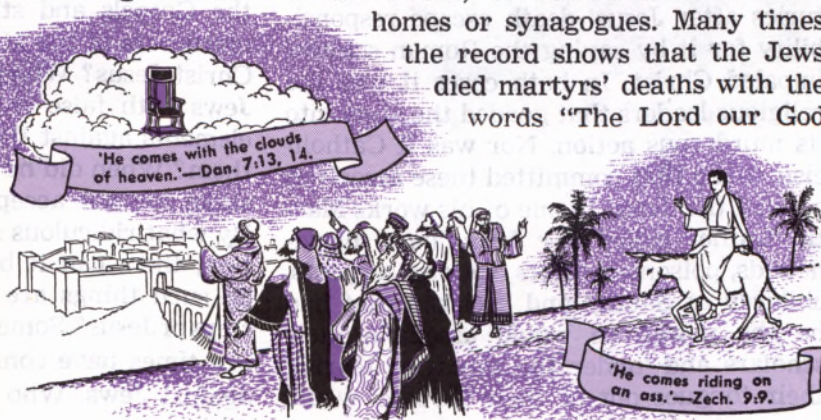
During this period the Roman Catholics ruled in western Europe. They placed oppressive restrictions on the Jews. Jews were limited to certain kinds of employment, could own no landed property, and were officially stamped by the Catholic Church as "perfidious." They were herded into ghettos to live, which they could leave during the day but had to be back into by nightfall, when a "Christian" guard locked the only gate to the ghetto. They were forced to wear the yellow Jew-badge, about which the Dominican priest Pater Constant wrote: "How was it otherwise possible not to lose sight of the odd companion whom the compassionate hospitality of the church had imposed upon the Christian? Ever since the great betrayal at Mount Calvary the spirit of the Iscariot had infested the Jewish race. In the heart of every Jew there flows a traitor's blood."

#### Jewish children

\* Source of material in this section is mainly from Chapter III of *Anti-Semitism Throughout the Ages*, by Count Heinrich Coudenhove-Kalergi.

had to attend sessions for Catholic religious instruction, and each week a Catholic teacher was commissioned to preach theology in the synagogues. Many false and ridiculous charges were raised against the Jews, such as when a red bread mold appeared on the wafers used in communion the priests said Jews had stabbed it, killing Christ again and making the wafer bleed. Often Jews were charged with killing Catholic children and using their blood for the passover celebration. These charges tossed like firebrands among the Catholic rabble inflamed them to commit the most horrible outrages against the Jews. Whole Jewish communities were annihilated, thousands of Jews were burned at the stake, massacres made ghetto streets run red with blood.

All of this was done in the name of Jesus. It was to avenge the death of Jesus. Jews were given the ultimatum: accept baptism or be put to death. Their children were stolen from them and baptized, never to be seen again by the parents. Thousands of Jews were forcibly baptized to become nominal Christians only, while thousands of others refused and suffered torturous deaths. When Jews heard the Crusaders were coming they often killed their children and then themselves. Those who did not were trampled under the feet of the horses of these cruel, coarse plunderers, or put to the sword, or burned alive in their homes or synagogues. Many times the record shows that the Jews died martyrs' deaths with the words "The Lord our God



is One" on their lips, a protest against the unscriptural trinity doctrine that Jesus is God. Jews were wrongly charged with deicide, or murder of God.

During the Spanish Inquisition public burning, called *auto-da-fé*, that is, act of faith, was widely used against the Jews, and one historian writes: "For three centuries Europe witnessed the terrible spectacle of the smoke of carbonized innocent victims ascending to the sky." Thousands of Jews died in this way, and this diabolical horror was perpetrated as an act of faith! What kind of religious faith would command such acts? Certainly not the faith delivered by Jesus Christ, the meek and lowly one, the one who advocated turning the other cheek, the one who said do not refrain just from murder but even from anger. Yet the history of the Middle Ages is a sickening carnage wreaked on innocent persons by those who claimed that they were thereby serving Jesus! In his name they robbed, plundered, massacred, burned and annihilated hundreds of thousands of persons just because they were Jews. What preposterous, diabolical blasphemy!

In our day one Catholic theologian tried to wash the church's hands of this blood by saying that in the case of the Inquisition the state executed the sentences. But this church would never let Jews living centuries after Jesus' death escape responsibility for it by saying the Roman soldiers impaled Christ. In both cases it was the religious leaders that goaded the state into its murderous action. Nor was it Catholicism alone that committed these atrocities against the Jews. In one of his works Martin Luther called the Jews 'liars, bloodhounds, poisonous otters, spiteful serpents, children of Satan,' and declared that had he the power he would assemble their scholars and 'under the threat of tearing their tongues out of their throats' would

make them confess Christian teaching. It is nauseating to read of such human depravity. And as the seemingly endless pages of horror upon horror unfold the senses numb and the mind reels and staggers under the ungodly impact of such inhuman fiendishness.

#### NO CAUSE FOR STUMBLING

If those so-called "Christians" represented Jesus, can you blame Jews for despising the name? If their efforts to convert are proper missionary activity, can you condemn the Jews for detesting the term missionary? Centuries of persecution and torture and death have rolled over the Jews since Jesus' day, and these things have been done to Jews in the name of Jesus and in the guise of missionary activity. That is the great difference in the Jews in Jesus' time and the Jews now; that is why individual Jews accepted him more readily then than they do now.

The Jewish people have been shamefully persecuted and misrepresented. And the most misrepresented Jew of them all is Jesus! He has been grossly misrepresented by the very ones claiming to serve him, to speak for him, but who instead are by their fruits identified as the offspring of Satan. (Matt. 7:20; John 8:44) How could any intelligent person read just one page of Jesus' words recorded in any one of the Gospels and still think the religious murderers of the Middle Ages represented Christ Jesus? When did he ever assail the Jews with false charges, or rouse rabble elements against them, or forcibly baptize them? When did he ever burn a Jew at the stake for not accepting him as Messiah? By what ridiculous stretch of the imagination, then, can it be said that those who do such things are following in the footsteps of Jesus? Some who have lived in modern times have committed such atrocities against Jews. Who has forgotten Hitler's

attempted genocide of the Jews? He was also a Roman Catholic, never excommunicated despite repeated requests to that effect, and his avowed aim was to reestablish the Holy Roman Empire, an empire characterized by just such Jewish persecution and slaughter that Hitler revived.

None of such fiendishness is representative of Jesus. He was a Jew, showed love toward Jews, confined his preaching to Jews, healed the diseases of many Jews, forgave the sins of many Jews, and when he laid down his life it was for Jews as well as for others. The Jesus of the Bible is so different from the one taught by orthodox religions of Christendom. If Jews will investigate this difference, learn of it, it will chip off much of the falsehood that makes Jesus such a stumbling stone to them. Their cause for stumbling will shrivel. They will see Jesus as he was and is, not as false Christians represent him to be.

#### WHY THE JEWISH NATION REJECTED JESUS

But why did not the Jewish nation accept Jesus when he came centuries ago? They saw him as he was. They had no false picture of him as Jews today have. Why did they reject him as Messiah? At that time the Jews were restive under Roman domination, were smarting under the Roman yoke. They anticipated a Messiah that would come as a great military figure to smash Roman power and break that yoke from off Jewish necks. Jesus did not measure up to these expectations, these hopes. They were disappointed in him and his talk of submissiveness under Rome displeased them. He exposed the hypocrisy of Jewish religious leaders, which first nettled them and finally enraged them to the point of demanding his death. As an unresisting lamb he was led to the slaughter.

Many prophecies in the Hebrew Scriptures foretold Messiah's coming. For instance, this Messianic promise: "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore." And this one: "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed." —Isa. 9:6, 7; Dan. 7:13, 14, RS.

In fulfillment of these prophecies the Jews expected a Messiah who would set up a victorious earthly kingdom that would remain forever. But they overlooked this vital point: Messiah was foretold to come twice, once as a sacrifice to die for obedient men, and then as a reigning king over an everlasting government. In their anxiousness to be delivered from Rome and be politically exalted immediately they overlooked the necessity of the first presence and had eyes only for the glorious second presence. They looked for Messiah to come in the clouds of heaven and set up an everlasting earthly government. Instead he came riding on the foal of an ass recommending submission to the Roman yoke!

How unattractive to those Jews! Of him they could well say: "He had no form or comeliness that we should look at him, and no beauty that we should desire him," and

they could add: "He was despised, and we esteemed him not." These Jewish sentiments for Messiah at his first coming were foretold in the fifty-third chapter of Isaiah, and this chapter goes on to show that Messiah would be led like a lamb to the slaughter "when he makes himself an offering for sin" and when he shall "make many to be accounted righteous; and he shall bear their iniquities." Only after this first coming and ignominious death as a sin-offering would he come again with everlasting kingdom power, as Jehovah said: "Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors."—RS.

So at his first coming Jesus fulfilled Zechariah 9:9, RS: "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass." And he fulfilled Isaiah chapter 53 about dying a sacrificial death, despised and hated and classed with sinful transgressors.

It is at his second presence that he comes in clouds or in invisible heavenly kingship, and it is then that he is given an everlasting dominion from Jehovah that will administer peace and righteousness to all obedient mankind. Then will Isaiah 9:6, 7 and Daniel 7:13, 14 be fulfilled, at the second presence and not at the first as the Jews nineteen centuries ago erroneously expected. If he had set up his everlasting kingship then, when would the prophecies of Isaiah chapter 53 and Zechariah 9:9 have fulfillment? The Jews back there were looking for the wrong signs, for the wrong presence of Messiah, so they failed to recognize Jesus as Messiah. Never-

theless, thousands of individual Jews did recognize him, accept him, and become the first Christians. Today Jews and others can see the signs Jesus foretold for his second presence, for that time is here.

#### WITNESSING TO JEWS TODAY

When the apostle Paul witnessed to persons he adapted his words to their needs, to their viewpoints. He kept in mind what their background was. He said: "To the Jews I became as a Jew, that I might gain Jews," and added: "I have become all things to people of all kinds, that I might by all means save some." So should we keep in mind the false concept Jews have of Jesus because of past and present lies and atrocities in his name, misrepresenting him. We should rout this false picture, exposing the fraudulent Christians. Show the two comings, and that nineteen centuries ago the Jewish nation rejected Jesus because they looked for the wrong coming. Show the prophecies Jesus fulfilled the first time he came, and the ones now undergoing fulfillment at his second presence. Point out that soon Abraham and Isaac and Jacob and Moses will be back, resurrected to act as princes in the new earth and inherit the promises long ago made to them. Depict the blessed conditions of unity among men then, with health and happiness and everlasting life for all obedient ones.—1 Cor. 9:20, 22, NW.

The Jewish religious leaders of ancient time demanded Jesus' death as a service to Jehovah God, and Jesus rightly applied Isaiah's words to them: "You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'" (Matt. 15:7-9, NW; Isa. 29:13) Past and present so-

called Christians have persecuted and killed Jews and others in the name of Jesus and in imagined service to God, and to them also Isaiah's above words apply. But many thousands of the common people, Jews, accepted Jesus long ago, and hundreds of thousands of the common people today are accepting him in this time of his second presence.

Talk about Jesus to the Jews. Do not

avoid the subject. But show understanding of Jewish thinking, erase the false picture given by false religionists and Crusaders and Inquisitioners, ancient and modern. But talk about Jesus to the Jews, try to remove the cause of stumbling. "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."—Acts 4:12, NW.

## Luther Sights then Compromises



MARTIN LUTHER is to be remembered not only as the man who first translated the Bible into German, but as the successful challenger who courageously defied the all-powerful domination of the popes of Rome. Unwittingly Luther lit the match that finally set off the powder barrel of mounting opposition to Catholicism.

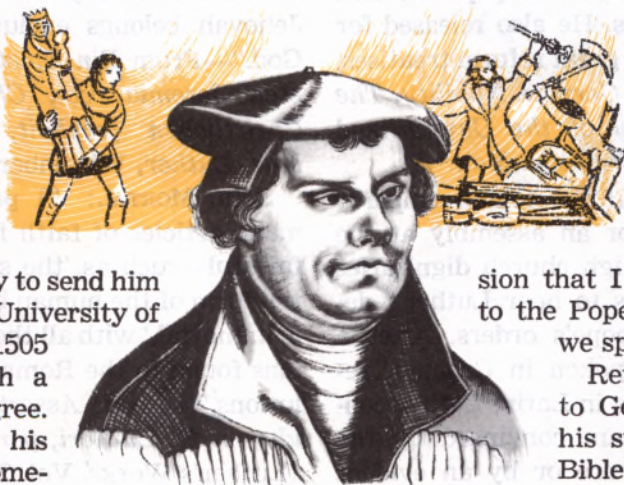
Martin Luther was born in 1483 at Eisleben in Prussian Saxony. After a stormy religious career, untouched by the murderous hands of Rome's agents, Luther died a natural death February 18, 1546. Born a miner's son, he had had a stern upbringing. Luther's father was able financially to send him to the well-known University of Erfurt in 1501; in 1505 he graduated with a Master of Arts degree. At the desire of his father, who was some-

what anticlerical, Luther entered Erfurt's law school in May, 1505. Two months later he suddenly renounced the world and entered the monastery of the Augustinian convent at Erfurt.

In 1507 Luther was consecrated to the Roman Catholic priesthood and later became associated with the teaching staff of the University of Wittenberg. As an Augustinian monk and priest he made a pilgrimage to Rome in 1510. The corruption, irreligion and vice that Luther witnessed among the priests in Rome greatly disturbed him.

Years later he said that he would not have missed "seeing Rome for a hundred thousand florins; for I might have felt some apprehension that I had done injustice to the Pope; but as we see, so we speak."<sup>1</sup>

Returning from Rome to Germany he pursued his studies in the Latin Bible that was available



to him and also continued to teach theology at Wittenberg University. By the winter of 1512-1513 his inner struggle of conscience became such that he began to make an independent study of basic Catholic teachings. Finally on October 31, 1517, enraged at the Catholic Church's campaign of selling indulgences, which to him amounted to divine bribery, the selling of forgiveness of sins, Luther nailed his now-famous 95 protests on the church door of Wittenberg. This one act touched off what became known as the Protestant Reformation. Luther's many delighted friends, eagerly employing the then very new art of printing, quickly reproduced and widely circulated this stirring protest so that within two weeks all Germany was informed and the righteous were moved to indignation and opposition. At last someone had come along with courage to "bell the cat," that is, to expose publicly the prowling, dangerous catlike papal hierarchy.<sup>2</sup>

Shocked by this rebellion in Germany, the pope of Rome finally issued a bull of excommunication against Luther in 1520, dismissing him from the Catholic Church. Ignoring this action of the pope, Luther continued as a priest to preach and teach. On December 10, 1520, Luther, in public, spectacularly consigned this papal written decree to the flames. He also released for wide publication his great reform treatises, the *Address to the German Nobility*, *The Babylonian Captivity of the Church* and *The Freedom of a Christian Man*.<sup>3</sup>

The next year, 1521, Roman emperor Charles V called for an assembly at the city of Worms of high church dignitaries and German princes to hear Luther's defense against the pope's orders. After a two-hour defense spoken in German, repeated for two hours in Latin, Luther concluded: "Unless I am convinced by the testimony of Scripture or by an evident

reason—for I confide neither in the pope nor in a council alone, since it is certain that they have often erred and contradicted themselves—I am held fast by the Scriptures adduced by me, and my conscience is taken captive by God's Word, and I neither can nor will revoke anything, seeing that it is not safe or right to act against conscience. God help me. Amen."<sup>4</sup>

Incidentally, in April, 1523, nine nuns escaped from the convent of Imptsch near Grimma, fled to Wittenberg and appealed to Luther for protection. Among them was nun Catharina von Bora, whom Luther married in 1525, in further defiance of the Catholic Church. In time they came to have six children, three sons and three daughters.<sup>5</sup>

#### LUTHER'S ORIGINAL DOCTRINAL VIEWS

During the years that followed Luther made the first translation of the entire Bible into German. He also made great progress in his Scriptural studies, coming to some very accurate glimpses of Bible truth. Note the following quotations from Luther's early works, which were printed and widely distributed.

**JEHOVAH:** In an exposition of Jeremiah 23:1-8 Luther says: "... but this name Jehovah belongs exclusively to the true God."—From *Ein Epistel aus dem Propheten Jeremia, von Christus reich und Christlichen freyheit, gepredigt durch Mar. Luther*, Wittenberg, 1527.

**SOUL MORTAL:** "I permit the Pope to make articles of faith for himself and his faithful—such as 'the soul is the substantial form of the human body,' 'that the soul is immortal,' with all those monstrous opinions found in the Roman filth-pile of resolutions."—From *Assertio Omnium Articulorum M. Lutheri, per Bullam Leonis, X* (Luther's Works, Vol. 2, folio 107, Witten-

berg, 1562), first published in 1520. Also *Zion's Watch Tower*, 1905, p. 228.

**DEATH DEFINED:** "Therefore the Scripture calls death a sleep. For as one falls asleep, he, when he awakes in the morning, knows nothing about how the falling asleep happened, nor about the sleep itself, nor the awakening, so shall also we on the last day arise with haste and not know either how we came into death or through death."—*Kyrkopost*, 1 band., no. 29, par. 9, sid. 259.<sup>5</sup> See also *Watch Tower* Reprint, Vol. 1, p. 408.

**RESURRECTION:** "Hereof it must follow that they who lie in the graveyard and sleep under the ground do not sleep as profound as we do on our beds. For it may happen that your sleep is so profound that you must be called ten times before you hear once. But the dead will hear at the first calling of Christ, and awake, as we here see of this young man and of Lazarus."—*Evang. Luk.* 7. 11-17, par. 8.<sup>6</sup>

**STATE BETWEEN DEATH AND RESURRECTION:** "Let this be unto you an excellent alchemy and a masterpiece that does not turn copper or lead into gold for you, but changes death into a sleep and your grave into a sweet room of rest, and all the time elapsing between Abel's death and the last day into a short little while. The Scripture gives this consolation everywhere."—*Kyrkopost*, 1: a band., no. 109, par. 39-47, sid. 434-436.<sup>6</sup>

#### TRUTH SACRIFICED FOR A COMPROMISE

Neither Luther nor his present-day admirers have held fast to these and many more original Scriptural teachings advocated by Luther. Regrettably, those admirers of his have followed a course of watering down and compromise.

For example, by 1530 Luther's friend Melanchthon, who was a Greek scholar, had persuaded him to be party to a proposal

now known as the Augsburg Confession. Melanchthon wrote up this creedlike document and presented it at Augsburg before the assembly of Emperor Charles V together with his princely and hierarchic counselors to effect a reconciliation between the vast number of followers of Luther and the Roman Catholic Church. In this way Melanchthon and Luther hoped to bring about an internal cleansing of the papal church by inducing her to reform some of her ways. But the assembly flatly rejected this proposal. Luther's supporters were left holding the bag of compromise, which was full of half truths and repudiations of some of Luther's earlier right views.

The Augsburg Confession, in part, says concerning the trinity and souls of the wicked suffering eternally: "Our churches, with common consent, do teach, that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true . . . of the same essence and power, who also are coeternal, the Father, the Son and the Holy Ghost . . . that, at the Consummation of the world, Christ shall appear for judgment and shall raise up all the dead; He shall give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He shall condemn to be tormented without end."—Articles I and XVII.<sup>7</sup>

Upon this sacrifice by compromise, the Augsburg Confession, many of the present-day separate Lutheran sects were founded. Thus Luther's great fight for truth was largely marred by unscriptural compromises.

<sup>1</sup> *History of the Christian Church* by Schaff, Vol. VI, pp. 105, 109, 111, 112, 125, 126, 130.

<sup>2</sup> *Ibid.*, pp. 135, 156.

<sup>3</sup> *Ibid.*, pp. 206, 213, 220, 227, 247.

<sup>4</sup> *Ibid.*, pp. 287, 305.

<sup>5</sup> *Ibid.*, pp. 456, 462.

<sup>6</sup> *Luther and The Final Reformation* by J. Lee, pp. 30, 31.

<sup>7</sup> *The Making and Meaning of the Augsburg Confession* by C. Bergendoff, 1930, pp. 33, 76.

## Wielding the Spiritual Sword Against Wicked Spirit Forces

**W**ITH but few exceptions survival after death is believed in by Protestant and Catholic and Jew, as well as by the countless Oriental and primitive religions. That is why many bereaved persons turn to spiritualism for comfort, hoping to get in touch with their dead loved ones. At times they seem to succeed. Materialists, denying both the possibility of any survival after death and the existence of spirit entities, have no satisfactory explanation of spiritualistic phenomena.\*

The Bible alone has a satisfactory explanation, it showing that there is a case of mistaken identity. In brief, it tells that God created invisible creatures long before he made the earth and man and that one of these rebelled at the time Adam and Eve were in Eden, making himself into Satan the Devil. In Noah's day other spirit creatures joined Satan in his rebellion, thus making themselves demons. Since the Deluge all these have been confined in a state of darkness known as Tartarus. These, by impersonating the dead, would give the lie to the Bible's plain statement that "the dead know not anything."—Ezek. 28:14, 15; 2 Pet. 2:4, 5; Eccl. 9:5, AS.

The Israelites were forbidden to have anything to do with demonism; Jesus when on earth repeatedly cast out evil spirits from possessed persons; and Paul warned that the "practice of spiritism" will debar one from God's kingdom.—Lev. 19:31; Gal. 5:20, NW.

As dedicated Christians who desire God's approval and life in God's new world not only must we avoid spiritism ourselves, but we must wield "the sword of the spirit, that is, God's word," "against the governments, against the authorities, against the

world-rulers of this darkness, against the wicked spirit forces in the heavenly places." That means to use Bible truth to expose the lies behind which spiritism as well as all other false teachings operates.—Eph. 6:17, 12, NW.

With strong confidence in the Bible's authenticity we can therefore urge the people to consult it rather than the dead for enlightenment. (Isa. 8:19, 20) And God's Word plainly shows that at creation "man came to be a living soul," that "the soul that sins shall die," and that in death "man has no advantage over the beasts." It also shows that only Jehovah God originally had immortality and that this gift he is bestowing upon a select few, including his only begotten Son, and that in his due time "all those in the memorial tombs will hear [Jesus'] voice and come out," either to a resurrection of life or to one of judgment.—Gen. 2:7, NW; Ezek. 18:4; Eccl. 3:19, RS; John 5:28, 29, NW.

By diligently and skillfully wielding the spiritual sword against wicked spirit forces we shall "let God be found true, though every man be found a liar," and we shall be fulfilling our commission to "comfort all that mourn." (Rom. 3:4, NW; Isa. 61:2) The sword of the spirit is not all that we need. No, we must "put on the complete suit of armor from God," and that includes having our "loins girded about with truth, and having on the breastplate of righteousness." Also we must have our feet shod with the equipment of the good news of peace and must take up the large shield of faith and the helmet of salvation. And last, but not least, we must keep on praying, looking to God for guidance, help and protection. Thus we shall triumph in our warfare against wicked spirit forces.—Eph. 6:11-20, NW.

\* For details please see *The Watchtower*, Sept. 1 and 15, Oct. 1, 1955.

# Pursuing my Purpose in Life

*As told by Harry W. Arnott*

**T**HE joys and blessings of the April 3, 1955, talk and the activity that followed, and the Memorial season with its evident blessing from Jehovah, have made me want to put in writing my story. It begins around July, 1939, for it was then that, during a visit to our home by my grandmother, I first got to know of the truth from her. And right from the start I got to learn some lessons that have stood me in good stead during all the years since. Granny had been active in the witness work since 1915, yet during all that time from 1915 to 1939 she had seen little, if any, direct fruits from her Kingdom-preaching. So you can imagine her joy at helping me to take my stand. Since then she has had other like blessings, but her patience during those years was a real example to me. She gave me good Scriptural counsel also. I well remember her taking me aside one day, just after I had begun to take an active share in the service, and before she concluded her stay with us, and saying: "Here is something always to keep in mind: never allow yourself to become discouraged or stumbled by something one of the brothers may say or do. Remember that you are serving Jehovah, not men. If you stick to Jehovah and his organization you will not go wrong."

In March, 1940, I was immersed, enrolling the following June as a pioneer. From then on I really began to pursue my purpose in life, and in all the years since I have been most thankful that all my energies have been in Kingdom service.

I know that in these days there is a need in many lands for one to have a part-time job to care for the necessities of living when one is a general pioneer; but right from the start I was grateful that I was able to get along without the need for such. Not that I had any finances of my own, or any outside help. I did not. I believe that I had about £6 (about seventeen dollars) as my total wealth when I entered the pioneer service at the age of 18, and I received no financial assistance from home. Some may feel that was foolhardy. Maybe it was; but I trusted in Jehovah, and though I learned to be "low on provisions" sometimes, yet I was not without what was essential. Looking back, I'm glad it was that way, for so many seem to have missed the joys of pioneer service because there were certain things, certain material possessions, a certain amount of money laid up, that were needed before the step of pioneering could be taken—and they just never seem to get to take the step. So I never did take a part-time job. But later, in 1942, I was assigned to special pioneer work in Britain as part of the expansion into isolated territory, and the Society's financial provision was really appreciated.

While I was consistently pursuing my purpose in life, the only break in the past



fifteen years of pioneer service was involuntary. That was during the war years when I wanted to continue my ministry but others thought differently and put me in prison. I really count myself fortunate to have shared this kind of experience with other brothers and sisters, who also had objection to breaking their exclusive devotion to Jehovah. It proved to be a most strengthening experience, although a test. With so much time on my hands (the first seventeen weeks I was locked up on my own for nineteen out of twenty-four hours, and even during the five hours of communal labor I was not allowed to talk to anyone) I had time for meditation. Then all the doubts I had ever had about the truth came back to mind: 'Was I throwing away my life for a pipe dream?' 'Was I just being carried away by some youthful emotional experience?' 'Just why was I going through with these experiences?' Then what Paul wrote also came to mind: "Keep testing whether you are in the faith, keep proving what you yourselves are." And, despite my many shortcomings, it was the greatest encouragement to find that in my heart I did love the truth and wanted to please Jehovah. Now I had no doubts that it was the truth, and though I might fail, the truth would endure; so with Jehovah's help I determined to stick to the truth.

What helped at that time was that along with these prison experiences had gone some wonderful times in the service in the special pioneer work. One particular assignment to isolated territory always sticks in my mind. I had a fine partner, who since has gone through Gilead, along with his wife, and they now are in South Africa. The Christian love and companionship we shared was a wonderful blessing to both of us and made the work all the more a delight. Within weeks of arriving in that isolated assignment we had twenty studies going in the one town, and within the year

it was possible to organize a new congregation. Seeing the "productive seed" of God's Word thus reproduce in such a short time was a happy thrill. There was hard work along with the joyful experiences, of course, including cycling some sixty miles some days to care for studies in the scattered farms up in the hills. But that taste of real pioneering quickened the desire to do missionary service some day, Jehovah being willing. Quite vividly I recall cycling home around midnight after ten or twelve hours' service. As we went along we would talk over the blessings of the day, or often marvel at the wonders of the universe, as the stars and moon shone at their best in that crisp, clear air of northern Scotland.

When I first heard of Gilead I wanted to go. I guess there was the thought of "going places" in the spirit of adventure. But I felt, too, that it was the only logical step to take—to register for Gilead when the opportunity came. If I held back I felt I would be putting a restriction on the organization's use of me. If I did register and was not called, then that was that. But it certainly is best to let Jehovah direct us in our assignments, and since I had dedicated my life to do Jehovah's will, I could think of no valid reason for ceasing to pursue my purpose in life.

Next to dedication and going into the full-time service, Gilead was the most important step in my life. So much has been said about the training at Gilead that there is little I can add. But I believe that it was not my learning much that was new that impressed me most (although I did learn many new things), but rather that Gilead was like taking the truth and handling it anew, bringing together the many things learned (and mostly dimmed from lack of use) and fitting them together into one brilliant, clear picture, thus deepening more than ever before our appreciation and understanding of the truth.

After Gilead I was sent to Northern Rhodesia, and here until now I have been for nearly eight years. And what eventful years! On arrival I did some special pioneer work, having some happiest months in seeing many Europeans here accept the truth. It was a privilege to help establish new congregations. At first, however, I felt the climate might get in the way of my keeping on in this assignment. To most folks it is an equable climate, but I found it most enervating. I began to get bouts of heat exhaustion. Once while speaking at an assembly I collapsed in the middle of the talk. Though I was tempted to ask for a change of assignment, I'm glad so far that I didn't ask definitely to be moved. It hasn't turned out as bad as I had imagined. Once again it has been the spiritual blessings in the assignment that have encouraged me to keep going. If it wasn't for that and Jehovah's help by his spirit and his organization, I might have quit, for the flesh is weak—I know mine is. But just to be at one of the assemblies of the African brothers here, to listen to the singing, to have the privilege of talking to them and to see how eagerly and intently they follow each point of counsel and instruction as the program develops, makes it all worthwhile.

After being here for six years I got married to a graduate of the same class of Gilead. We both worked at the branch. There followed the happiest months of my life, sharing a blessed companionship with a lovely girl wholly devoted to Jehovah and an ideal helpmate. We had waited a long time, both of us, to share such a happy companionship and we were determined by Jehovah's help to use this added blessing to his praise. Then, just five months after we were married, my wife was killed in a car accident. That was a little less than a year ago, so the event still is easy to recall. I was in the accident myself, but escaped without any serious injury. I was

able to resume work at the branch within a day or two. But for a while I was stunned by the tragedy. It was then I learned to appreciate what a wonderful blessing the truth is, and especially to have the privilege of full-time service. There is no doubt that true spiritual healing comes from Jehovah, and the closer we are to him and his organization, the more we are actively participating in the things of the New World society, the more effective is the healing.

So here I am in Northern Rhodesia after seven and a half years of varied experiences, all of which have strengthened my hope and trust in Jehovah. I know that it has not been in my own strength that I have kept on in full-time service. There is the temptation (and I fall into it sometimes) of being self-reliant, instead of relying entirely on Jehovah. On the other hand, there is the danger of becoming despondent, feeling incapable of handling an assignment—again not relying on Jehovah. So I have been especially thankful these past years for the continual counsel from the 'faithful and discreet slave,' to help us always to look to Jehovah, giving the best we can and leaving the results to him; for he is the One who can keep us in his service. Thankfully rejoicing now in my privilege as branch servant, my desire is to continue in full-time service right on down till Armageddon, and, of course, beyond, in the new world, by Jehovah's undeserved kindness, and to do so in whatever capacity Jehovah's organization wants to use me. I hope I shall have the necessary health and strength to do that and, above all, keep the right condition of heart and mind, following along wherever Jehovah through his reigning King, Christ Jesus, leads his people. I am glad I started the pioneer work and pursued my purpose in life. Jehovah has certainly added his blessing.



# KEEP PACE

with

## *the New World Society*

*"We have left all things and followed you."—Matt. 19:27, NW.*



**T**HE New World society is an expanding society of ministers, extending its influence to the ends of the inhabited earth. It is a living, moving, breathing organization, whose spiritual prosperity is unequalled in the history of Christianity. Everywhere it turns, its influence exerted inspires the attention of honest-hearted people. It is a beacon light in this dark world, holding forth words of hope and life to all who come within its borders. It is imperative today that those who wish to live in the new world of righteousness keep pace with the New World society. Why? Because, soon now, it will usher all its members safely through the greatest of all tribulations, the war of Armageddon, and bring them into a bright new world of God's making, where mankind will enjoy everlasting peace, prosperity and happiness.—Matt. 24:21, NW.

<sup>2</sup> Behind the success of this wonder-working organization is its Builder and Maker, Jehovah God. He alone could conceive such a marvelous arrangement for the preservation of his people. He alone has the power to sustain so great an undertaking during these perilous times. And he alone has the wisdom and spirit to di-

rect it to accomplish his purpose according to his divine will. Therefore Jehovah is the One responsible for its being, its phenomenal growth and its success. Rightly then, all praise and honor go to him. As the apostle Paul so aptly stated: "What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. Now he that plants and he that waters are one, but each person will receive his own reward according to his own labor. For we are God's fellow workers. You people are God's field under cultivation, God's building." Being God's building, his "field under cultivation," the New World society reflects the mind of Jehovah toward mankind, by expanding true worship in the earth, by moving ahead with increased knowledge, by providing for the spiritual growth and prosperity, by keeping step with its head, Christ Jesus, who is showing the way unto the perfect day.—1 Cor. 3:5-9, NW; Ps. 127:1.

<sup>3</sup> Before man could ever expect a new world, Jehovah God began to build its foundations and inspire hope in it. He moved men to write and to utter prophe-

1. What is the New World society, and why is it imperative that lovers of righteousness keep pace with it?  
2. (a) Why can we say that Jehovah is behind the New World society? (b) In what way does the New World society reflect the mind of Jehovah?

3. How has Jehovah inspired hope in the new world, and how has this hope influenced men?

cies concerning the world to come wherein righteousness is to dwell. These prophecies became a source of immeasurable joy, hope and courage to men of good will in every generation. They gave men the needed impetus to move ahead in faith and to look forward to their ultimate fulfillment. When Jehovah commanded Abram: "Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you," Abram unhesitatingly obeyed, because he believed God's promise of a new world. Paul tells us that Abraham obeyed God "in going out into a place which he was going to receive as an inheritance, and he went out although not knowing where he was going. By faith he resided temporarily in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. For he was awaiting the city having real foundations and the builder and creator of which is God." It was Abraham's great desire to live in Jehovah's new world of promise that enabled him to leave his homeland and content himself with life as a temporary resident, in tents, so that he could inherit the promise. Sarah, his wife, willingly joined him in his sojourns, thus displaying her faith in God's promise. Through faith they walked ahead to a new land with hope in a new world.—Gen. 12:1-3; Heb. 11:8-10, NW.



<sup>4</sup> The question remains, Are we willing to do the same, that is, to exercise the

same faith and willingness in God's promise as did Abraham and his wife Sarah? The fact that Abraham did not inherit the promise in his lifetime did not deter Isaac or Jacob from following Abraham's footsteps in exercising faith in God and from recommending the same course to their children. Jesus said of Abraham: "Abraham your father rejoiced greatly in the prospect of seeing my day, and he saw it and rejoiced." So great was the faith of these patriarchs in God's promise that they were willing to give all things, even their very lives, that they might inherit the promise of the new world.—John 8:56; Heb. 11:39, NW.

<sup>5</sup> Moses exercised the same faith in God's promise. He who had been reared in the courts of Pharaoh "esteemed the reproach of the Christ as riches greater than the treasures of Egypt." Moses responded to God's call when eighty years of age, leaving the life of a shepherd behind to become Jehovah's witness to Pharaoh and

a leader of the nation of Israel. In Israel we have an example of how a whole nation found hope in Jehovah's promise of a

new world. Paul speaks of a great "cloud of witnesses" putting aside every weight so that they could become sharers in the promise.—Heb. 11:26, 27; 12:1, NW.

<sup>6</sup> Chief of this great "cloud of witnesses" was Christ Jesus: "Who, although he was existing in God's form, 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

4-6. (a) Who were others that regarded this promise of a new world? (b) How did Jesus demonstrate his willingness to share in Jehovah's promise?

man, he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position." Jesus gave his all, which was more by far than all the human race could possibly give, so that he could share in Jehovah's promise of a new world. He illustrated his willingness to do this in several parables: "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and for the joy he has he goes and sells what things he has and buys that field. Again the kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it." So completely had Jesus divested himself that he was able to say to a certain scribe that desired to follow him: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." Rather than bemoaning the loss of "all things" Jesus recommended this course to his followers, if they would make the Kingdom.—Phil. 2:5-9; Matt. 13:44-46; 8:20; Col. 1:15, 16, NW.

<sup>7</sup> Jesus knew what it would take to conquer this world; so he said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually. For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. For what benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul? For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior." Therefore, to follow Jesus Christ means to practice Christianity; it means a disowning of one-

self in a life of dedication to the principles of Christianity. It calls for taking up the "torture stake" and partaking of some of the hardships and sufferings Jesus left behind. It means the forsaking of one's own personal ambitions and desires to accumulate wealth and prestige and power. The prophet Job said: "If I have made gold my hope, and have said to the fine gold, Thou art my confidence . . . I should have denied the God that is above." So to follow Christ means to give up the old world, the whole world and life, if necessary. It calls for full allegiance and loyalty to Christianity, such as a soldier gives to the cause of independence and freedom. Paul makes this point plain, saying: "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." Christians following Christ must stand ready to respond for duty with the same willingness of the prophet Isaiah, who, when hearing the question: "Whom shall I send, and who will go for us?" replied: "Here am I; send me." Having no attachments to this old world he was free to respond to Jehovah's call. This was the enviable lot that faithful men, such as Abraham, Isaac and Jacob and others, had through their faith. This must be the lot of all those who keep pace with the New World society.—Matt. 16:24-27, NW; Job 31:24, 28, AS; 2 Tim. 2:4, NW; Isa. 6:8.

#### CALLED ON TO GIVE ALL

<sup>8</sup> When establishing Christianity Jesus Christ called on his followers to exhibit this same faith, the faith of Abraham. And his immediate apostles showed they had this faith. Note particularly with what willingness they responded to Jesus' call, "Come after me." The inspired account

7. (a) For attaining the new world, what advice did Jesus give? (b) What does it mean to follow Christ?

8. What did Jesus call on his followers to do, and how did they respond?

says of Peter and Andrew, who were fishing with their nets at the time Jesus beckoned to them: "At once abandoning the nets, they followed him." Of James and John, who were called when repairing their nets, the record says: "At once leaving the boat and their father, they followed him." When a disciple desired to turn back to bury his father, Jesus replied: "Keep following me, and let the dead bury their dead." The thought here is that they let nothing stand in their way; occupation, family, friends were not considered essentials. These were placed in a secondary position and that more desirable thing, the kingdom of God, was placed first in their lives. There were no months of saving before leaving their jobs, nor a cautious weighing of matters to see whether it would be worth it or not. Nor did the apostles question, What is there in it for me? Rather, their response was immediate, displaying great faith in Jehovah, his Son and the arrangement made for their continued existence.—Matt. 4:18-22; 8:22, NW.

<sup>9</sup> Jesus had impressed his followers with the value of making the Kingdom. To attain it would be worth all cost. He emphasized the need of self-sacrifice, hard work, endurance and patience to attain the goal of faith, which is the salvation of our souls. He stressed that to follow him continually would mean for one to be free from worldly ties and obligations. Food, clothing, shelter and the other necessities of life were made incidentals. "For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you. So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day

is its own evil." The principal thing was the Kingdom; in comparison all other things faded into nothingness. Paul expressed how he felt about it: "On account of him [Christ] I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ." And the apostle John reasoned in this way: "The world is passing away and so is its desire, but he that does the will of God remains forever." What better reason could be given as to why to abandon this world and dedicate oneself completely and unreservedly for the kingdom of God? If it took absolute faith and trust in Jehovah and Christ Jesus to keep pace with the growing Christian church of the first century, does it require less today?—Matt. 19:27; 6:32-34; Phil. 3:8; 1 John 2:17, NW.

<sup>10</sup> Faithful obedience to the commission to go and "make disciples of people of all the nations" has caused the Christian congregation to grow until today it is represented in all the earth by devoted ministers declaring this good news of the established kingdom of God. Particularly in the last thirty-seven years hundreds of millions have come to hear of the divine government of the new world. Out of these millions, hundreds of thousands have recognized this to be God's life-giving message for this day. These have responded with the same faith and joy as did the prophets of old and the disciples of Jesus, and have dedicated their lives to God through Jesus Christ and have joined in holding aloft this brilliant torch of the Kingdom. All together, these Christian witnesses form a society no part of this old world. They are for God's new world of righteousness; therefore they form a New World society.—Matt. 28:19, 20; 24:14, NW.

10. What has been the result of faithful response to the command to "make disciples of peoples of all the nations"?

9. How were they to evaluate their Kingdom privileges?

<sup>11</sup> Now as members of the New World society, are they required to make the same sacrifices and display the same faith as those Christian witnesses of the first century? Yes. Because there is no separate set of rules of conduct or of ministry for Christians of any century. They all follow the same Exemplar, Christ Jesus. Peter wrote: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." Paul admonished: "Become imitators of me, even as I am of Christ." And again: "Be imitators of those who through faith and patience inherit the promises." "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." Therefore, in addition to Christ's perfect example, we have in writing the example of Abraham and of all the prophets before us as profitable lessons for us to study if we are to keep pace with the New World society.—1 Pet. 2:21; 1 Cor. 11:1; Heb. 6:12; Rom. 15:4; 1 Cor. 10:11, NW.

<sup>12</sup> It is becoming increasingly clear that for anyone of us to keep pace with the New World society we must respond with the same readiness and willingness to Jehovah's directions as did the faithful prophets and apostles. We cannot allow ourselves to be tied down to this old world and at the same time think that we can keep step with this Christian society of ministers. We must be free to answer calls as did Abraham and Moses, willing to move and leave behind old-world interests. We must be eager to answer the Master's call: "Come be my follower," and answer it in the complete sense that Peter did: "We have left all things and followed you." To leave be-

hind "all things," not with a longing, as did Lot's wife, but rather with no regrets, and with joy that such an opportunity has been extended to us to fulfill. As Paul, who gave up all, said: "I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." This should be our determination and devotion.—Mark 10:21; Matt. 19:27; Acts 21:13, NW.

<sup>13</sup> There are, however, still some "Christians" who think it possible to live in the New World society and the old world at the same time. But even these who appear slow to learn are finding the task increasingly difficult. Their dedication has not been complete. They have not truly left "all things" and followed Christ. Their dedication has been one with reservations, with "strings attached." They still yearn for the luxuries and pleasures of the passing system of things. They know that to keep up with the New World society demands time, and old-world pleasures demand time. Consequently there is a test of one's affections, a pulling in different directions, with tension and frustration resulting. An unstable person, divided in mind, is displeasing in Jehovah's sight. "In fact," says James, "let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways." "Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones. Give way to distress and mourn and weep. Let your laughter be turned into mourning, and your joy into dejection. Humble yourselves in the eyes of Jehovah, and he will exalt you." Those who insist on leading double lives are not truly humble. They are always found crowding the line of demarcation. They choose to ignore Jehovah's wise counsel. Reluctant to break clean with the old world, they

11. Are members of the New World society required to make the same sacrifices as Christian witnesses of the first century?

12. What must be the mental attitude of those keeping pace with the New World society?

13. What can be said of those still clinging to the old world, and what admonition can be given them?

hang on by the skin of their teeth to the new, until the old world drags them completely away into oblivion. It is dangerous to try to straddle the line, and impossible to be a slave to two masters. "For either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to Riches."—Jas. 1:7, 8; 4:8-10; Matt. 6:24, NW.

#### NO ROOM FOR INDECISION

<sup>14</sup> The increased pace now of the New World society allows no place for indecision. Even a slight hesitation means ground lost. And the more and longer we hesitate means only that so much more distance must be gained if we are to keep up with the New World society. It means that greater effort and determination must be put forth. The tragic truth is that distance lost almost always proves disastrous, because the onward march of the New World society is unrelenting, pressing forward to the perfect day. It takes faith, courage and determination to keep pace with it. Especially now, since more and more of our time is demanded. There are pioneer, missionary and Bethel service calls to answer with a "Here am I; send me." More attention is to be devoted to the house-to-house ministry, the training of new Kingdom publishers, the making of back-calls on those who show interest in the Kingdom message, and home Bible studies to be conducted with people of good will. All of this demands time, our time and vital force. But since it is dedicated time, then it rightly belongs to Jehovah. "You do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people." "Pay back . . . God's things to God."—Isa. 6:8; 1 Cor. 6:19, 20; Matt. 22:21, NW.

14, 15. (a) Why is there no room for indecision now?  
(b) Why does it take determination and courage to keep pace with the New World society?

<sup>15</sup> But that is not all there is to care for. There are congregation studies and meetings to attend and support. These call for thought and preparation in advance. Our personal studies must not be neglected, neither must our family obligations. The least entanglement with the old world can be a hindrance and hamper our progress to the new world. That is why Jesus advised those who would follow him to disown themselves and take up the torture stake and follow him continually. Paul counseled similarly: "Let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus." If we heed this wise admonition, to keep pace with the New World society will not be nearly so difficult as it is to those burdened down with the things of this life.—Heb. 12:1, 2; Matt. 16:24, NW.

<sup>16</sup> To be unnecessarily tied down to this old world only tends to dampen our spirit; it impedes our progress and destroys the joy we normally get from serving Jehovah. In fact, if old-world pursuits are not controlled, they will bring us to a dead stop. Every member of the New World society should concern himself with his progress toward the new world. He should ask himself: Where do I stand in relation to the New World society? Am I keeping pace with it? Am I neglecting New World interests for old-world pursuits? Are my responses to theocratic calls like those of the faithful prophets and apostles? Or am I letting secular interests swallow up my time? To a moral rich young man who desired to get everlasting life, Jesus said: "One thing is missing about you: Go, sell what things you have and give to the poor, and you will have treasure in heaven, and

16. What should every member of the New World society ask himself?

come be my follower.' But he grew sad at the saying and went off grieved, for he was holding many possessions. After looking around Jesus said to his disciples: 'How difficult a thing it will be for those with money to enter into the kingdom of God!' " Do not let money, materialism, things of this world, keep you from gaining life.—Mark 10:17-30, NW.

"It was after Jesus' conversation with the young man that Peter said: "Look! we left all things and have been following you." Jesus replied in this way: "Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a

17. Does a Christian lose anything by breaking clean from the old world?

hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life." Jesus, in other words, told Peter that the Christian does not lose a thing by giving up the old world, nor does any Christian witness of Jehovah lose a thing by doing the same for the sake of keeping pace with the New World society. We gain a hundredfold of all that we give up, and more. The anointed remnant will gain in addition thereto a glorious life in the heavens as Christ's bride, and the other sheep of the Lord will gain everlasting life on a paradise new earth. All this for not losing faith, but believingly moving ahead with the New World society in its journey to the new world.

## KEEP PACE by CONFORMING to

## Theocratic Requirements

WITH the setting up of Jehovah's kingdom in the year 1914 (A.D.) a great responsibility fell upon the anointed witnesses of Jehovah God and all who professed Christianity. Would they arise to declare this good news of the established kingdom in all the inhabited earth for the purpose of a witness to all the nations, or would their faith fail them, cause them to sink into the hopeless oblivion of this old world? Faith and trust in Jehovah and his Word was a requirement to be met before they could be used by God as his witnesses. Therefore, Jesus asked: "When the Son of

*"I give you orders that you observe the commandment in a spotless and irreprehensible way until the manifestation of our Lord Jesus Christ."*—1 Tim. 6:13, 14, NW.

man arrives, will he really find this faith on the earth?" Glancing back over the years to 1918, when Jehovah came to his temple, we can sincerely thank God that he did find "this faith on the earth," the faith of Abraham. He found men and women who were wholly devoted to him as Almighty God Jehovah and who abandoned "all things" of this world and loved not their lives unto death.—Luke 18:8; Matt. 19:27; 24:14; Rev. 12:11, NW.

1. What was the great responsibility that fell upon the anointed witnesses of Jehovah and professed Christians following A.D. 1914?

<sup>2</sup> Those years from 1914 to 1918 were trying years. The enemy had considerably demolished their earthly visible organization, but was unable to destroy their love and devotion to God. Their faith in him remained undying. It was with these devoted ones that Jehovah began building a new earthly organization, a New World society, under the established kingdom of God. These faithful ones collectively, Jesus 'appointed over all his belongings.' Immediately they felt the urgency of their responsibility and trust. And since they were free of any ties with mystic Babylon they were able to move right into the work at hand, the fulfilling of their commission to declare to the ends of the earth the good news of Jehovah's kingdom. With God's spirit upon them and much work to do, the anointed remnant came to life and a brilliant, divinely blessed future loomed before them as they formed the nucleus of the New World society.—Matt. 24:45-47, NW; Ezek. 37:1-14; Rev. 11:11.

<sup>3</sup> The words of Isaiah's prophecy began to have fulfillment: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be carried in the arms. Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." "And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee

shall bow themselves down at the soles of thy feet; and they shall call thee The city of Jehovah, The Zion of the Holy One of Israel." After 1919, and especially since 1935, great crowds of people, out of all nations and tribes and peoples and tongues, began to assemble to the New World society for theocratic instruction. God's universal organization became known as "The city of Jehovah, The Zion of the Holy One of Israel."—Isa. 60:1-5, 14, AS; Rev. 7:9; Mic. 4:1-5.

<sup>4</sup> Now that these meek ones have come to Jehovah's theocratic organization, it is only right that they conform themselves to his requirements; because only by so doing will they be able to keep pace with the New World society. Among the first requirements is the need of recognizing the theocratic organization; that through the "faithful and discreet slave" class Jehovah is providing his flock with spiritual food at the proper time. Also, study and association are joyful requisites, a means of keeping up with the ever-increasing light of understanding beamed forth through the New World organization. The need of discarding old-world habits and ambitions must be realized. Squabbles, racial and religious hatreds, national traditions, prides and rivalries and numberless other divisive theories and practices peculiar to the old world must be seen as things gladly to be tossed aside as belonging to this system of things that is passing away. All forms of worldly selfishness, jealousies, envies, egotistic ambitions, religious sectarian wars, persecutions of one another—all manifestations of the spirit of this dying system and its god, Satan—must be abandoned to this old world. There is no place for them in the new system of things. And it is only as we conform ourselves to these theocratic requirements that we

2, 3. (a) Why and how were the anointed remnant used by Jehovah? (b) What words of Isaiah began to have fulfillment?

4. Why is it necessary for the meek to conform themselves to Jehovah's requirements, and what are some of those requirements?

shall be able to keep pace with the New World society.—Jas. 3:13-18; 4:1-4; Matt. 24:45, 46, NW.

#### EXERCISING SELF-CONTROL

<sup>5</sup> The journey to the new world calls for self-control. Moses after serving diligently and faithfully for many years as a servant of Jehovah did not enter the Promised Land, because at one time he lost self-control. He allowed himself to be driven to anger, and in a moment of rage he failed to sanctify Jehovah in the eyes of Israel. This cost him the privilege of entering the Promised Land. Those traveling today to the antitypical Promised Land must be on guard against losing control. Self-control is moderation and self-discipline in all things. Paul counseled the Philippians: "Let your reasonableness become known to all men." As we give up habits of the old world and take up the habits of the new, we want to find ourselves adopting a reasonable, sensible course in all things that we do. The wise man's advice is: "Be not righteous overmuch, and do not make yourself overwise; why should you destroy yourself? Be not wicked overmuch, neither be a fool; why should you die before your time?" This means self-control, a knowledge of when to begin and when to end. Not becoming all one-sided or lopsided but balanced in all things is an important feature in keeping pace with the New World society.—Phil. 4:5, NW; Eccl. 7:16, 17, RS.

<sup>6</sup> It is incumbent upon every traveler to the new world, and especially so upon the servants, to set proper examples. Each servant should so conduct himself as to be able to recommend his course to others. Each should be able to say as did the apostle: "Become imitators of me, even as I am

of Christ." What sort of example was this apostle? Under inspiration, here is what he said of himself: "I call you to witness this very day that I am clean from the blood of all men, for I have not held back from telling you all the counsel of God. . . . Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. And now I commit you to God and to the word of his undeserved kindness, which word can build you up and give you the inheritance among all the sanctified ones." —1 Cor. 11:1; Acts 20:26-32, NW.

<sup>7</sup> New World servants must copy Paul's fine example so they too can be examples for good to the many tens of thousands coming into the New World society each year. These new ones seeing this fine example in conduct set before them will be moved to imitate the servants and thus keep pace with the New World society. That is why Paul forcefully stated: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind." The servant cannot afford to permit his habits to get out of hand. The flock of God look to him for proper leadership. Some habits may very easily become immoderate unless self-control is exercised. This is especially true of the eating and drinking habits. We are counseled that neither gluttons nor drunkards will inherit the kingdom of God. Overeating shows a lack of judgment. It saps one's energy and makes one mentally sluggish and sleepy. Overdrinking causes loss of control of oneself. A drunkard lacks poise, dignity and respectability. How can a drunkard represent the theocratic organization with a clean conscience? Impossible! Drunkenness impedes progress and dishonors the congregation of God and its Christ. It certainly does not befit

5. How does self-control aid in keeping step with the New World society?

6. What should each member of the New World society be able to recommend?

7. Why cannot the servant permit his habits, and especially his eating and drinking habits, to get out of line?

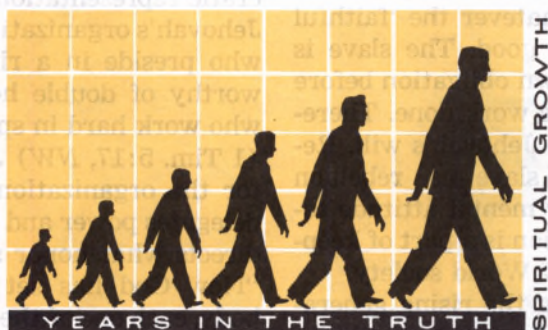
those keeping step with the New World society. Therefore Paul advises overseers to be "moderate in habits, . . . not a drunken brawler, not a smiter, but reasonable." And to Christian women his advice is: "Be serious, not slanderous, moderate in habits, faithful in all things." And to the household of God he says: "Whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Tim. 3:2, 3, 11; 1 Cor. 9:25; 10:31, NW.

<sup>8</sup> Conforming to God's requirements allows the Christian witness to live a balanced and happy life. It brings satisfaction. And "godly devotion is a means of gain. To be sure, it is a means of great gain, this godly devotion along with self-sufficiency." It helps the Christian to appreciate that he is just one of a great body of praisers reflecting God's glory; that his conduct reflects on the entire Christian organization, either aiding or impeding progress with the New World society.—1 Tim. 6:5, 6, NW.

<sup>9</sup> To form good habits is not easy in an imperfect world, because habits are not formed automatically. Good habits must be thoughtfully cultivated by hard work. And for the most part good habits are the fruits of the spirit of God, a result of the diligent application of his Word. Bad or improper habits will inevitably put us out of step and draw us away from the New World society. So check your habits and progress. Ask yourself: Would Jesus have behaved as I did? How would he have handled this matter demanding self-control? Copy his example. If about to en-

ter upon a doubtful course, ask yourself: Will this course enrich or corrupt my appreciation of the Creator? What will happen if I let things develop to the fullest extent? Will the fruit be theocratic, reasonable, practical? Or will it be detrimental to my spiritual welfare? Keep Paul's words in mind: "Keep testing whether you are in the faith." Keep testing to see whether you are in pace with the New World society, by checking your mental attitude, your disposition, your conduct and your progress. Keep maturing not only

horizontally, that is, onward with the years in the truth, but upward too, vertically in spirituality, appreciation, love and understanding. "Keep proving what you yourselves are."—2 Cor. 13:5, NW.



#### OBEDIENT TO THEOCRATIC REPRESENTATION

<sup>10</sup> Newcomers must learn to fall in line with the principles and policies of the New World society and to act in harmony with them, so that all may function smoothly for the welfare and blessing of all within the organization, to the glory of God the Father. Sometimes it becomes rather difficult for some of our new associates to make this change. They are prone to be a little rebellious or unruly. But to become genuinely a part of the New World society it is imperative that proper respect for theocratic arrangement and order be shown. A humble, obedient mental attitude is required. We cannot permit dispositions and trends of the old world to influence our thinking and actions once we have come into the New World organization. The old world we have left behind,

8. What sort of life should the Christian endeavor to live?

9. How can we check our habits?

10, 11. In what way should New World policies and principles and the "faithful and discreet slave" class be viewed?

so why not leave it all behind for all time? Why try to drag its policies and methods into the New World arrangement? Its policies have not benefited the old world; how will they be of any value to the new? Only by a conscientious effort of making over our minds, by refusing to be fashioned after this system of things, shall we be able to prove to ourselves the good and acceptable and complete will of God.—Rom. 12:2, NW.

<sup>11</sup> Since the “faithful and discreet slave” has been entrusted with all the Master’s goods, then let us view with proper mental perception that whatever the ‘faithful slave’ does is for our good. The slave is thereby fulfilling its own obligation before Jehovah in getting His work done. Therefore the slave’s will is Jehovah’s will. Rebellion against the slave is rebellion against God. A proper mental attitude toward the slave’s direction is a part of keeping pace with the New World society.

<sup>12</sup> A tendency among the rising generation is to exalt individuality—“freethinking,” they call it. The “freethinker” expresses an individual desire for independence. He resists being “tied down” to any set rule or regulation. He has his own way of doing things, which to him always appears better. Submission to theocratic authority or representation becomes hard for him. He feels cramped for space, as if he were hemmed in on all sides by instructions. Everyone in the New World society is out of step but him. He always seems to know a better way for things to be done. His course is one puffed up with pride and self-esteem. If he is not careful to rectify his waywardness, “big-headedness,” his pride will lead him to a disgraceful fall. Better always to recognize in the Scriptural way the theocratic arrangement that brought us the truth and to fall in line with it than to resist its direction simply

12. Why is the road of the “freethinker” dangerous to follow?

because at times we do not understand why things are done the way they are. “Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil.” “Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of a lowly spirit with the poor, than to divide the spoil with the proud.” Let these words suffice.—Prov. 3:5-7; 16:18, 19, AS.

<sup>13</sup> Obedience to and respect for theocratic representation are a requirement in Jehovah’s organization. “Let the older men who preside in a right way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.” (1 Tim. 5:17, NW) Jehovah is responsible for the organization of his creatures and delegates power and authority to these and directs what honor should be given them. “Now God has set the members in the body, each one of them, just as he pleased.” Earthly overseers represent Jehovah in their assignment just as much as heavenly ones do. “Be in subjection to one another in fear of Christ. Let wives be in subjection to their husbands as to the Lord, . . . In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. . . . The wife should have deep respect for her husband.” This demonstrates the need for order and respect within the Christian congregation for delegated authority.—1 Cor. 12:18; Eph. 5:21-33, NW.

<sup>14</sup> When Gabriel told Zechariah that he was to have a son, Zechariah did not believe the angel. Zechariah showed lack of respect through disbelief. Therefore the

13. How do the Scriptures show the need for obedience to and respect for theocratic representation?

14-16. (a) How is respect for theocratic representation illustrated in Zechariah’s case? (b) In the case of Paul with the high priest Ananias? (c) In the case of David and King Saul? (d) Michael the archangel and the Devil?

angel said to him: "I am Gabriel, who stands near before God, and I was sent forth to speak with you and declare the good news of these things to you. But, look! you will be silent and not able to speak until the day that these things take place, because *you did not believe my words*. Just the same, they will be fulfilled in their appointed time." Gabriel was Jehovah's representative. His words were not to be questioned. Disrespect to this authority brought a severe punishment from God.—Luke 1:19, 20, NW.

<sup>15</sup> When Ananias ordered that Paul be slapped on the mouth, Paul said to him: "God is going to strike you, you whitewashed wall. Do you at one and the same time sit to judge me in accord with the Law and, transgressing the Law, command me to be struck?" Those standing by said: "Are you reviling the high priest of God?" Paul then apologized, saying: "Brothers, I did not know he was high priest. For it is written, 'You must not speak injuriously of a ruler of your people.'" On other occasions before kings and rulers of this world, Paul was always very careful to show due respect. How much more so should we be respectful to those to whom Jehovah delegates authority!—Acts 23:1-5, NW.

<sup>16</sup> King Saul threatened David's life on many occasions. Yet, when it was within David's reach to take Saul's life, he said: "Who can put forth his hand against Jehovah's anointed, and be guiltless?" David displayed fear of God and deep respect for his appointees by refusing to lay a hand on Saul. (1 Sam. 26:9; Ps. 105:14, 15, AS) Jude draws a contrast between the conduct of persons like men of Sodom and Gomorrah and the cities about them and that of Michael. Of the wicked, he said: "These men, too, indulging in dreams, are defiling the flesh and disregarding lordship and speaking abusively of glorious ones. On

the other hand, when Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: 'May Jehovah rebuke you.' Yet these men are speaking abusively of all the things they really do not know, but all the things they do understand naturally like the unreasoning animals, in these things they go on corrupting themselves." Peter launched a similar charge against the disrespectful and lawless: "Daring, self-willed, they do not tremble at glorious ones but speak abusively, whereas angels, although they are greater in strength and power, do not bring against them an accusation in abusive terms, not doing so out of respect for Jehovah. But these men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction, wronging themselves as a reward for wrongdoing."—Jude 8-11; 2 Pet. 2:6-13, NW.

<sup>17</sup> The faithful servant will be careful to show due respect to authority at all times, appreciating that these representatives speak in the name of Jehovah. When Ananias and Sapphira lied to Peter, the apostle told them: "You have played false, not to men, but to God." They paid with their lives for this lack of respect to Jehovah and his representative. Korah rebelled against the leadership of Moses and Aaron, but Moses showed that Korah's disrespect was more far-reaching than that. Moses said: "By this you will know that Jehovah has sent me to do all these deeds, that it is not of my own heart: If it is according to the death of all mankind that these people will die and with the punishment of all mankind that punishment will be

17, 18. What serious consequences of showing disrespect to authority are highlighted in the cases of Ananias and his wife Sapphira, Korah, Miriam and Aaron?

brought upon them, then it is not Jehovah that has sent me. But if it is something created that Jehovah will create and the ground has to distend its mouth and swallow up them and everything that belongs to them and they have to go down alive into Sheol, then you will certainly know that these men have treated Jehovah disrespectfully." By their rebellious conduct, Korah and his cohorts "sinned against their own souls." Such men oppose, not men, but God.—Acts 5:1-6; Num. 16:1-38; Acts 5:38, 39, NW.

<sup>18</sup> The serious consequences of showing disrespect are also highlighted in the case of Miriam and Aaron, who disregarded Moses as Jehovah's chosen spokesman: "Is it just by Moses alone that Jehovah has spoken?" they asked. "Is it not by us also that he has spoken?" For their untheocratic behavior Miriam was struck with leprosy. Only because of their repentant attitude and Moses' intercession in her behalf was Miriam cleansed. Yet, Jehovah's displeasure at Miriam's conduct is evident in His words to Moses: "Were her father to spit directly in her face, would she not be humiliated seven days? Let her be quarantined seven days outside the camp and afterward let her be received in." Both brothers and sisters should take to heart a warning from this, that to speak abusively or disrespectfully of authority, Jehovah's representatives, is a sin serious enough to remove one "outside the camp," the theocratic organization. Let it be known that "it is a fearful thing to fall into the hands of the living God."—Num. 12:1-15; Heb. 10:31, NW.

#### IMPARTIAL GOD

<sup>19</sup> Peter declared that Jehovah "is not partial, but in every nation the man that fears him and works righteousness is ac-

ceptable to him." Therefore, dispose of old-world ideas that Jehovah's organization is filled with "favorites." There are no favorites. If you fear him and do works of righteousness, then you are his favorite as much as anyone else. In the congregation, servants are chosen for their qualifications and ability to serve. The congregation should show them the respect befitting their assignment, because this is Jehovah's means of dealing with you and you with Him. Do not weaken your theocratic relationship by stumbling over the "flesh" you may not personally like. Because, says Paul: "From now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more. Consequently, if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence." If we are prone to look at any faulty man of flesh, that will tend to lessen our appreciation for his theocratic position, his responsibility as Jehovah's slave. If we see this principle of theocratic representation clearly, we will not insist on our own rights and interests, but will follow the wise counsel of Jehovah's appointees. These are "gifts in men" from Jehovah. They will help us work out our salvation to the honor of God and to the vindication of his great and holy name.—Acts 10:34, 35; 2 Cor. 5:16, 17; Eph. 4:8, NW.

<sup>20</sup> Therefore, to keep pace with the New World society means many things for us. It means a life of dedication, self-sacrifice, being wholly and unreservedly devoted to Jehovah God as Christ Jesus was and now is. It means for us to get rid of old-world habits and conform ourselves to Jehovah's requirements. It means recognizing the

19. Why is it not advisable to look at faulty man of flesh?

20. What, then, does it mean to keep pace with the New World society?

"faithful and discreet slave," and showing due respect to those in authority. It means 'proving ourselves what we really are.' In substance this all means to "observe the commandment in a spotless and irreprehensible way."—2 Cor. 13:5; 1 Tim. 6:14, NW.

<sup>21</sup> If we do this, we shall mature by Jehovah's undeserved kindness. We shall become aware of the bountiful blessing it is to keep in step with his organization.

21. How will keeping pace with the New World society benefit us?

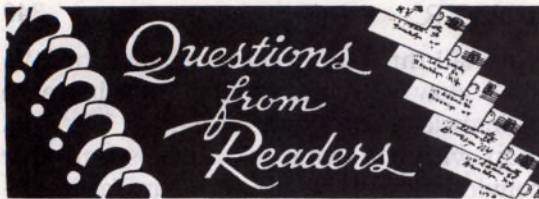
We shall thrill in theocratic expansion. We shall glow with the spirit at the increase of knowledge and understanding. We shall reap with joy what we have sown. Our conviction will be strong, our faith immovable, our appreciation deep, our joy will abound with the full assurance that we are in step with the New World society of God, whose guidance and direction not only will feed us well spiritually in the last days of this old world, but will keep us alive on into the New World of righteousness and for evermore.

## Preaching to Fellow Workers

Ever since the Society held its 1955 series of international assemblies in Europe it has been receiving glowing letters of appreciation and reports of interesting experiences enjoyed by the writers because of their having attended these conventions. Among such is the following by a witness in Virginia, who was among the 795 passengers on the chartered ship the Arosa Kulm: "For sixteen years I have been employed at the D.P. Manufacturing Company and all my fellow employees know that I am one of Jehovah's witnesses. Upon my telling of my plans to attend the European assemblies this summer, the company gave me a fine write-up in its monthly magazine. As a result, upon my return many asked questions about the trip. In fact, I had the opportunity to speak to six different shop groups, with a total of 220 attending, the largest group having 114. I was given thirty minutes for these talks and took advantage of the opportunity to witness to them concerning Jehovah's name and kingdom. Three of the shops invited me to give the talk in place of their usual safety meeting and at the other three I took the place of their regular Bible classes, which were being conducted by Sunday School teachers during lunch hours."

## Ridicule Proves Nothing

Recently a reader of *Our Sunday Visitor*, "The Most Widely Circulated Catholic Weekly in the World," wrote it relative to its slur on Jehovah's witnesses. In reply the associate editor of the paper, "Rev." R. Ginder, said: "But if you have had much to do with the Witnesses you must by now have realized that it's not a religion—it's a disease of the mind. I mean it. It's a frenzy that seems to eat out certain sections of their intelligence. It makes them bullheaded, impervious to argument, and utterly incapable of handling the truth." It was that way when Jesus was on the earth. Unable to answer his argument his opposers said: "He has a demon and is mad." And Paul had the same experience even as Jesus foretold his followers would have. When Paul was making his defense before Governor Festus, in the presence of King Agrippa, Festus interrupted him to exclaim: "You are going mad, Paul! Great learning is driving you into madness!" It is therefore not surprising that the Christian witnesses of Jehovah today receive like reproach.—John 10:20; Acts 26:24, NW.



● In the book *You May Survive Armageddon into God's New World*, on pages 281, 282, paragraph 14, it speaks of Hobab as the brother-in-law of Moses the prophet, whereas page 283, paragraph 16, quotes Judges 4:11, NW, which states that Hobab was the father-in-law of Moses. How does the book harmonize with itself in treating Hobab in this double relationship to Moses?—B. G., United States.

The name Hobab may be one name but it may apply to two separate individuals, namely, to a father and to his son. Numbers 10:29, which is quoted on page 282, says of Hobab the son whose sister Zipporah Moses married: "Then Moses said to Hobab the son of Reuel the Midianite, the father-in-law of Moses: 'We are pulling away for the place about which Jehovah said.'" (NW) Since Reuel the Midianite was Moses' father-in-law, then Reuel's son Hobab was the brother-in-law of Moses. This Hobab the brother-in-law of Moses is the one whom the chapter in the book is discussing as a prophetic picture of the present-day "great crowd" of the "other sheep" whom Jesus Christ, the greater Moses, is gathering to his fold today.

The chapter continues to discuss this same Hobab the brother-in-law of Moses in paragraph 16, but in the midst of this paragraph it quotes Judges 4:11 according to the *New World Translation*, which reads: "Incidentally

Heber the Kenite had separated from the Kenites, the sons of Hobab, whose son-in-law Moses was." In rendering Judges 4:11 thus the *New World Translation* is in agreement with the literal translation by Dr. Robert Young, by J. B. Rotherham and by J. N. Darby, also the translation of the Jewish Publication Society, Moffatt's translation and *An American Translation*. True, the *American Standard Version* does read: "Hobab the brother-in-law of Moses," but in the marginal reading it says: "or, father-in-law." And the *Revised Standard Version* reads: "Hobab the father-in-law of Moses." So the decision of the majority is to make the translation read according to what the original Hebrew says.

According to this, then, the name of Moses' father-in-law was the same as that of his brother-in-law, namely, Hobab. Thus in the Scriptures several names are assigned to Moses' father-in-law. In Exodus 2:16-22 he is called Reuel; in Exodus 3:1 he is called Jethro; in Judges 1:16 he is called Qeini in the Hebrew, or "the Kenite, whose son-in-law Moses was." The fact is that the rabbis of the Jews say that Moses' father-in-law had seven names.

If, however, we persist in arguing that Hobab was only the name of the son of Reuel and was the name of only the brother-in-law of Moses, then we must understand Judges 4:11 to mean that Hobab was Moses' father-in-law only in a representative capacity. That is to say, Hobab acted representatively for his father Reuel who likely was now dead.

So from either understanding of the matter the book *You May Survive Armageddon into God's New World* is not at disagreement with itself, neither is the *New World Translation of the Hebrew Scriptures*.

## Good for Him!

☞ "What is your opinion about the subject of hell?" Pastor Emeritus Oluf Rothe, one of Denmark's most noted clergymen, was asked by a newspaper on the occasion of his 50th anniversary as a Protestant priest. He answered: "Hell simply was a dumping place outside Jerusalem where the refuse from the city was incinerated. When Jesus talked about somebody's going to hell he meant that the person did not deserve anything better than being taken to the dumping place. And the Gehenna here mentioned was so vast that refuse was incinerated there day and night—from thence the entire doctrine of hellfire originates which has been diligently employed to scare man for 2000 years!"—*Arbeiderbladet*, Oslo, Norway, November 29, 1955.



**"WATCHTOWER" STUDIES FOR THE WEEKS**

July 8: Keep Pace with the New World Society.  
Page 336.

July 15: Keep Pace by Conforming to Theocratic Requirements. Page 342.

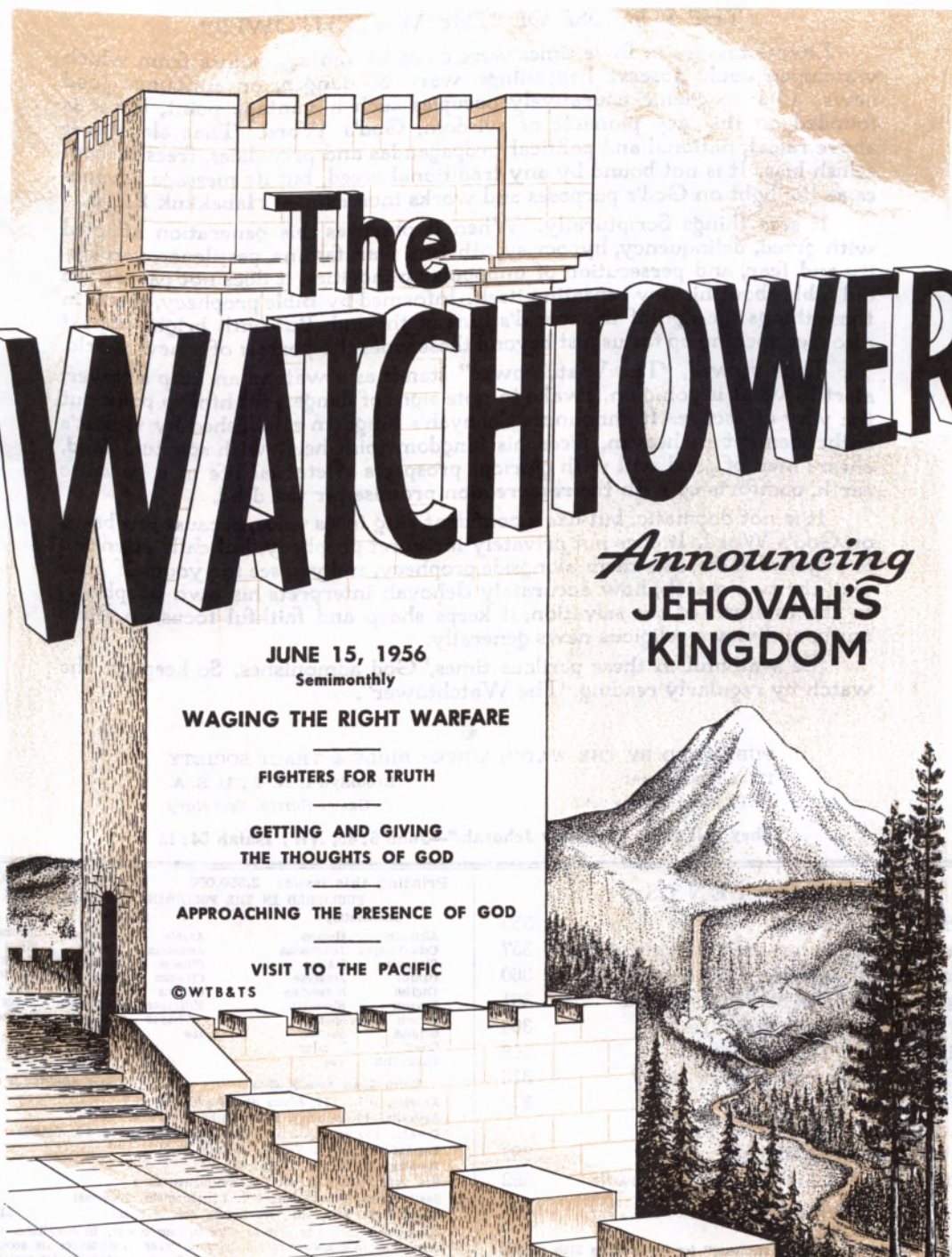
**THE WORLD TURNED UPSIDE DOWN**

📖 "1914—a year written with fire and blood in the history of man. The world war itself—and still more the conditions that followed—turned all accustomed notions and ideas upside down and inside out. Time was torn and splintered, ripped in two—we entered an altogether different era, morals became different, grosser and rougher than ever."—Bokken Lasson in the Norwegian periodical *Alt for damene*, August 14, 1954.

**✓✓ CHECK YOUR MEMORY ✓✓**

**After reading this issue of "The Watchtower", do you remember—**

- ✓ What, in addition to being sincere, you must do to be approved by God? P. 323, ¶6.
- ✓ What atrocities turned the Jews away from Christianity? P. 325, ¶3.
- ✓ Why, while so many Jews accepted Jesus in his day, so few do now? P. 326, ¶3.
- ✓ What facts about true Christianity should interest Jews today? P. 328, ¶3.
- ✓ What bribery prompted Luther to make his famous protests? P. 329, ¶5.
- ✓ How Luther had the right view of what happens after we die? P. 331, ¶1.
- ✓ What the true explanation of 'talking with the dead' is? P. 332, ¶2.
- ✓ What reasons prompted one of Jehovah's witnesses to accept missionary training? P. 334, ¶2.
- ✓ What marvelous results the New World society is producing? P. 336, ¶1.
- ✓ What course to take to conquer the old world, attaining the new one? P. 338, ¶7.
- ✓ What specific requirements must be met in order to conform to God's way now? P. 343, ¶4.
- ✓ Why "freethinking" is dangerous? P. 346, ¶12.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JUNE 15, 1956**

Semimonthly

**WAGING THE RIGHT WARFARE**

—  
**FIGHTERS FOR TRUTH**

—  
**GETTING AND GIVING  
THE THOUGHTS OF GOD**

—  
**APPROACHING THE PRESENCE OF GOD**

—  
**VISIT TO THE PACIFIC**

©WTB&TS

**"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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GRANT SUITER, *Secretary*

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

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#### Abbreviations used in "The Watchtower" for the following Bible versions

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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Announcing  
JEHOVAH'S  
KINGDOM

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June 15, 1956

Number 12

# "O H GIVE me that Book! The BOOK of BOOKS

At any price give me that Book of God. Here is knowledge enough for me.

Let me be a man of one Book." That one book, the greatest of all books that John Wesley so desired, is God's Word the Bible.



Men in all ages, of all nationalities and in all walks of life have sung the praises of the Book of books.

George Washington, the first president of the United States, hailed the Bible in these words:

"It is impossible to rightly govern the world without God and the Bible . . . He is worse than an infidel who does not read his Bible and acknowledge his obligation to God."

President John Adams called the Bible "the best Book in the world." President Thomas Jefferson had this to say: "I have always said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, better husbands . . . The Bible makes the best people in the world."

President Abraham Lincoln considered time studying the Bible well spent: "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will

live and die a better man."

President Theodore Roosevelt remarked: "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible." Presi-

dent Woodrow Wilson closely linked the destiny of America with the daily study of the Bible. "I have a very simple thing to ask of you," he said. "I ask every man and woman in this audience that from this day on they will realize that part of the destiny of America lies in their daily perusal of this great Book."

President John Quincy Adams saw in the Bible a storehouse of wisdom, knowledge and virtue. Of himself he said: "My custom is to read four or five chapters of the Bible every morning immediately after rising. . . . It seems to me the most suitable manner of beginning the day . . .



It is an invaluable and inexhaustible mine of knowledge and virtue." General Douglas MacArthur prefers to do his reading before going to bed: "Believe me, sir, never a night goes by, be I ever so tired, but I read the

Word of God before I go to bed." Daniel Webster, statesman, lawyer and student of literature, recalled: "From the time that, at my mother's feet or on my father's knee, I first learned to lisp the verses from the sacred writings, they have been my

daily study and vigilant contemplation.”

Ralph Waldo Emerson called the Bible “the most original book in the world.” The Scottish national poet Robert Burns said: “I have taken tooth and nail to the Bible and am got through the Five Books of Moses and halfway in Joshua; it is really a glorious book.” The Scottish essayist and historian Thomas Carlyle called the book of Job “one of the grandest things ever written with pen.” The English poet and prose writer Walter Savage Landor declared that the Bible “contains more specimens of genius and taste than any other volume in existence.” Sir Isaac Newton, natural philosopher and mathematician, stated: “I find more sure marks of authenticity in the Bible than in any profane history whatever.”

The American educator William Lyon Phelps once said: “I thoroughly believe in a university education for men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.” And ex-President Herbert Hoover stated: “The study of the Bible is a post-graduate course in the richest library of human experience.”

The Bible is much more. “The Scriptures contain a declaration of the mind and will of God . . . They ought also to be read, believed and fulfilled in our day. We accept them as the words of God Himself,” said William Penn. Merchant John Wanamaker had this to say: “I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the eternal principles laid down by God Himself.”

American statesman, scientist and philosopher Benjamin Franklin advised:

“Cultivate an acquaintance with a firm belief in the Holy Scriptures. This is your certain interest.” William E. Gladstone, statesman, recognized that the Bible builds real men. “I have known ninety-five great men of the world in my time,” he said, “and of these, eighty-seven were all followers of the Bible.”

The Bible’s Author gave this counsel: “This book of the law should not depart from your mouth and you must in an undertone read in it day and night in order that you may take care to do according to all that is written in it, for then you will make your way successful and then you will act wisely.”—Josh. 1:8, NW.

A psalmist praised the wisdom of this counsel: “Oh how love I thy law! It is my meditation all the day. Thy commandments make me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the aged, because I have kept thy precepts. I have refrained my feet from every evil way, that I might observe thy word. I have not turned aside from thine ordinances; for thou hast taught me.”—Ps. 119:97-102, AS.

A prophet and king, Jesus Christ, hailed the words of God as truth: “Your word is truth.” He said that “every utterance coming forth through Jehovah’s mouth” was necessary for life.—John 17:17; Matt. 4:4, NW.

The apostles of Jesus Christ also praised the Word of God. Paul declared: “All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work.” And Peter added: “The word spoken by Jehovah endures forever.”—2 Tim. 3:16, 17; 1 Pet. 1:25, NW.

**W**ORDS are the bullets used in the war for men's minds, and they are fired from every weapon in the arsenals of propaganda. They incessantly drum on our ears and seek to fill our minds with the thoughts and promises of men. In tireless waves they come to brainwash everyone into conformity, dissolving and rinsing from the mind any thoughts that contradict their message. If they can deluge the mind continually other thoughts will have no room, will be crowded out. That is the strategy of the sustained fire of these verbal bullets, the purpose of their churning in like the ocean surf. And different groups fire at our minds with different doctrines, deluge us with varying propagandas.



## Getting and Giving the Thoughts of God

**S**ince the maker is greater than what it makes, the human brain is superior to the thoughts it produces. And it follows that the God who made our brain is far greater than it is, and his thoughts are more lofty than ours.



But whose thoughts are right? Whose contain the highest wisdom? Whose words will prove to be true? Whose promises will be fulfilled? Do you know any man who is completely free of all wickedness, who is wholly righteous? Jesus said: "Nobody is good, except one, God." Paul quoted: "There is not a righteous man, not even one." Hence the Bible counsels: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah." Why to Jehovah God? Listen: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth

forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Mark 10:18; Rom. 3:10, NW; Isa. 55:7-11, AS.

When God created man he gave man a brain capable of thought. Some of the thoughts of man are beautiful and wise and reflect the marvels of the brain able to conceive them. But Jehovah made this brain. It is the product of his thinking, only a minute reflection of his limitless wisdom. Man's loftiest thoughts must always be light-years below God's thoughts, just as the earth is below the incomprehensible heights of the heavens. Only a vain fool would try to compete with God's thinking. A grasshopper would have more chance of outwitting a man. Jehovah's thoughts are infallible. His word is always true, finding fulfillment, never returning to him void. Its expressed purpose is always accomplished, just as the falling rain and snow fulfill their mission to water the earth to

make it produce food for man and beast.

Each passing year piles higher the rubbish heap of man's broken promises and erroneous thoughts, but "the word spoken by Jehovah endures forever." By getting the thoughts of God we can get wisdom that is higher and more reliable than man's. Jehovah's words will guide us in the right way and we can hold on to them with confidence: "The words of the wise are like goads; and collections which are given by one teacher are like nails driven with a sledge." In ancient times goads, long sticks with iron points, were used to keep oxen moving in the right direction. Wise words from God will keep us moving in the right way, and if we stray into wicked ways they will prick our conscience and cause us to change our course. Like nails sledged into a board, these wise words given by the one true God, Jehovah, will hold fast and support us, steady and stabilize us. Jesus said he did not speak his own thoughts but those of God, and that any who heard and obeyed those sayings were like a discreet man who built his house on a rock foundation. Men who refused to do this were building on sand and when the storm came their houses would collapse. Any who build their hope on the promises of men are building on sand.—1 Pet. 1:25, NW; Eccl. 12:11, AT.

#### GETTING THE THOUGHTS OF GOD

Jehovah's created works declare his glory and power and reflect his wisdom, but they do not convey to us his specific thoughts or precepts. These we must get from his words recorded in the Bible. Will you receive those words, listen to them, try to understand them? "My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice

for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the upright; he is a shield to them that walk in integrity." So we must seek and search out his thoughts by studying the Bible, for it is in that book that he has laid up sound wisdom for us. To know and understand his thoughts will shield our mind from the brainwashing propagandas of worldly men.—Prov. 2:1-7, AS.

As a man thinks, so is he. Changed thinking changes the man, but no apparent change is genuine if the thinking remains the same. To serve Jehovah one must oust the thoughts of men that contradict the thoughts of God. Any conversion short of this is only surface sham. "Put away the old personality which conforms to your former course of conduct," Paul said, adding: "Be made new in the force actuating your mind." It is an accurate knowledge of God's thoughts that makes us over: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed." We are no longer shaped by worldly thinking and propaganda: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Eph. 4:22, 23; Col. 3:9, 10; Rom. 12:2, NW.

Note the admonition, "Prove to yourselves." If you can prove to yourself from the Bible the thoughts of God you have adopted, no brainwashing will sweep them from your mind. It is not enough to know what you believe; know why you believe it. The *U.S. News & World Report*, February 24, 1956, published an interview with

an army major on the subject, "Why Did Many GI Captives Cave In?" He said an amazing one third of all the American prisoners became either Communist sympathizers or collaborators during their stay in Communist prison camps. The reason he gave was that they had no thorough knowledge of democratic principles and lacked real loyalties and convictions based on deep understanding. When asked about those with religious convictions, he said if those convictions were deep and were a part of their daily life the men could resist successfully, but if their religion was a "foxhole religion" picked up on the battlefield during an intense emotional experience or crisis it did not sustain them over a long period of time. It was not really a part of them. It must be "an active, working, practical, meaningful moral code of their own, not just a set of abstract ideas, but a way of living among others."

An article in the New York *Times Magazine*, May 9, 1954, discussed Communist brainwashing techniques and concluded: "There is only one form of immunization against the totalitarian attack on human convictions." That one way was shown to be having deep convictions and thorough understanding of your belief. Otherwise, the article said, you "will become an easy and willing victim, howling with the wolves in the woods." Jesus spoke of wolves in sheep's clothing trying to rob men of their faith in God by lying propagandas, and Revelation 16:14 (NW) speaks of the lies of Satan and his organization by which men are herded into a fight with God: "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." So to resist the brainwashing propagandas of Satan and his world system, we must thoroughly study God's

Word, get his thoughts, entrench them through knowledge and understanding, and apply them in our daily lives.

#### GIVING THE THOUGHTS OF GOD

One of God's words or commands is to preach his thoughts to others. We must apply this in our lives. It will help entrench his thoughts deeper in our own minds while we impart them to others. And though getting these thoughts of God brought us much happiness and contentment of mind, we shall find that giving them to others brings even greater happiness, just as Paul quoted Jesus as saying: "There is more happiness in giving than there is in receiving."—Acts 20:35, NW.

To preach effectively we must have a good knowledge of God's thoughts and we must study to present them with force and conviction. Our words of preaching must enter minds already filled with words of worldly propagandas, with the thoughts of worldly men. Ours must be powerful and convincing to crowd out what is already there. Paul said: "The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." Erroneous thoughts of men are entrenched in many minds. Often these thoughts are contrary to Jehovah's Word. These falsehoods must be overturned before those minds can think the thoughts of God and conform their ideas to the teachings of Christ Jesus.—2 Cor. 10:4, 5, NW.

Though these thoughts are worth far more than silver or gold, it is difficult to give them away. By his flood of propaganda "the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news

about the Christ, who is the image of God, might not shine through." Satan keeps millions in the dark by filling their mind so full of trivialities and falsehoods that no room remains for enlightening truths about Jehovah. Through his demonic mental assaults Satan thinks for these millions, implanting his thoughts in their mind and filling their heart with his ways, yet doing it so subtly that they think these thoughts are their own. We usually believe what we want to believe, and one thing we like to believe is that we do our own thinking. Hence it is not too hard for clever propagandists to make us think their thoughts are ours. They plant the thought and nourish it, but do it so subtly that we think it is our own.—2 Cor. 4:4, NW.

"We may not be overreached by Satan, for we are not ignorant of his designs." We should know the clever tricks of his propagandists. They are many, but to mention just one, unsavory labels are stuck on anything that they oppose. If one is intellectual he is an 'egghead. If he likes good music he is a longhair. If he has good manners he is a sissy. If he reads good books he is a bookworm. If he takes his true worship seriously he is a fanatic. But if he breezes airily by the better things, not being overly serious, he is a regular fellow. But to be pushed around by such social pressure, to be shoved and maneuvered by a fear of

labels, is to show a pathetic immaturity, an inability to think for ourselves, a lack of intelligent convictions. We should gain accurate knowledge for ourselves, "in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error."—2 Cor. 2:11; Eph. 4:14, NW.

Why be tricked by crafty men into adopting their thoughts, especially when those men have themselves been snared by Satan and pumped full of his poisonous subtleties and like ventriloquists' dummies chatter them out under his unseen direction? Why allow yourself to be brainwashed by dupes oblivious to their own mental bondage? The brains of millions need a washing, but not with the political or religious propagandas of this system of things under Satan. Rather, everyone needs regular cleansings "with the bath of water by means of the word" of Jehovah God, to get his thoughts instead of man's or Satan's. Then all will rest content in the highest possible wisdom: "The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical."—Eph. 5:26; Jas. 3:17, NW.



## Nobody but Jehovah's Witnesses

The April 16, 1956, *Newsweek* published an interview with a German youth from East Germany. He had been indoctrinated by the Russians, though not a card-carrying Communist. When asked about the books that were read he replied: "We read Russian and German classics, hardly anything else." "And the Bible?" his interviewer asked. "(Laughter.) Nobody but Jehovah's witnesses reads the Bible." That doubtless accounts for their success in withstanding the brainwashing techniques of the Communists.

# APPROACHING

## THE PRESENCE OF GOD

**T**O MOST true Christians prayer is one of their most sacred acts of worship. They realize that they are invited by the Most High Ruler of the universe to approach personally into his august presence and petition him for their needs, and this fills them with the greatest respect and awe. With some persons, however, this very willingness of the living God to consider their problems and their wants leads to lack of courtesy, to disrespect, often to audacious impudence.

These view the all-wise Counselor as a "back-yard philosopher and miracle maker" to whom they can run whenever all else fails; or they speak of him as "the man upstairs" with whom they can idly chat about all the trivial affairs of a humdrum life. To such people prayer is merely an outlet for pent-up emotions, a "good-luck charm," a surcease from loneliness, a solace for sorrowful longing. With many this might be intended innocently and sincerely but it demonstrates a total lack of understanding and appreciation of the relationship mankind have as completely dependent inferiors to the self-sufficient though loving Supreme Sovereign.

Suppose, for a moment, that such persons could be transported back in time to

1513 B.C., to the occasion when Jehovah by his holy angel approached the families of Israel and stood before them in Mount Sinai on the peninsula of Arabia. Jehovah had said to Moses: "Go to the people, and you must sanctify them today and tomorrow and they must wash their clothes. And they must prove ready for the third day, because on the third day Jehovah will come down before the eyes of all the people upon Mount Sinai. And you must set bounds for the people round about, saying: 'Guard yourselves against going up into the mountain, and do not touch the edge of it. Anybody touching the mountain will positively be put to death. No hand is to touch it, because he will positively be stoned or will positively be shot through. Whether beast or man, he will not live.' At the blowing of the ram's horn they themselves may come up to the mountain." —Ex. 19:10-13, NW.

For three days the people were sanctifying themselves, washing their clothes and otherwise purifying and preparing themselves to meet their great Deliverer who had just released them from Egyptian bondage. "And on the third day when it became morning it came about that thunders and lightnings began occurring, and a heavy cloud upon the mountain and a very loud sound of a trumpet, so that all the people who were in the camp began to tremble. Moses now brought the people out of the camp to meet God, and they went taking their stand at the base of the

mountain. And Mount Sinai smoked all over, due to the fact that Jehovah came down upon it in fire, and its smoke kept ascending like the smoke of a kiln, and the whole mountain was quaking very much. When the sound of the trumpet became continually louder and louder, Moses began to speak and God began to answer him with a voice."—Ex. 19:16-19, NW.

At such an awesome display of Jehovah's glory surely we too would tremble. It was at this time that Jehovah began to organize the families of Israel into a nation and gave them a body of laws and established for them a means of regular approach into his presence as their God and King. This was through the sacred tabernacle and all of its furnishings, and it was in this way of presenting themselves that Jehovah gave us the typical pattern that we must follow today if we are to be accepted into his presence. On this point we have the inspired testimony of the apostle Paul.—Heb. 9:9, 10.

In the tabernacle the most sacred article of furniture was the ark of the covenant. Situated in the innermost room or Most Holy, it denoted to the Israelites the presence of Jehovah God on earth in their midst. It meant that any one of them could come before Jehovah and petition him for blessings or forgiveness of wrongdoing. But it was not possible for these people to run to him at will in any way of their own choosing. In spite of the fact that Jehovah was hereby making himself accessible to the least person in the nation—and even to the strangers among them—only one man out of the entire nation, the high priest of Israel, was permitted to stand before the ark in Jehovah's presence.

Furthermore, in spite of the inspired workmanship that went into the superb design and fashioning of the ark's actual structure and in spite of the great intrinsic wealth that was represented in this one

article alone, comparatively only a very few mortal men ever saw it. But why would Jehovah give such a careful pattern and inspire craftsmen to fashion such a beautiful article of worship if it were only to be hidden from the eyes of the worshipers? Certainly among other reasons would be to impress upon mankind the awesome presence of Jehovah God and the need that man has to study carefully to approach him in a way that is acceptable and in keeping with his position as the greatest Personage in the universe.

The Scriptural description of the ark and its cover is brief. (Ex. 37:1-9) It was a box made of wood, the close-grained and durable orange-brown-colored wood of the species *acacia tortilis* or *acacia seyal* that still grows plentifully in the Sinai peninsula.<sup>1</sup> It was three feet nine inches long and two feet three inches wide and high.<sup>2</sup> Then it was overlaid inside and outside with pure gold. Just how the gold plate was applied is not stated, but it was likely more than just gold leaf. And unlike the walls of the temple later built by Solomon, the box itself was no doubt solidly covered. As to the design of the side walls, again nothing is reported, but there is indication at least that there might have been corner posts that terminated in feet as rests at the bottom. This would correspond also with the table that was used in the outer room or Holy for the bread of Presence.<sup>3</sup> (See Exodus 37:13, 14.) As one reason for this conclusion it is stated that rings were attached "above its four feet," which could not mean at the very bottom of the ark, because gold-covered poles were inserted through the rings to carry it and this would make it top-heavy. (Ex. 37:3, NW) So the feet must have extended upward as corner posts to the border that encircled the ark at the top and it was no doubt here, just under the border, that the rings were attached.

This border or molding ("crown," AV) has also occasioned considerable conjecture, although it is generally believed to have extended above the sides of the ark sufficiently to keep the cover securely in place during the march when the ark was borne on the shoulders of the priests. It is also believed to have been of a general cable design, since that of the table is compared with it and this seems to answer the description.<sup>4</sup>

The cover must certainly have been an art treasure in itself. It was made of a slab of pure gold and there were upon the top two cherubs of exquisite hammered work. These were so situated, one at each end, that they faced each other, and since this cover or "mercy seat" represented the throne of Jehovah, the cherubs can only be imagined in some posture of reverence. The account does not describe them or even suggest their general appearance. It merely states: "And they came to be cherubs spreading out two wings upward, screening over the cover with their wings, and their faces were each to the other. The faces of the cherubs proved to be toward the cover." (Ex. 37:9, NW) From this meager description an almost unbelievable variety of pictorial reconstructions has been attempted. These cherubs have been represented as being everything from four-footed human-headed animals to figures of women with long hair. The reasonable conclusion is that they resembled men. Cherubs were posted at the entrance to Eden with a flaming blade of a sword. (Gen. 3:24) Men use swords. Ezekiel envisioned and described certain cherubs who appeared in a special and distinct form of a highly symbolic nature. But their general appearance was that of men.

(Ezek. 1:5; 10:20-22) However, it cannot positively be stated what these golden cherubs here looked like.

Although the mercy seat pictures Jehovah's throne in heaven, it is not to be thought that Jehovah's presence was represented as being confined to this small space between the cherubs. (Heb. 9:24) The Scripture records that Jehovah rides "above" the cherubs. (Ps. 99:1) Here, in the Most Holy of the tabernacle, shone the so-called "Shekinah" light of Jehovah's presence. How high above the cherubs it had its source or extended we do not know, but it was a sign to all Israel that Jehovah's favor continued with his people. So powerful and magnificent was this presence, manifested through the ark and its accompanying Shekinah light in the Most Holy, that any unauthorized person who even touched the ark when it was carried, all covered over, from place to place died on the spot.

In the awesome manner in which Jehovah appeared to Israel at Sinai, in the loving care with which he provided for those who properly approached him and in the speedy execution of his wrath many times against those who treated his presence with audacity, Jehovah has demonstrated to us the proper manner and reverential attitude of the true Christian's approach in prayer. Only through the great High Priest, Christ Jesus, who himself personally appears before the heavenly throne for us, can we have our petitions recognized.

<sup>1</sup> Moldenke, H. N., *Plants of the Bible*, pp. 22, 24.

<sup>2</sup> Based on a cubit of eighteen inches (actually, 17.6 in.) *Harper's Bible Dictionary*, p. 813; *Encyclopædia Britannica*, 11th Ed., Vol. 26, p. 604, footnote 1.

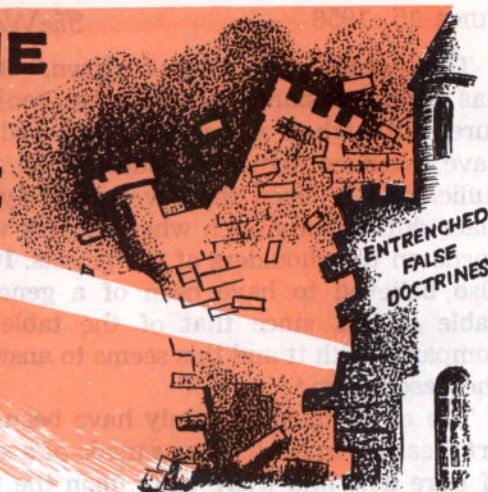
<sup>3</sup> Hastings, J. A., *Dictionary of the Bible*, p. 663.

<sup>4</sup> *Ibid.*, pp. 663, 665.

*Jesus said to him: "I am the way and the truth and the life. No one comes to the Father except through me."—John 14:6, NW.*



# WAGING THE RIGHT WARFARE



*"For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things."—2 Cor. 10:4, NW.*

**I**N THE Word of Jehovah it is written: "For everything there is a season, and a time for every matter under heaven . . . a time for war, and a time for peace." For centuries the nations have been waging war among themselves, just as Christ foretold that there would be wars and rumors of war during the period before the complete end comes to this present system of things. Now we are living at the climax of centuries of waiting. It is a time when peace has been taken from the earth.—Eccl. 3:1, 8, *RS*.

<sup>2</sup> Have you been taught to believe that all the miseries and heartaches, the cruelties and barbarisms of war have been brought by God? Is it reasonable to think that a God of love, wisdom and mercy would originate the waste and ruin, the loss of precious life, that come with war? Certainly not. Rather, James 3:14-16; 4:1-4 shows that the greed, conflicts, wars and disorders are all of demonic origin, from Satan, "the god of this world," who is ruining the earth in his lustful desire for power as a rebel against Jehovah. His control over the nations is clearly reflected in their way of thinking. "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest

every one dealeth falsely." So degenerate have they become that we see the clergy invoking the blessing of God on the carnal wars of the nations as they put national or religious interests above God's Word, crying: "Peace, peace; when there is no peace."—Jer. 6:13, 14.

<sup>3</sup> What is the best course for honest men to follow in the midst of this world confusion? Should we drift with the crowd, or is there a surer and better way mapped out for us? The Scriptures counsel us that just as the heavens are higher than the earth, so Jehovah's ways and thoughts are far higher than ours. We do well to consider his way, not rejecting it lightly. Consider seriously what the Bible says about the right kind of warfare and see if it is not far more practical than the course of the nations. The end of those who follow their own course is well described for us. Despite their crimes against mankind they are so calloused and unashamed that they cannot even blush; but "they shall fall among them that fall; at the time that I visit them they shall be cast down, saith Jehovah." Why? Because they have broken the rainbow covenant, the law of Jehovah respecting the sanctity of life-blood,

1, 2. What are some causes for war today?

3. Why should we be guided by the Scriptures?

and have brought his wrath and indignation against the nations and against their armies. (Jer. 6:15, AS; Isa. 34:1-4) The results of all the wars to date have not brought a sureness of peace, only an uneasy, armed makeshift.

<sup>4</sup> The wars of the nations are against blood and flesh. The Bible instruction for Christians is to fight a spiritual warfare. "The weapons of our warfare are not fleshly, but powerful by God" to the accomplishment of his purpose. In order to pursue this spiritual war we must know the reason for the fight and what we are fighting against. This is no hand-to-hand combat or a struggle for supremacy through superior scientific methods of destruction. In chapter six of Ephesians Paul tells us it is a fight "not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." In no sense does this mean we are to fight against or oppose the human governments of our day. In fact, we are told to pray for kings and rulers that we may continue to lead peaceful and quiet lives, accomplishing the work God has assigned. Jesus told his disciples: "If my kingdom were of this world, then would my servants fight." (John 18:36) The fight the apostle Paul referred to above in his letter to the Ephesians is against the spiritual organization of Satan, which has dominated and controlled the earth for centuries.—2 Cor. 10:4; Eph. 6:12; 1 Tim. 2:1-3, NW.

<sup>5</sup> The effect of this powerful demonic control over the people has been to blind the minds of the unbelievers to the light of truth. A veil has been cast over the good news so that those perishing cannot discern or comprehend it. Confusion and darkness with regard to God's will have

been spread by the wicked spirit forces in heavenly places, who themselves are held in dense darkness because of their rebellion. How well they have succeeded is seen in the widespread ignorance of the Bible, even in Christendom. Faithful churchgoers show abysmal ignorance of God's purposes, apart from memorizing a few key scriptures. This is not surprising, since many are instructed not to read publications concerning the Bible unless they are first approved by the church. They forget the invitation from God himself: "Come now, and let us reason together." As a result 'darkness covers the earth and gross darkness the people.' (Isa. 1:18; 60:1-3, 19, 20) Combating the effect of this spiritual apostasy is one of the foremost works of a Christian. Just as Gideon's men broke open the pitchers they held to let their torches shine brightly to the consternation of the enemy, so Jehovah's servants in the earth are letting the light of truth be seen from the darkest corner of Christendom to the darkest corner of pagandom.

<sup>6</sup> One feature of the spiritual warfare that brings the greatest joy is the releasing of the prisoners, the proclaiming of liberty to the captives and the opening of the prisons to those who are bound. This is done by patiently teaching the truth to men of good will, gradually pulling aside the veil of superstition and religious darkness to which they have become accustomed from childhood. When they are finally freed through a knowledge of the truth, their joy is as great as that of a captive who is liberated or as a blind man to whom sight is restored. To accomplish this we must do as Paul says: "Preach the word, be at it urgently in favorable season, in troublesome season, . . . keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your min-

4. What is spiritual warfare?

5. How have many been blinded to the truth, and what can we do to aid them?

6. Explain Christian warfare and its benefits.

istry." The apostle Paul goes on to say: "I have fought the right fight, I have run the course to the finish, I have observed the faith." (2 Tim. 4:2-7, NW) This is the kind of warfare no earthly nation need fear, for it is in the best interests of the people. It promotes a knowledge of God and a love for him and our fellow men. This fight is a constructive one, building up those of good will mentally, morally and spiritually. Its benefits are lasting in value, leading to life, with God's favor. There are none of the usual aftereffects of war that foster bitter enmity and slavery while ravaging the face of the earth. Instead, godly Christian warfare unites men of all kinds and from all nations in the bonds of enduring peace and mutual understanding through the Word of God.

<sup>7</sup> In all parts of the world Jehovah's witnesses are sharing in this fight to advance Bible knowledge. They have taken the fight against darkness to the homes of the people, just as Jesus and the disciples did before them. Paul knew from firsthand experience what a fight the ministry meant, as he recounted for us the incensed fury of the religious mob in Ephesus who for two hours cried out: "Great is Artemis of the Ephesians!" in an attempt to intimidate the early Christians. (Acts 19:28, NW) He told also of the plots against him, of the jailings, beatings, dangers on sea and on land, the hardships and privations that he endured in his fight to spread the knowledge of Christ. (2 Cor. 11:23-27) The fight has not abated down to this day, but Jehovah's witnesses have continued with their peaceful ministry despite mobs, bans and imprisonment. In Trinidad, for example, four Watch Tower missionaries were recently declared to be "undesirable visitors," although no reason was given, when they brought their motor vessel to port to refuel and get supplies in order to

carry on their ministry among the people scattered on the Caribbean islands. In other places Jehovah's people have been mobbed, ridiculed, deported, separated from loved ones, have suffered imprisonment and even death, but still have remained faithful as true fighters. They have brought their message in peace, but it has been rejected with violence. This is a time not only of war among the nations, but also of intensive spiritual warfare for the proclamation of the truth.

#### INVINCIBLE EQUIPMENT

<sup>8</sup> What can we do to have a share in this battle on behalf of God? As with any soldier, to fight we must know our equipment well. We should understand the reasons for the fight and be convinced that they are right. Drawing on his many experiences and long years of missionary service, Paul itemized the main pieces of Christian battle equipment. He spoke first of having the "loins girded about with truth." This indicates that the truth must be always close to us; we must be girded with it as with an essential support. This is a far different attitude from that of some who push aside a discussion of the Scriptures, carelessly protesting, "I have my church." They put on a cloak of godliness once or twice a week but cast it aside the remaining time. Such ones do not even examine the texture or quality of what they assume is truth, being unversed even in the creed of their faith, much less conversant with the Word of God. But an accurate knowledge of truth is essential to a Christian. By our not knowing the difference between true and false worship, we shall be unable to share in the fight to expose error. (Isa. 28:17, 18) True Christians are not divided. They know there is one true faith as recorded in the Bible. They believe Jesus' statement, "Your word is

7. Give examples of the fight to uphold pure worship.

8. Why must we gird ourselves with truth? How?

truth," and they act in keeping with it. By this knowledge they are able to cast off the fetters of ritual and tradition and bring their minds to oneness with God. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 5:1; Eph. 6:14; John 17:17, NW.

<sup>9</sup> Next we must put on the breastplate of righteousness. If we preach the truth we must live in keeping with it in righteousness; otherwise we are hypocrites, not true servants of Jehovah. Our service must be whole-souled, never halfhearted. Those who give in to the inclinations of the flesh by immoral conduct are warned that they will never inherit God's kingdom, and even a little corruption will quickly ferment and spoil all our good works in God's sight. Such fleshly desires war against the interests of our soul and must be warded off by means of the breastplate of righteousness.—Gal. 5:9, 13; 1 Pet. 2:11, NW.

<sup>10</sup> "Stand firm, therefore, . . . with your feet shod with the equipment of the good news of peace." (Eph. 6:14, 15, NW) This is the message and comfort Jehovah's witnesses bring to the people. It is the same announcement Jesus gave prominence to when he declared: "This good news of the kingdom will be preached in all the inhabited earth . . . and then the accomplished end will come." (Matt. 24:14, NW) Today Jehovah's witnesses throughout the world are telling the people the good news that Christ is now enthroned in heaven and that we are living in a time of change that will bring lasting peace to all men of faith through God's kingdom. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that

saith unto Zion, Thy God reigneth!" (Isa. 52:7, AS) What is wrong with that message of peace and hope? Even the feet of these couriers of good news appear beautiful in the sight of our God. Yet this message of peace is like an open declaration of war to Satan's organization.

<sup>11</sup> Therefore we are warned to "take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." We can expect to be under attack in this warfare, and we need faith in Jehovah in order to carry on. By faith we can conquer the world, overcoming any hindrances that may stand in our way to faithful service. Strong faith will prevent us from being discouraged, even though our patient preaching does not have the immediate effect we should like to see. Noah did not get discouraged or give up after years of preaching. He knew God was true. Isaiah says: "Jehovah, who believed our report? . . . All day long I have stretched out my hands toward a people that is disobedient and talks back." Yet he did not give up, and Paul cites this example to the Romans because he understood that even though many did not believe, the work of God was still being accomplished. But we cannot have faith without a foundation of knowledge on which to establish it. The greater our accurate knowledge of God and the more we use it, the more protective will be our shield of faith.—Eph. 6:16, 17; Rom. 10:16, 20, 21, NW; Isa. 53:1; 65:2, AS.

<sup>12</sup> Accept also the "helmet of salvation" as part of your equipment, Paul advises. He well knew how God in his undeserved kindness had become the author of everlasting salvation for us through Christ. This provision is a gift that we must accept in order to receive its benefits, as it is not forced on anyone. Paul saw the ful-

9. What protection is the breastplate of righteousness?  
10. What good news are we commanded to spread?

11. (a) How is faith a protection and how is it gained?  
(b) Give past examples of great faith.  
12. How do we receive the helmet of salvation?

fillment of many prophecies, so he wrote: "Now is salvation nearer to us than when we first believed." (Rom. 13:11, AS) This is doubly true for Christians today because we are living in the generation that will see the salvation of men of faith. (Rev. 12:10) Those in line for salvation are easily identified, not because of some peculiar garb, but by their faith and works. They let their light shine by living and preaching as Christian witnesses for Jehovah.

<sup>13</sup> A very important piece of equipment for the spiritual warfare is the "sword of the spirit, that is, God's word." (Eph. 6:17, NW) This is essential for both defensive and offensive actions. (2 Cor. 6:2-10) What good is a soldier without his weapon? or how long will he last in battle if he does not know how to use it? In like manner, for a minister of the gospel to have a Bible without being able to use it effectively and to find scriptures is to render himself helpless in spiritual warfare. Yet many of the clergy find themselves in such position today. Rejecting the Word of Jehovah by denying its authenticity or inspiration, what wisdom is in them? *Accept* the sword of the spirit, Paul says. He commended the Bereans for their diligent consideration of the Scriptures and their acceptance of what was proved. We should do as they did. It is by this Word that God reveals his purpose and his will for mankind and his requirements for life. With this sword of the spirit we are armed for the attack and made mighty through God for the pulling down of strongly entrenched things.

<sup>14</sup> Paul continues his inspired counsel: "While with every form of prayer and supplication you carry on prayer on every occasion in spirit. And to that end keep awake with all constancy." Prayer provides our means of access to and communication with Jehovah through Christ, our

Leader and Commander in this spiritual war. We must petition God for his spirit to give us strength and guidance in every time of need. We can be assured he will hear our prayer if it is in accord with his will; whereas he refuses to listen to the prayers for selfish interests regularly offered by the blood-drenched fighters of the old-world system. (Isa. 1:15; Eph. 6:18, NW) As to keeping "awake with all constancy," this is certainly necessary for a soldier, but especially so for Christians today in this time of urgency. As Christ foreknew, his coming has been unobserved by the world in general, even though it is announced publicly by Jehovah's witnesses. The majority sleep on, not aroused by the rejoicing over the sign of his presence. —Rev. 16:15, NW; Matt. 24:42-44.

<sup>15</sup> Lastly, every fighter for Jehovah must have the ability to make known the truth to others. As Paul said: "That ability to speak may be given me . . . with all freeness of speech to make known the sacred secret of the good news, . . . that I may speak in connection with it with boldness as I ought to speak." (Eph. 6:19, 20, NW) Even though writing as an ambassador in chains, Paul did so freely and with boldness, because he fully understood the issue and the reason for the fight. The Christian soldier gets this knowledge by means of God's Word of truth. From this source also he draws the courage that comes with faith. Being well equipped in all these ways with the weapons of light or of righteousness, do not now timidly draw back. The night is well along, the day has drawn near, and this is the time for action! —Rom. 13:12.

<sup>16</sup> "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight." (Ps. 144:1, AS) Yes, the equip-

13. Why are we glad to take up the sword of the spirit, and how is it used?

14. What prayers will God hear?

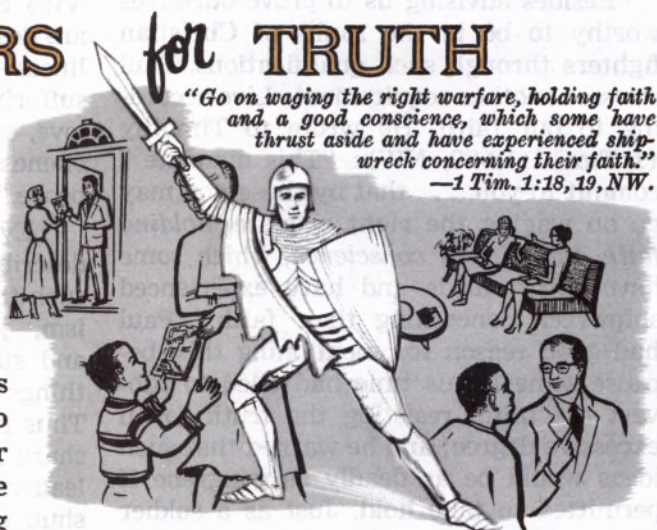
15, 16. How do we share in spiritual warfare? What provisions have been made for us?

ment for battle, a knowledge of the foe, strength and courage to press on, all these are wisely provided by Jehovah. We must do our part, however. Just as drill and training precede any human battle, so with the spiritual warfare. Jehovah knows what we need and is aware of our requirements, but we must use his provisions. What are they? Study, association and service. Each plays an essential part in equipping and preparing us. Study includes both intense and constant personal study and also sharing actively in congregational studies, all a part of the training program to prepare us for the fray. From association we draw

encouragement and confidence and are assured of the wholehearted support of our brothers. No one has a chance in a fight if he stands alone; so association is vital. Then in the service we have the opportunity to test our equipment, strengthen our knowledge and get accustomed to using the sword of the spirit. Use these provisions of Jehovah to the full and, after you have done everything within your power, God will supply what is needed for victory. For "we have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves."—2 Cor. 4:7-11, NW.

## FIGHTERS *for* TRUTH

Do you qualify to share in the ranks of Jehovah's fighters for truth? Anyone who dedicates himself to Jehovah's service will qualify, whether man or woman, young or old, if he observes the requirements. Paul spoke of being the "right kind of soldier of Christ Jesus"; for just as we must wage the right warfare, so we must be the right kind of soldier to have God's approval. We must be devoted to the ministry and willing to share the hardships and persecutions that attend it along with many joys and blessings. "As a right kind of soldier of Christ Jesus take your part in suffering evil." (2 Tim. 2:3, NW) The kind of soldier a person really is shows up in the fight. Can he be depended on for any assignment or is he absent from meetings and irregular in service? Is he dependable and steady, or more like a drifting merce-



*"Go on waging the right warfare, holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith."  
—1 Tim. 1:18, 19, NW.*

nary who is looking first to his own interests? It is not men we are serving, but God. We are not called before a human tribunal if we neglect our duties; it is Jehovah who examines us.—1 Cor. 4:1-4.

<sup>2</sup> Many times we must not only carry our own load of service, but also lend a helping hand to others who need help. It is well known that the highest battle casualties occur when soldiers fight their first bat-

1. Who qualifies for the ministry?

2. How do we manifest a spirit of love toward our brothers?

tles and before they become skilled in fighting. Just as a father looks after his children carefully, so the seasoned veterans of spiritual warfare must help the new ones through their first skirmishes to continue on walking worthily of God. (1 Thess. 2:11, 12) Furthermore, a well-trained regiment of soldiers has a pride in its achievements; and while a Christian will not get swelled up with personal pride, he should have a good spirit and delight in working with his brothers. "For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord."—2 Tim. 1:7, 8, NW.

<sup>3</sup> Besides advising us to prove ourselves worthy to be in the ranks of Christian fighters through such qualifications, Paul stresses another requirement: Live according to our faith. He wrote to Timothy (1 Tim. 1:18-20, NW): "This mandate I commit to you, . . . that by these you may go on waging the right warfare, *holding faith and a good conscience*, which some have thrust aside and have experienced shipwreck concerning their faith." Paul had good reason for mentioning this, because some in his time had tried to subvert the faith, resisting the truth to an excessive degree; and he warned that such ideas would be as deadly as gangrene if permitted to take hold. Just as a soldier who is hesitant or indecisive might well pay with his life, so may we if we do not hold firmly to our faith. We must let God prove to be true by faith and confidence in his Word. Hang on to it as to life itself. Those who try to destroy the faith of others will be disciplined by Jehovah's organization and removed from the ranks. Paul told the Corinthians: "We are holding ourselves in readiness to inflict punishment for every disobedience." In the early

days of the Christian organization such disciplinary action was necessary, just as it is on occasions today. An early case is mentioned: "Hymenaeus and Alexander belong to these, and I have handed them over to Satan that they may be taught by discipline not to blaspheme."—2 Cor. 10:6; 1 Tim. 1:20, NW.

<sup>4</sup> As the soldiers in Israel had to keep clean by sanctification for their warfare under God's leadership, today we must keep "a good conscience" by living according to his requirements. "Behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear . . . that you are standing firm in one spirit." (Phil. 1:27, NW) Some of the ways to walk worthily are described as being "with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace."—Eph. 4:1-3, NW.

<sup>5</sup> Even more pointedly, Galatians 5:19-21 describes the works of the flesh, including such things as fornication, idolatry, spiritism, jealousy, anger and drunkenness, and states that those who practice such things will never inherit God's kingdom. Thus in order to qualify in God's sight to share in the spiritual warfare under the leadership of Christ, the Christian must shun such things and must demonstrate instead the fruitage of God's spirit. He cannot be a witness in name only, but must hold to faith and a good conscience, which means a conscience trained in keeping with God's Word. While our conduct may appear proper in the sight of our friends, we must remember that God discerns the secret intents of the heart. At the time of our dedication to Jehovah we not only vow to put away the filth of the flesh but also

3, 4. What are some of the requirements of the ministry?

5, 6. How may some be disqualified from the ranks of Jehovah's fighters?

make the request to God for a good conscience toward God. (1 Pet. 3:16, 17, 21, NW) So we war against the inclinations of the flesh, being strengthened in the fight by the spirit of God.—1 Cor. 10:13; Rom. 7:23.

<sup>6</sup> Paul knew that just being associated with God's people would not ensure one of life, nor would having a share in the service unless we live and serve as befits Christian warriors. He did not want to be among those who run the race of faith and share in preaching to others, only to find himself disqualified from the prize of life. (1 Cor. 9:24-27) For anyone in Jehovah's service to follow a rebellious, stubborn course not only will bring punishment to himself but may very likely bring reproach on the cause he serves and cause the faith of others to be shaken. A powerful illustration of this was seen in the case of Achan, when as a soldier for Israel he violated Jehovah's commands. As a result of his trespass thirty-six of his fellow men died because Jehovah's blessing was withdrawn. Because of this one unfaithful act of willful disobedience Achan and his family and possessions were all destroyed.—Joshua chapter 7.

#### ORGANIZED BATTLE ACTION

<sup>7</sup> In the army a soldier cannot act on his own. He needs the help of others for supplies and fighting support. He looks to his officers for instructions and leadership. In like manner Christians today work together in an organized manner, accepting the leadership God provides through his visible organization and through appointed servants, "with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for

you; and this indication is from God, because to you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf." (Phil. 1:27-29, NW) We depend on God more than on any individual. "For not the one who recommends himself is approved, but the man whom Jehovah recommends." All our efforts are of no avail without his support. That is why Paul said: "But he that boasts, let him boast in Jehovah." —2 Cor. 10:18, 17, NW; Jer. 1:19; Ps. 35:1-10.

<sup>8</sup> Understanding more fully now the details about our equipment and the qualifications necessary to engage in the fight, what problems may we expect to face? No army goes into battle without first feeling out the enemy to determine its weaknesses. To be forewarned is to be forearmed. Therefore we do well to examine the structure and methods of operation of Satan's organization. "Organization?" Yes. Jehovah God scored a triumph over it by means of Christ's faithfulness to the death on the torture stake; as it is written: "He has taken it out of the way by nailing it [the law condemning Christians] to the torture stake. Stripping the governments and the authorities [of Satan's organization] bare, he exhibited them in open public as conquered, leading them in a triumphal procession by means of it." (Col. 2:14, 15, NW)\* Jesus, when on earth as a man, had to war against those demon governments and authorities, resisting the temptations presented by Satan their chief and casting out more than a legion of demons from unfortunate persons obsessed by these wicked spirit forces. After the birth of God's kingdom in heaven A.D. 1914 Jehovah's King Jesus Christ and his angels launched a war against Satan and

7. What effect does Christian oneness have on the enemy?

\* See *The Watchtower* of October 15, 1955, pages 629-631, ¶¶ 26-31.

8, 9. Describe the demon organization.

his demons and cast these wicked angels out of heaven down to the vicinity of our earth. Therefore we are warned to be on special guard against these demons now massed here.—Rev. 12:1-12.

<sup>9</sup> In his letter to the Ephesians the apostle Paul again makes reference to Satan the Devil's invisible organization of demon powers, naming the several parts of this unseen organization arrayed against us. He tells us how to "stand firm against the machinations of the Devil," who is not of blood and flesh. "Because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers [cosmocrats] of this darkness, against the wicked spirit forces in the heavenly places." (Eph. 6:11, 12, NW) It is these wicked spirit forces now restrained at the earth that inspire the misleading expressions that come out of the mouth of the dragon and wild beast and false prophet, to march earth's kings to the battle of Armageddon.—Rev. 16:13-16, NW.

<sup>10</sup> Ezekiel, chapter 38, tells of the encirclement of God's people as these live in apparent defenselessness throughout the earth in "unwalled villages," while Satan's hordes come against them like a storm with darkness and threatening destruction. But are Jehovah's people helpless and defenseless? Not while they have on the fighting equipment Jehovah has provided. They are within his protective care, just as surely as the prophet Elisha was when an army detachment of the king of Syria surrounded him at Dothan. On that occasion Jehovah's angelic hosts protected and guarded Elisha, but blinded the enemy Syrians. (2 Ki. 6:14-19) Jehovah still protects and cares for his servants lest Satan overwhelm them. Thus protected, we can look fearlessly ahead to the showdown

fight soon to come at Armageddon, when Jehovah fights against Satan, the modern-day Gog, and his demonic hordes.—Ps. 34:7, AS.

<sup>11</sup> These are the days of real fighting for Jehovah's servants, as Satan brings woes like a flood over earth's people and wars against those who "observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:17, NW) The Scriptures indicate that he will become so successful in his scheme to blind the people's minds to the truth that "the hour is coming when everyone that kills you [Jesus' disciples] will imagine he has rendered a sacred service to God." (John 16:2, NW) This is a fight of truth against error, of Jehovah against Satan, and we can be proud to have the privilege of serving in the proclamation of truth.

<sup>12</sup> Paul tells us: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil." This indicates he has a line of attack to break down our faith and integrity. What are some of these burning missiles that we must guard against?—Eph. 6:11, NW.

<sup>13</sup> A Christian may find himself under constant attack in his own home. Regarding this Jesus said: "Do you imagine I came to give peace on the earth? No, indeed, I tell you, but rather division. For from now on there will be five in one house divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law." "Indeed, a man's enemies will be persons of his own household. He that has greater affection for father or mother than for me is not worthy of me; and he that

10. How does Jehovah protect his people from annihilation?

11, 12. What is the cause of the controversy, and how do we respond?

13. How can we demonstrate affection for Christ?

has greater affection for son or daughter than for me is not worthy of me." (Luke 12:51-53; Matt. 10:36, 37, NW) It is very difficult to stand up under the test of constant family opposition and ridicule against the truth. To overcome this we need the large shield of faith, which is strengthened by the truth, and to carry on prayer on every occasion in spirit. We must keep seeking the Kingdom interests first. If we give in to family pressure and forsake our worship of Jehovah, we shall lose the battle and shall be cut off from vital association with the brothers.

<sup>14</sup> Another trap always ready to snare us is entanglement with commercial interests because of love of what the present system offers. Demas, Paul's companion in the ministry, was one who stepped aside in this way. As Paul put it: "Demas has forsaken me because he loved the present system of things." (2 Tim. 4:10, NW) We cannot serve two masters acceptably, nor can a soldier serve two causes at the same time. "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." (2 Tim. 2:4, NW) Paul had to work to support himself, but he never permitted it to stop his ministry, and we should take the same point of view. There is no need for us to store up for the future. All we need, as with any soldier, is provisions for the day, and with food and clothing we should be content.

<sup>15</sup> However, Satan's most successful maneuver to mislead the people is by propaganda contrary to God's Word. From the time in Eden when he deceived Eve by promising her a knowledge of good and evil he has been subtly misrepresenting the truth and fostering religious deception. Down through the centuries he has built

up false doctrines and ideologies until the world is now divided, with a man against his brother in every feature of life, including worship. Now is the time to walk again in the old ways of truth, tearing down the stronghold of error and building up knowledge of God. By doing this we can resist Satan and have a share in freeing those he has held in mental servitude. "For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ."—2 Cor. 10:4, 5, NW.

<sup>16</sup> "What is truth?" Pilate asked. Most persons credulously believe that the faith of their parents is the true one. But taking into account only the more than 260 so-called "Christian" denominations, we would have about one chance in 260 of being raised in the Scriptural "one faith," one hope. So intelligent inquiry is necessary in order to determine the truth about God's purposes; we cannot be simply lulled into a false sense of assurance and drift along with a perhaps demonically originated religious inheritance. In making such inquiry we can be grateful that Jehovah, like a loving father, has provided for our instruction and guidance by revealing his will to us in the inspired pages of the Bible. Once we come to a clear understanding of the Scriptures, we should not be on the defensive with regard to our faith, but on the offensive, fighting the spiritual warfare to share our knowledge with others. Rather than a frontal attack on false worship Paul advises the use of strategy in order to gain the most persons. "And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as

14. Why did Paul warn against commercialism?

15. In what way can we resist Satan?

16. (a) How can truth be determined? (b) How can it best be presented to others?

under law, though I myself am not under law, . . . I have become all things to people of all kinds, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." Paul did not compromise the truth by his preaching, but he used tact and discernment in his presentation. He considered how he might most effectively attack and tear down the mental barrier of error, thus freeing his hearers for joyful acceptance of the truth.—1 Cor. 9:20-23, NW.

#### AVOIDING BEING A BATTLE CASUALTY

<sup>17</sup> We have been greatly privileged to have been assigned to share in this ministry, and we want to treasure that opportunity and use it rightly. If we say we have love for God, then we must show it by excelling in the ministry. This means studying hard for accurate knowledge and full discernment, making sure of the important things, so we shall not stumble anyone, and having a real zeal for service. (Phil. 1:9-11) Having this correct knowledge and using it rightly means the difference between life and death in this fight. (Eccl. 7:12) It serves to guide men from the divisions and disunities of this world to a oneness of mind and action, possible only in Jehovah's service. As the great crowd of people from all nations respond to the invitation to assemble in the household of faith, they learn Jehovah's way and walk in his path. No longer do they lift up the sword against one another in nationalistic enmity, for now theirs is the good fight of faith. Thus spiritual war promotes lasting peace based on truth and coupled with love for God and neighbor—something carnal fighting has never achieved.—Eccl. 9:18.

<sup>18</sup> Are there casualties in this spiritual

war? Yes, even with all the equipment given for our protection some are bound to fall by the wayside if they become indifferent. However, we have no cause for fear if we keep the right mental attitude. We should in no respect be frightened by our opponents or give in to the fear of men. (Isa. 41:11, 12) We know that as long as Satan continues his activities we are in for a fight, but we do not want to miss out on the opportunities before us: "For a large door that leads to activity has been opened . . . but there are many opposers." (1 Cor. 16:9, NW) Have you boldly stepped through that door into active service?

<sup>19</sup> Though many ridicule the truth, there is no reason for us to fall prey to their negative thinking or to slide into an apathetic state. Noah had the whole world of his time massed against his New World thinking, but he did not give up the fight. Indifference is a type of spiritual sickness—a part of Satan's germ warfare. If you had a possibly fatal malady, you would try to get over it as quickly as possible. We can do the same with spiritual sickness with the help of our brothers and the treatment provided by Jehovah. Now is no time to follow our own ideas, everyone doing what appears best to him. It would be impossible to win a battle fighting in such a haphazard manner. Instead we need to have one mind on matters, the mind of the Lord, fighting shoulder to shoulder in the service and supporting meetings, holding to faith and a good conscience.

<sup>20</sup> The amazing thing is that after all the struggle to uphold the truth and live according to it, fighting off the attacks of Satan, we do not become weak and exhausted. We do not finally show signs of battle fatigue or shock. All these trials

17. How do we demonstrate love for God and neighbor?  
18, 19. What dangers do we face? How are they overcome?

20, 21. What Scriptural encouragement do we have to continue in right warfare?

work to our good to strengthen us spiritually, for spiritual warfare is upbuilding. "Let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit which was given us." (Rom. 5:3-5, NW) However, no one will receive the rewards of his fighting unless he continues faithful to the end, fighting the right fight and serving the faith. The final reward we look for is life itself, and nothing can compare with that, as it is the greatest reward of all. Even though we lose our life now as faithful witnesses, still we have the prospect of life in the new world through the resurrection. So contend for the victory in the right contest of faith.—Rev. 2:10; 1 Tim. 6:12, NW.

<sup>21</sup> Besides the promise of life, there are many other rewards from day to day that sustain us in our hope. These come not from looting or spoiling, but are spiritual bounties of great value. These rewards are bound up with the two great commandments to love God with all our heart, mind, soul and strength and our neighbor as ourself. The closer we stay to these right requirements, the greater our blessings. We must put God first in our life and serve him with all our strength. A soldier when called to arms drops everything to respond to the call; so it is with Christian warfare. Even family ties do not take precedence over the enlistment cry, "Be my follower," for Jesus said: "Let the dead bury their dead, but you go away and declare abroad the kingdom of God."—Luke 9:59, 60, NW.

<sup>22</sup> Once having started in God's service, do not turn back as many of the warriors under Judge Gideon did, thus missing out on the final victory. Remember, "No man

that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." (Luke 9:62, NW) The greatest blessings come with abundant service. Therefore those who are in position to share in the full-time ministry, such as the pioneer service, have a wonderful opportunity to enjoy the rich blessings Jehovah showers on those wholeheartedly serving him. These full-time workers are truly in the front ranks of the fighters in this spiritual warfare, often carrying the full fury of the attack as they advance the fight in new territories. Despite all trials, however, they can have confidence in Jehovah, even perfect peace of mind. What a difference from the anxiety and worried outlook of the soldier on a war-torn battlefield as he waits for the signal to attack! (Isa. 26:3, 4; Rom. 8:6) His mind is not thinking about the commandment to love his neighbor, but quite the opposite. But it is by keeping this command that spiritual warfare becomes fully rewarding. It may take months and even years of patient instruction and care, but there are few joys to compare with the delight of helping a person grow and become strong in a knowledge of the truth. You can show such ones how to reflect the light of truth to those still in darkness. Lead them into active combat with the sword of the spirit, holding high the torch of truth and light like soldiers of the Greater Gideon, Christ Jesus. (Judges 7; Dan. 12:3) Have you personally had the privilege of helping to free some of the crowds of people held in darkness by the wicked spirit forces under Satan? This is the goal for each fighter for the new world, and the rewards of sharing this prospect of life with others who love righteousness and peace are rich indeed.

<sup>23</sup> Spiritual warfare does not leave a trail

23. How is spiritual warfare a building and cultivating work?

22. Contrast old-world and new-world fighters.

of carnage over the face of a scorched earth with children bloated from starvation, their parents crippled or dead and their homes destroyed. To those causing such devastation Jehovah has declared that he will bring to ruin those ruining the earth, with Satan as chief among them. Instead of evil fruits, the fruits of the spirit and of spiritual warfare are good. It is a work of planting, cultivating and building up in a spiritual sense. Men and women of all nations are being brought together in understanding, love and trust. A New World society is being built up; not a secret society, but a free-speaking society of those who are real Bible Christians. They are building up a highway, clearing out stones of stumbling, and directing people along it to life in the new world. This is the right kind of warfare now being commanded by Jehovah and directed by Christ Jesus.

<sup>24</sup> How long will this controversy continue? For our part we shall continue with the preaching offensive of truth as long as Jehovah permits; or, as Isaiah put it, 'until the cities are wasted and desolated.' There is no furlough for us; but who wants a furlough when he has the grand privilege of doing this preparatory work on earth

24. How and when will Jehovah bring an end to the great controversy?



as a build-up to the great climax of world affairs at Armageddon? (Isa. 6:11; Eccl. 8:8) At that time Jehovah through his Field Marshal, Christ Jesus, will move with vengeance to crush Satan's world organization, both visible and invisible, pulverizing the visible earthly part and hurling the invisible demonic part into the abyss of deathlike inactivity for the thousand years of Christ's reign. In this "war of the great day of God the Almighty" the servants of Jehovah on earth will have no part with carnal weapons. Our work comes now as

the right kind of soldiers for Christ. God's part comes at Armageddon. (Ps. 46:9; Rom. 12:17-21; Rev. 19:11-16, 19) Until that time we must continue waging the right kind of warfare, not the conflicts of the visible part of Satan's organization, but the war of truth against error, of right

religion against false religion, never slackening in zeal or in faith, "forgetting the things behind and stretching forward to the things ahead," as Paul did. (Phil. 3:13, NW) By doing so we shall be given the victory by Jehovah and be rewarded with peace and life in his new world of righteousness. (2 Pet. 3:13) Now is the time for war; after Armageddon is the time for peace.

### "ONLY GOD HAS AN ANSWER TO IT"

The *United Press* dispatch, March 29, 1956, reports that air force secretary Donald Quarles said that Russia and the United States are approaching a point in the arms race where neither side will dare attack the other. Subcommittee member Charles Deane of North Carolina declared: "It looks like we have reached a point where only God has an answer to it." The air secretary replied: "Yes . . . But I think somebody said that God helps those who help themselves." Whom was the air secretary quoting? Certainly not God nor his Word the Bible, for "there is no hindrance to Jehovah to save by many or by few."—1 Sam. 14:6, NW.

# VISIT TO THE PACIFIC



**F**EBRUARY, 1956, was a busy month for Jehovah's witnesses on the Hawaiian Islands. They were getting ready for a convention and the third visit of the president of the Watch Tower Bible and Tract Society, N. H. Knorr, accompanied by Don A. Adams. Assembly dates were set for March 2 to 4, but February was the month of preparation. It was an important event coming up for Jehovah's witnesses, and advertising it in as many ways as possible was an important part of the preliminary work. Fifty thousand handbills were printed and used as personal invitations in Honolulu, inviting people to come to the public lecture. Nine hundred posters and placards were placed in advantageous positions to attract the public. A special series of notices was run in the local papers to heighten interest. Several interesting articles about the work of the Society were published before and during the assembly, and news co-operation was good.

Television was used for the first time in Hawaii by the witnesses to demonstrate the international flavor of this Exclusive Devotion assembly of Jehovah's witnesses. A special television program was presented by the local witnesses in native costume and in six languages, including English, Hawaiian, Japanese, Korean, Chinese and Ilocano. This was very successful in announcing the public meeting topic, "Making All Mankind One Under Their Creator." Certainly there was oneness here of the many nations represented. The radio was used, too, to reach a still greater invisible audience with spot announcements and interviews. A special program was arranged in the Japanese language using a question-and-answer arrangement, which caused many

of the public to respond by telephone calls.

The climax of the advertising was reached on Sunday, March 4, when this widely advertised lecture, "Making All Mankind One Under Their Creator," was tape-recorded and rebroadcast by KPOA, a local station, immediately following the live delivery of it at the assembly place, the American-Chinese Club Pavilion. So the Watch Tower branch office, through its public relations department, did excellent work in trying to get the islanders to hear this important message.

The president and his secretary were scheduled to arrive on Pan American Airways at 6:30 in the morning on March 1, but they got in a little ahead of time. Even at this hour just before dawn there were about 75 local Jehovah's witnesses on hand to give them a typical Hawaiian welcome, as many present placed fragrant fresh flower leis around the visitors' necks until they were piled high. And there were smiles and hearty welcomes so typical of the Hawaiian publishers. After a few pictures were taken by brothers and newsmen, Brothers Knorr and Adams were whisked away to the branch office and missionary home, there to look into local problems and make final assembly arrangements.

The American-Chinese Club Pavilion was fixed up beautifully for the assembly. The stage was a mass of colored tropical plants and flowers. All this variety of Hawaiian plants gave the Pavilion an exotic look. There were large wall panels on each side of the stage, and the one on the left as you faced the platform showed the extent of the work of Jehovah's witnesses on the Hawaiian Islands in 1945. The islands themselves were cut



D. A. ADAMS



N. H. KNORR

out of cocoa-colored material and placed in their proper position on a sea of dark aqua. Lighter-colored stars indicated the five organized Hawaiian congregations, while chartreuse-colored letters announced that there were 102 Kingdom publishers living on the islands in 1945. On the opposite side a similar panel dated 1955 showed the islands with seventeen brilliant stars and indicating 948 publishers. This display showed ten years' growth at a glance. Both panels were encircled with huge leis, giving it a distinctive Hawaiian touch.

With many conventioners of different nationalities it was a problem to operate a cafeteria; so the meals were quite varied but enjoyable. And to the American visitors the meals were unique. The whole assembly had a Far Eastern atmosphere and the grounds were surrounded with palms and tropical vegetation. Of course, the big thing was the spiritual food that the representatives from several islands came to hear. This Exclusive Devotion assembly proved to be the biggest gathering yet for the Hawaiian brothers.

On the opening day Brother Knorr spoke on the subject "Christians Must Be Happy." He pointed out that Jehovah's witnesses are the most fortunate people, for they have learned the way of salvation. They are in advantageous circumstances, with a close relationship to God, knowing the way to life and with good cause to be happy. He presented many scriptures to show that even under persecution and trial a Christian can be happy. Happiness comes from getting knowledge, wisdom and understanding. Happiness is assured because of one's faith and belief. What he said was certainly reflected in the happy faces and in the joy expressed by those present at the assembly. The peak attendance at the Friday sessions was 874.

Saturday a baptism was arranged and thirty-eight persons symbolized their dedication to Jehovah God by being immersed. All of them were taken to a nearby beach and dipped beneath the waves of the blue Pacific.

On Saturday afternoon the program was devoted to the pioneer service. One portion was handled by a chairman who interviewed four pioneers whose total years in full-time service ran more than a hundred. Their remarks and experiences were an incentive to others, and showed that by careful planning and by depending on Jehovah's spirit one could have a full and happy life in this blessed pioneer service in Jehovah's New World society. There

was much talk that day about pioneer service, and there is room for more pioneers and special pioneers on the islands of Hawaii.

On Saturday evening Brother Adams gave a stirring talk on "The Right Kind of Warfare." He showed that Christian service should not be overshadowed by the modern world of materialism. He likened this present situation to one's looking through a plate-glass window to see a clear view of the new world and its blessings. If the window is kept clean and one's vision of New World activity is clear and Kingdom truths are kept in view, then one will keep seeking first the Kingdom. But once one allows the window to get dirty or coated over with gold or silver, commercial interests, then it automatically becomes a mirror and all one can see is himself. Then the New World vision goes out of view. The talk was very practical and stimulating to the 903 ministers who were present at this session.

Sunday brought the big event looked forward to by all the witnesses of Jehovah. They were eager to see what the results of all their advertising and preliminary preparations would bring as far as the public lecture was concerned. All were overjoyed to see the Pavilion packed out and overflowing. The tents that were erected outside the Pavilion in anticipation of this extra crowd were filled too. Excellent attention was given to Brother Knorr as he developed his theme showing that the great Creator was going to bring all mankind into one new world and that mankind, regardless of nationality, color of skin or language, would be made one under their Creator. He pointed out that now is the time for people to take their stand in order to gain everlasting life. When the count was taken it showed there were 1,355 who had come from all walks of life and of different nationalities to hear this encouraging discourse, which has already been published in the April 1 issue of *The Watchtower*.

All of Jehovah's witnesses, along with many of the people of good will at the public meeting, stayed to hear the president give his final talk, which was announced at the public meeting. It dealt with Jehovah's witnesses in Russia, and it was inspiring to learn how Jehovah's spirit is manifest on his people despite almost insurmountable obstacles put in the way of Jehovah's witnesses in Russia to stop them from preaching the good news of the Kingdom. The Hawaiian brothers were delighted to hear of the zeal of brothers in Russia and it made them

more determined than ever to continue on and make the good news of the Kingdom heard in every nook and corner of the islands. The brothers were also enthusiastic about sending their love and greetings to the brothers in all parts of the world, particularly to those in the South Pacific, where the two visitors were to be traveling.

There is still much to be done on the Hawaiian Islands in the way of preaching the good news, because there are still hundreds of thousands of people who have not yet taken their stand for the Kingdom. But it is certain that within a few years there will be very few who have not yet had the opportunity to hear about the wonderful provisions that Jehovah God has made to bring all mankind into one society under their Creator.

#### ON TO THE FIJI ISLANDS

Because of a hurricane in the South Pacific the Pan American airline announced to all travelers that planes going in that direction would be grounded for twenty-four hours. So it was not until Tuesday evening at 10:30 that Brothers Knorr and Adams left a group of more than 200 at the airport to be on their way to the South Pacific. A short stop was made at Canton Island for refueling. This is just a narrow strip of land, a coral island far out in the Pacific. The travelers landed there just before dawn, and it was surprising how quickly darkness changes to daylight on this Pacific island. It takes only a few short minutes.

Away again, it was not long before the travelers reached Fiji, but because of high winds and heavy rain the plane could not get in to the airport at Nandi at once. As the clouds hung low over the field the plane circled for about an hour until informed that the ceiling had lifted sufficiently for the plane to come in on the landing strip. On the ground the rain was pouring down. Even as the plane came in over the island it was observed that the roads were covered with water and great lakes had been formed. Surely the hurricane had been felt in this vicinity. Several brothers were on hand to meet the visitors at the Nandi airport. Arrangements had previously been made for Brother Adams to address a convention at Suva while Brother Knorr was to continue on a connecting plane to New Zealand, where a convention had already started in Auckland. The hour spent talking to the brothers was delightful, but then the time came for

Brother Adams and the group to make their way to Suva, sink or swim.

A taxi was hired and the brothers started on their way over the muddy roads and through deep puddles to Suva, 130 miles away on the other side of the island. Before long they came to a swollen river that no truck or car could go through unless it could submerge and come out the other side. But not having that kind of vehicle they got out of the taxi, rolled up their trousers, took off their shoes and socks and waded out to a rowboat equipped with an outboard motor. The newly formed stream was fast flowing to the ocean, but the amateur navigator got them across safely. Again they had to hire a taxi, which carried them a few more miles, and then they went through the same procedure crossing the second swollen stream to reach the Land Rover, with which they were to drive on to Suva. They finished the journey in this, but it was rough going and many times the water in the road came up as high as the axles. Once they had to cross a flooded part of the road by driving along a railroad trestle, but after many harrowing experiences, never to be forgotten, the brothers reached Suva an hour before the public talk.

The convention was in session and all the brothers were delighted to know that the special representative from headquarters had gotten there and now they could hear him talk on "Making All Mankind One Under Their Creator." Brother Adams had picked up a cold in Honolulu because of the change in climate, and now, with this rough travel and his getting wet coming to Suva, his voice was not in the best condition. He started to give the public talk but after about twenty minutes his voice failed; so he handed his manuscript to the chairman, the circuit servant, Brother Helberg, who did a masterful job of presenting the material even though he had never seen the copy before. The brothers were overjoyed with the message, as were also the public who had come to the talk, to the number of 170 in all at Suva's Town Hall.

By this time the rains had just about stopped and the weather was much better. The next day the convention continued and Brother Adams was able to give two lectures on the work of Jehovah's witnesses, providing the brothers with good spiritual food. To all the attenders it seemed as though joy had no bounds as Jehovah's witnesses came together for their first full-scale assembly ever to be held in Fiji.

At the Kingdom Hall the brothers had prepared a unique platform with live banana trees bearing fruit, flowers, multicolored crotons and Fijian tapa and woven mats to decorate it. Conventioners came from Samoa 600 miles to the east, from the island of Rotuma 400 miles to the north and from the two main islands of the Fiji group. With such a mixture of South Sea islanders, the scene was bright with color. The Fijians with their sulus, the Samoan lavas and Indian saris all helped to decorate the auditorium. There were signs around the walls painted in the Fijian, Hindustani, Samoan and Rotuman languages. There were no racial difficulties, as all had gathered together for one purpose as a part of God's New World society. These good people from different places in the South Pacific said: 'Now we really know what an assembly is, meeting with brothers from overseas and from different islands.' It was a small assembly, but truly lively.

Interesting experiences were given at the Fijian assembly concerning the work in the islands and the splendid progress that is being made. A special pioneer working in Samoa told of one schoolboy who accepted the truth and stuck by it even though his family disowned him and forced him to leave home. He is living with the brothers now and growing stronger daily in maturity and understanding. Though he lost his home for the sake of the Kingdom, now, as Jesus said concerning similar cases, he has brothers and sisters a hundred-fold, as well as the hope of life in the new world.

The circuit servant told of hearing of a group of interested persons on one of the islands. When he tried to make arrangements to enter the island to help them get organized for theocratic activity, the officials advised that there were no accommodations, so they had to refuse him entry. But when the people of good will heard of that, they arranged to set aside a plot of land and build a place for him to live so that he can come and help them learn more of the truth and of God's new world of righteousness. He hopes to be able to visit these scattered "sheep" on his next trip through the islands.

#### ACTIVITIES IN NEW ZEALAND

While Brother Adams and his companions were making their way to Suva, Brother Knorr was delayed at the Nandi airport (Fiji) owing to the fact that one of the engines on the plane got so wet they had to dry out certain parts

before they could go on. Finally he got away and, after twenty-four hours of traveling from Honolulu, he arrived in New Zealand near the close of the day's convention sessions. Friday, Saturday and Sunday were busy days filled with meetings with circuit and district servants and pioneers, an interview on the radio and with giving discourses to the brothers at the convention. The Carlaw Park Football Ground had been chosen for this Triumphant Kingdom assembly of Jehovah's witnesses as there was no other place in Auckland, New Zealand, that they felt would hold the Sunday attendance. Having the sessions outdoors made it very pleasant. They did not expect rain, but the hurricane that came near Fiji started south and some of the rain it brought along fell during the latter days of the assembly, but not enough to interfere with the sessions, as the program went right ahead, rain or shine.

They had arranged for the speaker's platform out in the playing field and it was fixed up with beautiful shrubs, flowers and ferns. During the evening sessions it was brightened by colored lights scattered through the floral display, which added to its beauty. But one evening while Brother Knorr was speaking as the rains came down, these hot light bulbs began to explode, which added to the adverse speaking conditions. The first day's attendance at the Auckland assembly was 1,726. This was just 200 short of New Zealand's previous best convention attendance. The next day the attendance rose to 2,200, and by Saturday it had climbed to 2,317. Saturday morning was of great interest as 173 new ministers dedicated their lives to the service of Jehovah and symbolized it by water baptism. This was almost double the number of any previous group baptized at one time in New Zealand.

All the talks that were delivered during the sessions by local speakers were those that were used at the Triumphant Kingdom assemblies throughout North America and Europe the previous summer. The brothers found them to be most enlightening and encouraging and they were strengthened to continue on in the service of Jehovah. The speeches of Brothers Adams and Knorr were all different from those of the summer of 1955. Brother Adams flew in on Saturday night from Fiji. His plane was a little behind schedule, but a few brothers picked him up and rushed him to the convention grounds, where he was scheduled to talk at 7 p.m. He got there about 7:07, but the

brothers had telephoned from the airport to keep the program going until he arrived.

In discussing problems with the different brothers concerning New Zealand, especially with the circuit servants, it was learned that practically all the large towns within the country have congregations and there is very little isolated territory. They have more than 2,500 publishers to preach to the 2,131,000 inhabitants of New Zealand. While this gives each publisher an average of about 840 people to talk to, still it must be remembered that there are approximately 2,128,500 persons who do not have the truth. By proper organization and coverage of the territory all these can be given the opportunity to learn of the new world, and the brothers in New Zealand are determined to give the territory systematic coverage and let the people decide whether they will choose God's kingdom or hold on to the old world of unrighteousness. Sometimes Jehovah's witnesses may feel content in that they have one publisher for perhaps every four or five hundred people in a land. While the average may be good and shows a healthy condition as far as giving ministerial service to all the population, still one must never lose sight of the tremendous numbers of people who still do not accept Jehovah and the way to life eternal. This is the case in New Zealand. The brothers are very confident that within a short time they will have 3,000 publishers, probably this year; but they too appreciate that the witness work is not done, even though there is no isolated territory.

The president of the Society made arrangements to send special pioneers into some of the larger cities and block off a section of the city for a concentrated effort. It has been found that the more a territory is covered by the witnesses of Jehovah the faster the congregation grows. Jehovah's witnesses should never be satisfied with their progress, for as long as Jehovah wants this gospel of the Kingdom preached in all the world for a witness they must be diligent in their service. They must plant and water and Jehovah will give the increase.

Sunday morning broke with an overcast and a little drizzle of rain, but this did not keep the witnesses from attending the morning sessions. Brother Adams gave the concluding Sunday morning talk, "Offering a Sacrifice of Praise to God," which was truly a fitting conclusion to the morning's feast.

Around noon the sky cleared and by three o'clock, the time announced for the public meeting, the people were flowing into the grounds to hear the widely publicized talk—not widely publicized by the newspapers or radio stations, but by Jehovah's witnesses. All were happy to learn that 3,510 were there to hear this important lecture given by the president of the Society. The fact that there were 1,200 of the public from Auckland who attended this lecture certainly shows that there are many who are interested in the message of God's kingdom. Many people turned in their names as wanting more information, and undoubtedly the work will grow very rapidly in Auckland. It is the city of activity in New Zealand, and the Society is planning to purchase property in that city and move its branch office from Wellington to Auckland. Of course the brothers in Auckland are very enthusiastic about this and are eager to see the branch office of the Watch Tower Bible and Tract Society established in their midst. The brothers in Auckland will give good support to the construction of this building. While Brother Knorr was in Auckland he spent considerable time visiting different locations, finally deciding on a lot to buy and drawing up rough sketches of the kind of building that might be constructed. While the capital of the country is Wellington and the branch office is there, still Auckland is the faster-growing city. It is the first port of call for commerce coming into the country and will bring things to New Zealand at least a week earlier than by having them go to Wellington and then be redistributed. The work in New Zealand certainly has moved ahead by leaps and bounds, the publishers jumping from 536 to 2,519 in the last ten years, with bigger prospects for the next few years.

In the concluding talk to all the brothers the president of the Society gave them information about the work in Russia and pointed out that no amount of brainwashing or harsh treatment of Jehovah's witnesses will dampen their zeal for the preaching of the Kingdom message. Certainly the brothers working behind the iron curtain as well as in Russia are not retarded in their activity because of persecution, but they remain happy in Jehovah and in the work that is committed to their care. If our brothers in Russia and other parts of the world can work with such zeal in lands where there are such unfavorable conditions, why, certainly Jehovah's witnesses in lands favorable to free-

dom of speech should accomplish much more. The prospects in New Zealand are great for future ingathering.

Immediately after the convention was over a flying trip was made to Wellington to check the branch office, and ways and means were worked out for further expansion. Then the brothers flew to Christchurch, where a public meeting had been arranged for Wednesday night. Not many of the witnesses of Jehovah had returned to this large city on the South Island, as many traveled by car and boat and some were on their holidays. So probably there were not more than a hundred of the 130 publishers in Christchurch in attendance at the Wednesday night meeting, but even so the total attendance came to 257. The people were very much interested in the thoughts expressed and it is believed that this meeting will aid the local congregation to grow still more because

of the interest aroused by the advertising and by the lecture itself.

New Zealand is a beautiful country. Flying from the northern part to the southern part gives one an opportunity to see a great variety of scenery, snowcapped mountains, cone-shaped, the sea, rugged hills and green pasture. Just to the west of Christchurch is a range of mountains referred to as the Southern Alps, and away to the south, it is said, the terrain is some of the most beautiful in the world, with floods, mountains and luxuriant growth. Of course, New Zealand is a great sheep country and it is a common sight to see these peaceful animals roaming over the hills. It makes one think of Jesus' words, 'Other sheep I have which are not of this fold, and these also I must gather.' The gathering work goes on in New Zealand all to the honor and glory of Jehovah's name.

## Clergyman Thanks God for Jehovah's Witnesses

☞ Toward the end of September, 1955, the Watch Tower Society received the following letter from a Baptist clergyman in New York city.

"Dear Brothers:

"It gives me great pleasure to write these few lines and I trust that they will also bring to you some pleasure. My sole purpose in writing is to thank God that I have found the truth. Let me make myself clear, I am not a member of your Society as yet. But I am a minister and have between seven and nine churches that I serve. About two years ago I met Mr. J. M——, and he spoke to me about this truth. Being a minister I listened and invited him to come to my home. As I

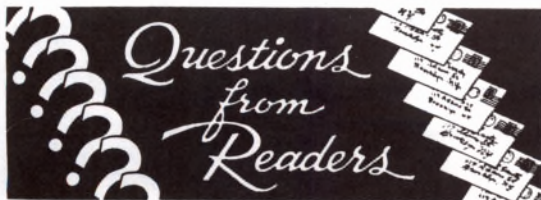
heard him talk I realized that I knew very little; my people, however, did not know that. My training had been chiefly in the dramatic sphere and from an emotional standpoint and was based on a theology that does not mean much to me now.

"I had a number of your books and I studied '*Let God Be True*'. To sum it up, I am now a black sheep among the Baptist clergymen who held their convention a few weeks ago in Tennessee. But my people say that my sermons are very good—but so unusual, and they are requesting that I hold Bible studies with them, which I am doing to the extent possible.

"In conclusion I again want to thank God for you. And may he continue to bless such men as J. M——. [Signed]"

## The Extent of Materialism's Growth

☞ Dr. Albert Wiggam's "Let's Explore Your Mind" column, syndicated in many American papers, asked the question: "Do men's wants increase faster than their necessities?" It answered: "It is estimated that a century ago the average man had 72 wants, of which 16 were regarded as necessities. Today, the average man is estimated to have 474 wants, 94 of which are regarded as necessities. A century ago, 200 articles were urged upon the average man by salesmanship—but today there are 32,000 articles which require sales resistance. Man's necessities are few—his wants, infinite." Has your spiritual growth come anywhere near to equaling your increasing material wants?



● Is the "heat by the shade of a cloud" (Isa. 25:5, AS) a reference to the destructive heat and cloud accompanying explosion of an atomic bomb?—M. E., Illinois.

The answer to this question is definitely No! By trying to apply in this way this Bible expression as found in the *American Standard Version* one is taking it out of its context. Note how Isaiah 25:5 (AS) reads in full: "As the heat in a dry place wilt thou [Jehovah] bring down the noise of strangers; as the heat by the shade of a cloud, the song of the terrible ones shall be brought low." What is Isaiah's prophecy here doing? Not calling attention to the heat to be found under the atomic-explosion cloud of mushroom shape, but showing how Jehovah God in this "time of the end" would reduce the heat of trial and persecution upon his witnesses by the cloud of his presence and protection. On a hot day a cloud gives welcome relief by its shade; it brings down or reduces the heat. Jehovah God does likewise by his "cloud."

Here it is appropriate to quote from *The Watchtower* of October 15, 1943, which comments on Isaiah 25:5:

"By the cloud of his presence with them, bringing divine approval and blessings for their faithfulness under stress, he has overshadowed them and made the heat of religious ferocity endurable. The Son of God [Jesus Christ] at the temple is with them in the furnace of fire. (Dan. 3:19-25) Their understanding that the primary issue of God's universal domination is bound up with their holding fast their integrity toward him enables them to stand up immovable against the stormy blast of the religious, political, judicial and commercial conspiracy beating incessantly against them. The noisy demonstration with which the Babylonish tyrants start out their campaign of warfare against Jehovah's witness work is brought down to a murmur of bitter disappointment as their fight against God comes to nought. Well did the prophecy [Isaiah 25:5] say: 'The branch of the terrible ones shall be

brought low'; or, better translated: 'the song of tyrants become low' (*Roth.*); 'the singing of the terrible is humbled.'—*Young.*"

● Speaking of those who partake of the Lord's evening meal unworthily, the January 15, 1956, *Watchtower* said on page 60, paragraph 18: "So let him benefit by the corrective, disciplinary judgment that Jehovah gives him. Let him discern what he himself is, and reform. If he has been at fault, yet he should obey the command and eat the Lord's evening meal, but do so discerning the Lord's sacrificed body and asking forgiveness for his sin. Then let this celebration strengthen him to follow Christ's steps more closely during the coming year." Does this mean a disfellowshipped person should partake of the loaf and wine at the Lord's evening meal?—M. P., Germany.

This has no reference to persons that are in a disfellowshipped condition, but to only those who are continuing in the body of Christ but who are yet subject to sin and who therefore commit sins for which the sacrifice of Christ provides the basis for forgiveness. A disfellowshipped person is no member of Jehovah's congregation and may not be served the emblems by those serving at the celebration of the Lord's evening meal. Jesus did not serve Judas the emblems but sent him out of the house before instituting the Lord's evening meal.—John 13:21-31; Matt. 26:20-25; Mark 14:10-21.

If a disfellowshipped person desires to partake of the Lord's evening meal he should show full repentance by going to the service committee of the congregation from which he has been disfellowshipped and let them examine him as to the sincerity of his repentance and his willingness to be put on probation. If he satisfies this service committee, then they may reinstate him and put him on a period of probation, and they will so advise the congregation. If he shows good deportment during the time of his probation and up to the celebration of the Lord's evening meal, then he may be served the emblems at the celebration with sincere appreciation of God's forgiveness through the things symbolized by the emblems. Then his participation in the Lord's evening meal should strengthen him to continue on conducting himself properly through the rest of his probation period and onward after it has ended and the reinstatement is full and complete, no longer qualified by any probationary restraints.

brought low; or better translated: 'the song of giants became low' (Job 41: 1); 'the singing of the terrible is humbled.'—Yonah.

• Speaking of those who partake of the Lord's evening meal unworthily the January 15, 1958, Watchtower said on page 60, paragraph 18: "So let him benefit by the corrective, disqualify any judgment that Jehovah gives him. Let him discern what he himself is, and reform. If he has been at fault, yet he should obey the command and eat the Lord's evening meal; but do so discerning the Lord's sacrificed body and asking forgiveness for his sin. Then let this celebration strengthen him to follow Christ's steps more closely during the coming year." Does this mean a disqualified person should partake of the loaf and wine at the Lord's evening meal?—M. P. Germany.

This has no reference to persons that are in a disqualified condition, but to only those who are continuing in the body of Christ but who are yet subject to sin and who therefore commit sins for which the sacrifice of Christ provides the basis for forgiveness. A disqualified person is no member of Jehovah's congregation and may not be served the emblems by those serving at the celebration of the Lord's evening meal. Jesus did not serve the emblems but sent him out of the house before instituting the Lord's evening meal. Mark 14:18-21.



• Is the "heat by the shade of a cloud" (Isa. 25:4, 5) a reference to the destructive heat and cloud accompanying explosion of an atomic bomb?—A. E. Illinois.

The answer to this question is definitely No! By trying to apply in this way this Bible expression as found in the American Standard Version one is taking it out of its context. Note how Isaiah 25:4, 5 reads in full: "As the heat in a dry place will smolder (Jehovah) bring down the noise of strangers; as the heat by the shade of a cloud, the song of the terrible ones shall be brought low." What is Isaiah's prophecy here doing? Not calling attention to the heat to be found under the atomic explosion but showing how the noise of strangers shall be brought low.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

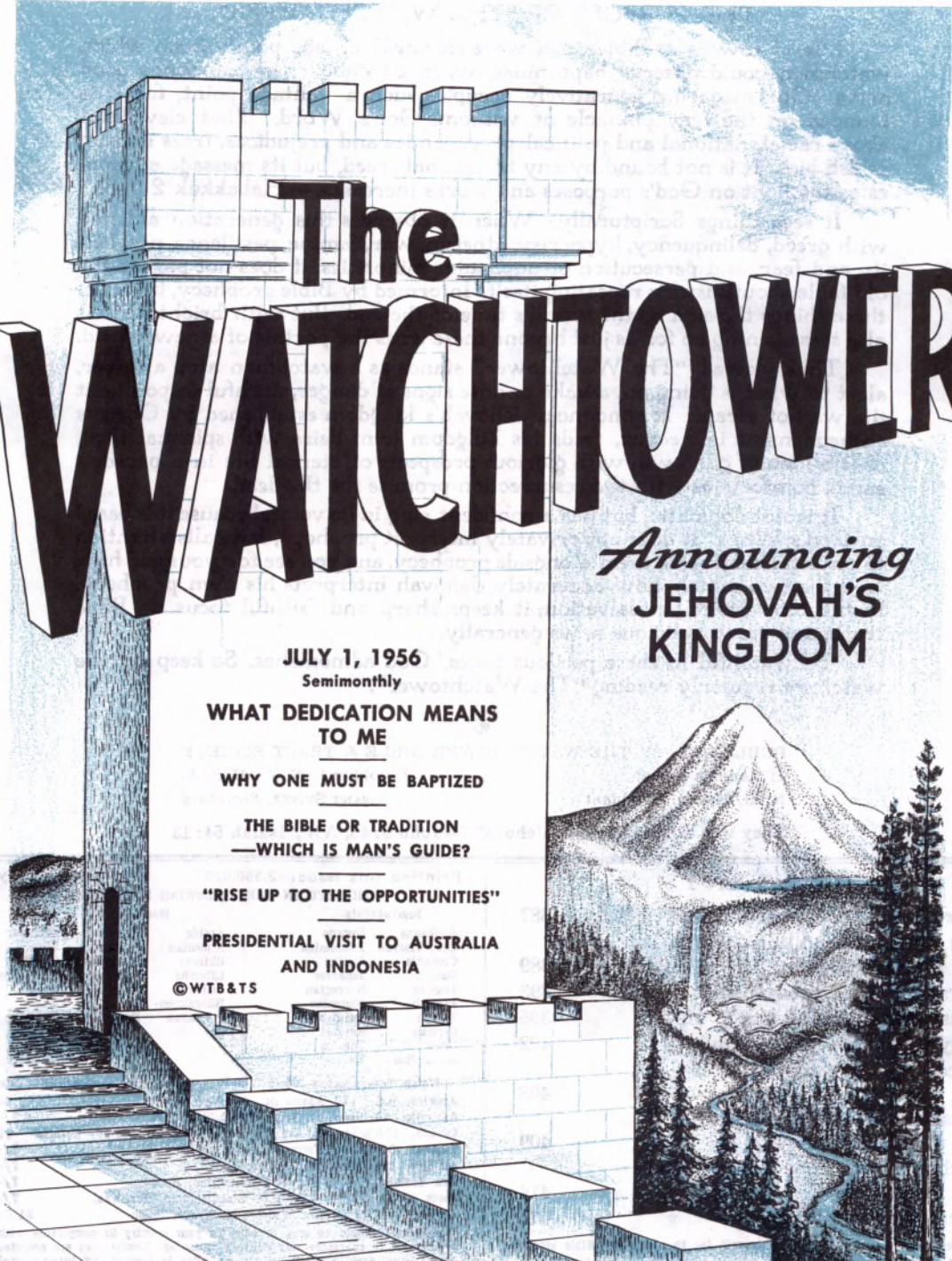
July 22: Waging the Right Warfare, and Fighters for Truth, ¶1-4. Page 364.

July 29: Fighters for Truth, ¶15-24. Page 370.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ What attitude the first president of the United States took toward the Bible? P. 355, ¶2.
- ✓ How to get the highest wisdom? P. 358, ¶2.
- ✓ How to have a faith that resists brainwashing? P. 358, ¶4.
- ✓ What wrong view of prayer many people have? P. 361, ¶2.
- ✓ What the ark of the covenant looked like? P. 362, ¶4.
- ✓ How the Christian's warfare differs from the world's? P. 365, ¶4.
- ✓ Why saying "I have my church" is insufficient? P. 366, ¶8.
- ✓ How to remain equipped for Christian warfare? P. 368, ¶16.
- ✓ How to resist religious persecution even within your own home? P. 372, ¶13.
- ✓ How to avoid being a Christian battle casualty? P. 374, ¶18.
- ✓ How a large attendance was attracted to Jehovah's witnesses' Hawaiian assembly? P. 377, ¶1.
- ✓ How the number of Jehovah's witnesses in New Zealand compares with the population? P. 381, ¶1.
- ✓ How man's material wants compare in number with his necessities? P. 382, ¶7.
- ✓ Whether Isaiah's reference to "heat by the shade of a cloud" predicted atomic explosions? P. 383, ¶2.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JULY 1, 1956**

Semimonthly

**WHAT DEDICATION MEANS  
TO ME**

**WHY ONE MUST BE BAPTIZED**

**THE BIBLE OR TRADITION  
—WHICH IS MAN'S GUIDE?**

**"RISE UP TO THE OPPORTUNITIES"**

**PRESIDENTIAL VISIT TO AUSTRALIA  
AND INDONESIA**

©WTB&TS

**"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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GRANT SUITER, *Secretary*

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

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Abbreviations used in "The Watchtower" for the following Bible versions

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Dg - J. N. Darby's version	NW - New World Translation
Do - 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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## "RISE UP TO THE OPPORTUNITIES"

 HIS letter to the Youngstown, Ohio, *Vindicator* was published December 11, 1955:

"There seems to be a continual beseeching from the pulpits of the Protestant clergy to their flocks, to exert themselves more towards Bible reading. How nice! But it is evident that is as far as it goes. The evidence is that very few Christians read their Bible, because they really don't understand them.

"I am well aware of the facts and figures proving that more Bibles are sold annually than any other book. However, are they honestly being read? If not, why not? Because to the very large majority, Bible reading becomes boring and weary due to many passages which require explanation that the average Christian can seldom find unless he seeks out his pastor. This of course he would hardly do because his pastor is usually attending to other businesses and just wouldn't have the necessary time. Besides, what is Sunday school for? The usual average twenty-five minutes allotted for such study could hardly be called ample towards giving to understand this book.

"I write this in defense of those so-called quasi Christians who would become better

ones if Bible instruction time were made available to them.

"Being a layman I'm sure that I know the feelings of these so called flocks much better than do their pastors. Putting it mildly, our Protestant ministers would be amazed at how most of their people yearn for more such understanding. The answer could be in organizing a competent body that would teach the Bible perpetually and not just five or six weeks out of one year.

"So it will take money. Should people be offered such an opportunity of study, the monetary support they may offer in return could be surprising. It or anything similar should at least be tried.

"I, for one, am tired of listening to a lot of negatives as regards the laxity of the layman towards his Bible and other things. Most all Protestant clergymen have had wonderful training and because of it more is expected of them than of the laity. Why then don't they themselves rise up to the opportunities that may even be their responsibilities? [Signed] A CHRISTIAN."

This letter mixed with appeal and complaint merits careful thought. He says the average person needs help to understand what he reads in the Bible. That is true, for when Philip the evangelist saw the

Ethiopian official reading Isaiah and asked if he understood what he read the Ethiopian replied: "Really how could I ever do so, unless someone guided me?"—Acts 8:31, NW.

Philip took time, then and there, to guide him in his study. That is the first business of a minister; other business is secondary. Did not Jesus emphasize this work of spiritual feeding when he asked Peter three times if he loved him? And when Peter answered yes three times Jesus' response was "Feed my young lambs," "Shepherd my little sheep," "Feed my little sheep."—John 21:15-17, NW.

As the letter of "A Christian" says, so-called quasi Christians would be better ones if instruction time were made available to them. It is made available, but from another source. From Jehovah's witnesses, who, like Philip, will take the time to study with any who desire to learn more about what they read in the Bible. It is not a chore for the witnesses, but a pleasure, for they agree with Jesus' view: "There is more happiness in giving than there is in receiving." Much happiness comes when receiving the truth, but more results from giving it to others.—Acts 20:35, NW.

"I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." Jehovah himself sends this famine among his professed worshipers because they have been so negligent of their godly duties that even what little truth they had is taken from them. So no wonder people in these negligent religious systems yearn for spiritual food and drink. To seek for sustenance in those systems is to seek in vain. If those who realize their spiritual need seek its fulfillment elsewhere they will become happy: "Happy are those who are conscious of their spiritual need."—Amos 8:11, AS; Matt. 5:3, NW.

The writer of the letter asks for perpetual teaching of the Bible, not just five or six weeks out of the year. Jehovah's witnesses offer teaching regularly, going to homes to conduct Bible studies one night a week, for a year or more. "So it will take money," the writer says, and expresses willingness to pay. Oddly enough, it takes money to get false teaching, but none to get true spiritual food: "Ho! everyone that is thirsty, come to the waters, and he that has no money, come, buy, and eat! Come, buy grain without money, and wine and milk without price! Why should you spend money for what is not bread, and your earnings for what does not satisfy? If you but listen to me, you shall eat what is good, and shall delight yourselves with rich nourishment. Incline your ear, and come to me; listen, that you may live!" There is no charge for the teaching services of Jehovah's witnesses. They obey the words of Jesus: "You received free, give free."—Isa. 55:1-3, AT; Matt. 10:8, NW.

The clergy are asked to rise up to their opportunities and responsibilities. Through Isaiah Jehovah said they would not: "My watchmen are all of them blind, without any sense; they are all of them dumb dogs, that cannot bark, but lie down dreaming, loving to slumber. And the dogs are greedy, they cannot be satisfied—such are shepherds who have no intelligence—they have turned all of them to their own way, each without exception to his own gain." Jesus said that because of their teaching tradition instead of truth they did not enter the kingdom themselves and kept others out. The traditional creeds are contrary to the Bible, and the clergy oppose the people's studying the Bible with Jehovah's witnesses. After telling these religious leaders, "You have made the word of God invalid because of your tradition," Jesus counseled his followers: "Let them

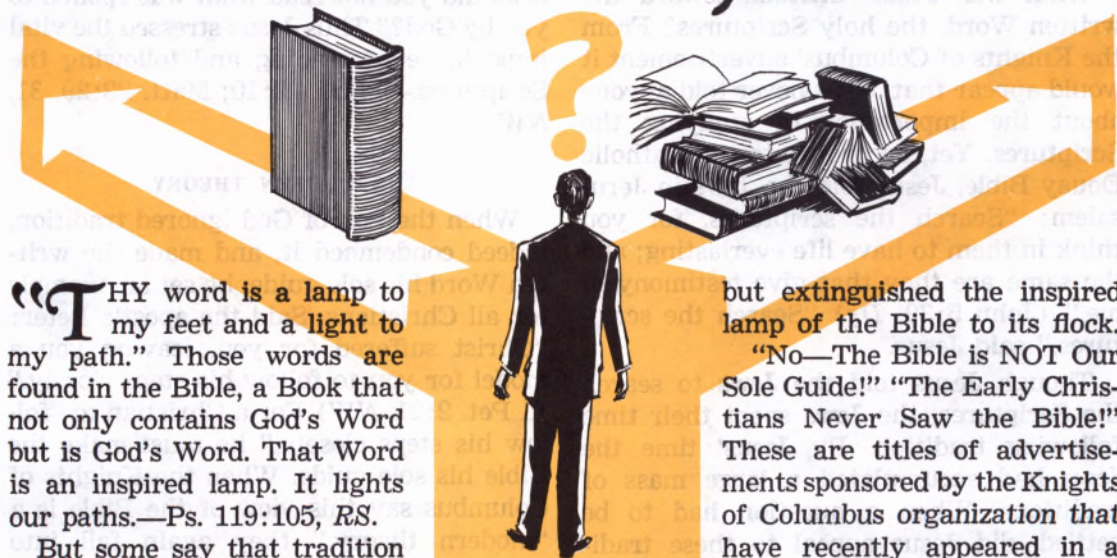
be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Isa. 56:10, 11, AT; Matt. 15:6, 14, NW.

The writer called for the clergy to rise up to their opportunities. We call for spiritually hungry persons like the writer to rise up to theirs. Jesus said: "Look! I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come into his house and take the eve-

ning meal with him and he with me." When Jehovah's witnesses stand at your door and knock remember Jesus' words to his witnesses: "He that receives you receives me also." And, "Where there are two or three met together in my name, there I am in their midst." That is now the way to have a spiritual meal with Christ. That is your opportunity. And your responsibility.—Rev. 3:20; Matt. 10:40; 18:20, NW.

## The BIBLE OR TRADITION

### —Which is man's guide



**"T**HY word is a lamp to my feet and a light to my path." Those words are found in the Bible, a Book that not only contains God's Word but is God's Word. That Word is an inspired lamp. It lights our paths.—Ps. 119:105, RS.

But some say that tradition is a lamp that provides equal light, if not greater light than God's written Word. Especially true is this of the Roman Catholic Church. The traditions of the Roman Catholic Church are placed alongside and, in actual practice, above God's written Word, for the church's mountain of tradition has all

Long ago a man of understanding said that when there is no vision the people perish. To avoid the dire results of lacking spiritual vision man needs a sure guide. This article will help you choose the right guide—the guide your life depends on.

but extinguished the inspired lamp of the Bible to its flock.

"No—The Bible is NOT Our Sole Guide!" "The Early Christians Never Saw the Bible!" These are titles of advertisements sponsored by the Knights of Columbus organization that have recently appeared in a number of magazines and newspapers. Designed to persuade people to accept tradition, these advertisements say:

"The Savior did not command us to read anything, but he did command us to hear his church." "We do not agree with the modern theory that the Bible is the one and only source

of religious truth." "The Bible is not—and was not intended to be—the sole source of Christian teaching and belief." "Early century Christians never saw the complete Bible. It was 400 years after Christ died before the books of the Bible were assembled into their present form. And it was 1400 years before printing was invented and the mass distribution of the Scriptures became possible. If Christ had intended the Bible to be the sole guide to His teaching, would He have allowed this delay?"

Do these Knights of Columbus' statements prove that the Bible is not man's sole guide and that tradition is a necessary lamp?

#### "SEARCH THE SCRIPTURES"

What was Jesus' attitude toward the written Word, the holy Scriptures? From the Knights of Columbus' advertisement it would appear that Jesus never told anyone about the importance of studying the Scriptures. Yet, according to the Catholic Douay Bible, Jesus told the Jews in Jerusalem: "Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me." (John 5:39, *Dy*) "Search the scriptures," said Jesus.

Though Jesus told the Jews to search the Scriptures, the Jews spent their time following tradition. By Jesus' time the Jews had accumulated a large mass of traditions. When a question had to be settled, did Jesus appeal to these traditions? Never! Always Jesus appealed to God's written Word as being final and authoritative. In Jesus' day the complete Bible was the inspired Hebrew Scriptures, from the first book of Moses to the prophecy of Malachi. Jesus made these a light to his path. When the question came up: "Is it lawful for a man to divorce his wife on every kind of grounds?" Jesus appealed to Genesis chapter two as the final answer

on the subject. When the Devil tried to break Jesus' integrity with tempting offers, Jesus turned the tempter back by appeal to the written Word, saying three times, "It is written."—Matt. 19:3-8; 4:1-10, NW.

How do errors, mistakes and misunderstandings come about? By not doing as Jesus did, by not searching the Scriptures. To a group of tradition-following religious leaders the Son of God said: "Did you never read this scripture?" One group of religious leaders were all mixed up about the doctrine of the resurrection. Why were they completely in error and teaching error to their followers? Said Jesus to the clerics: "You are mistaken, because you know neither the Scriptures nor the power of God. As regards the resurrection of the dead did you not read what was spoken to you by God?" Thus Jesus stressed the vital importance of reading and following the Scriptures.—Mark 12:10; Matt. 22:29, 31, NW.

#### NO MODERN THEORY

When the Son of God ignored tradition, indeed condemned it, and made the written Word his sole guide, he set an example for all Christians. Said the apostle Peter: "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21, NW) For a Christian to "follow his steps closely," he must make the Bible his sole guide. When the Knights of Columbus say this view of the Bible is a "modern theory," they again fall into error. It is neither "modern," in the sense of being a recent view, nor a "theory." It is Christ's teaching.

After his resurrection Jesus continued to show his opposition to tradition. Of one of Jesus' post-resurrection appearances, the Bible says: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." Yes, Jesus went to "all the

Scriptures," never tradition. To a group of his disciples the resurrected Jesus said: "These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled.' Then he opened up their minds fully to grasp the meaning of the Scriptures."—Luke 24:27, 44, 45, NW.

That it is to the Scriptures that Christians must look for guidance and not to tradition, Jesus also showed after he ascended into heaven. At the proper time God gave Jesus the Revelation. Christ, through his angel, gave the Revelation to his apostle John. Warning against any addition to the written Word of God, Jesus said: "I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll." Following tradition, tradition that often conflicts with the Scriptures, is adding to the written Word.—Rev. 22:18, NW.

The apostles of Christ never followed tradition; they went by the written Word. Take, for example, Peter. At the temple in Jerusalem Peter quoted the writings of Moses and referred to the prophets "from Samuel on and those in succession." (Acts 3:22-25, NW) Never did Peter say that tradition was the lamp to guide our paths. It was of the written Word Peter said: "We have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place." (2 Pet. 1:19, NW) The Bible is this lamp, not tradition.

#### EARLY CHRISTIANS HAD COMPLETE BIBLE

According to the Knights of Columbus' advertisements the early Christians did not have the complete Bible. They use this as an argument to support the Catholic Church's use of tradition. Yet what the

early Christians had of God's written Word was complete—in the sense that they had all that was necessary for salvation. Timothy had read the Bible, the Hebrew Scriptures, from his youth. Though he did not have all the Bible books that we have today, he had all that was necessary for God's approval. Wrote the apostle Paul to Timothy: "From infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus."—2 Tim. 3:15, NW.

When the Knights of Columbus say that the early Christians "never saw the complete Bible," they are using specious reasoning. It sounds good. But, really, what is complete? To the early Christians all the writings that had been written up to any specific time constituted the complete Bible. Though the Bible canon kept growing until the apostle John finished his writing about A.D. 98, yet whatever had been written under God's spirit up to any particular time was all that was necessary.

What of the Knights of Columbus' statement that it was 400 years after Christ died before the books of the Bible were assembled in their present form? Again they are wrong. By A.D. 98 the writing of the so-called "New Testament" or Greek Scriptures was complete. These books were brought together in the second century—long before the development of the Roman Catholic Church, which dates from the time of the launching of fusion religion by the Roman emperor Constantine in the fourth century. Says *The Encyclopædia Britannica*: "It is certain that by the end of the 2nd century a collection of apostolic documents is generally recognized as authoritative Scripture."

Say the Knights of Columbus: "It was 1400 years before printing was invented and the mass distribution of the Scriptures became possible." Again their attempt to

belittle the lamplike importance of the Scriptures is deceptive. For what difference does it make whether the early Christians had printed Bibles or manuscript copies? Both are the written Word of God. The early Christians were Bible publishers. On this Bible scholar Goodspeed writes:

"In the Middle Ages publication as a business practically disappeared. The copying of manuscripts was still carried on to some extent in the Scriptoriums of some convents and palaces, but for the most part it was single copies that were made, and there seems to have been none of the old wholesale production; copies were not from dictation, as they had been in the ancient book factories."—*Christianity Goes to Press*.

#### WRITTEN WORD COMPLETELY EQUIPS US

The more we search the Scriptures the clearer it becomes that God's written Word completely equips the Christian. True, the Knights of Columbus, in their advertising, quote with great frequency the conclusion of the gospel of John. But does that support the view that nonscriptural tradition is necessary? Let us see.

John said in his conclusion: "There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written."—John 21:25, NW.

The apostle's words certainly do not mean that Jesus authorized a body of unrecorded Christian traditions. No, what John meant is this: that there were many other things that Jesus did and many other words that he uttered that would not be put down in writing. There are at least two obvious reasons for this: (1) It would not be practical because of quantity to write down every word Jesus spoke and (2) it would not be necessary. As John ex-

plained: "To be sure, Jesus performed many other signs also before the disciples which are not written down in this scroll. But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name."—John 20:30, 31, NW.

How clear it is, then! The things that are vital for us to know are written down. The things that we need to know, *all* the things we need to know in order to "believe that Jesus is the Christ" and to gain everlasting life by means of his name—"these have been written down."

In fact, we are warned to be on guard against nonscriptural traditions. Said the apostle Paul: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men."—Col. 2:8, NW.

Christ Jesus was so thoroughly opposed to nonscriptural tradition that he would never allow his teachings to be carried down unrecorded. Jesus asked the religious leaders of his day: "Why is it you also overstep the commandment of God because of your tradition?" Then Jesus explained the effect of this tradition: "You have made the word of God invalid because of your tradition." (Matt. 15:1-6, NW) Since Jesus warned against nonscriptural tradition, certainly he would not use such a method for handing down vital truths.

Let God's written Word be a lamp to your feet and a light to your path. It will do the job completely, with no need for nonscriptural tradition: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17, NW.

# Pursuing my Purpose in Life

*As told by Rosa May Dreyer*

**L**ITTLE did I realize what the future held for me when I told my freshman high-school teacher that I wanted to be a Baptist missionary to China. On finishing school I had learned enough of the truth to get that idea out of my head. In my perplexed state I became a teacher, but found it harder every year to do and teach all that the public school system required.

In the spring of 1936, after reading the article in *The Golden Age*, "Serving God or Mammon," which set forth the many lies taught by the school textbooks, I made up my mind to pursue my purpose in life to be a pioneer. My problem: Was I justified in cutting off my financial income from my widowed mother and six younger brothers and sisters? I decided that since some of them could take on the financial load, why not let them?

I began my pioneer career September 1, 1936, with another girl from my home congregation of St. Joseph, Missouri. Within two weeks she got married; so in Muskogee, Oklahoma, my first official assignment, I found another partner and we worked along with a married couple who had a car.

In October we took in the Newark, New Jersey, convention. The trip and all events were one big thrill for me. Those were days of trouble in Newark. We worked in

'hot' Spanish territory, but had fun dodging the police as we witnessed and placed quantities of books and booklets. After the convention we went to the factory in Brooklyn and had sound equipment mounted on our car and were invited to dinner at Bethel. With a new pioneer every little thing is a big thing, so I can say we were thrilled to talk with Brother Rutherford, who encouraged us to continue on in our work. After some sight-seeing around New York we journeyed south to Fort Smith, Arkansas, singing all the way.

For the next seven months we worked only business territory in southern cities, including Hot Springs, Arkansas; Natchez and Vicksburg, Mississippi; and Lafayette and Lake Charles, Louisiana. Oh, I could write pages and pages about the things that happened during those seven short months—how we got into all the factories and witnessed to all the employees and how, of course, sometimes we were thrown out; how the French police in Lafayette trailed us every day and pulled the sound car in on a wrecker; how we enjoyed supper with friends in their houseboat on the

Mississippi River; how we enjoyed witnessing to occupants of old mansions, such as General Lee's and General Grant's, around Natchez; and how we used the sound car evenings for inviting people to take sides with Jehovah (by means of beautiful quartet numbers and hour lectures.) Those

daily pioneer experiences were so much in contrast with school experiences that I went around singing like 'a bird out of a cage.'

You may wonder whether I had any financial difficulties in the beginning. No, I did not; nor have I had any during my



*Rosa May Dreyer*

eighteen years of pioneer service. A very precious letter from the Society came to me with my first pioneer assignment. It sounded like dear Brother Sullivan talking to new pioneers. It cited Matthew 6:25-34 and in substance said: 'Your heavenly Father feeds the fowls of the air and clothes the grass of the field. Will he not do that much and more for you? He has said he will, and invites you to prove him.' I have proved Jehovah; and he has proved true to his word.

Now let me go back to the end of my first nine months of pioneering. My partner and the married couple stopped pioneering and went to their respective homes. Without a partner again, I too went home for three months, at my brother's invitation, to work part of the local congregation's rural territory. He provided me with a car and gasoline.

In September of 1937 I went to the convention in Columbus, Ohio, with all my possessions in two suitcases, hoping to find another partner, and I did. She was Shirley Hendrickson, a kind, honest, jolly person that has proved for seventeen years to be a valuable asset in my pioneer life.

Shirley and I started out together in the Cincinnati, Ohio, pioneer camp. I had been one of the 200 chosen at the Columbus convention for special pioneer work, so by the early part of November we were at our new assignment in Waterbury, Connecticut.

In Waterbury I met a young sailor preparing to become a Navy chaplain. For over an hour he detained me with many questions and finally took only a booklet, as he had only a nickel besides enough for a pack of cigarettes, as he later told me. However, because of his apparent interest in the organization, I returned to see him the next morning with a gift of the *Year-book* and left him the address of the Kingdom Hall. On that week end I was out of the city, but learned that he had attended the

*Watchtower* study. The following Thursday he was at the service meeting, where an *Informant* article on smoking was considered. That was the end of his wasting money on cigarettes. For the next two weeks he accompanied me in the service and decided that he wanted to be a pioneer. Realizing that he did not have much knowledge, he took two weeks off to study. Two months from the day I met him he became a pioneer. Yes, he stuck. I saw him with his family at Yankee Stadium.

Happily we trudged along over New England's snow and ice, with a book bag and spare package of books and lunch in one hand and a phonograph in the other, which sometimes served to ward off a vicious dog or to save one from a fall on the ice. From Waterbury we went to Torrington, Connecticut. It is a pleasant memory that there we had the privilege of helping a young brother and sister to get started in the service. Now they are missionaries in Italy.

From Connecticut we went to Massachusetts: first to Pittsfield, then to Leominster, where we worked in a group of five special pioneers. Placements were few there in French Catholic territory, but a brother and sister opened both their home and icebox to all five of us without any charges.

Our next assignment was Fitchburg, followed by Boston. On my contacting the congregation servant there, he put a letter into my hands from the Society's legal department advising me to teach at the Kingdom School in Sudbury, a town twenty miles out of Boston. This brought tears to my eyes and to Shirley's too; but, continuing to pursue my purpose in life, I accepted it as an assignment from Jehovah through his organization. Though all was not rosy during those two school terms, I did not get rusty as far as the service was concerned. I had the use of a big, old Pack-

ard in which I took a dozen children in the service on Saturday and Sunday besides two afternoons each week.

In May of 1940 I left Sudbury to resume my pioneer work, but it was not until the following December that Shirley and I got together again, this time in San Antonio, Texas. Because of the circumstances under which we lived, the hardest year of our pioneer life was spent there. But since we went there under the authorization of Brother Rutherford, we stuck it out. In due time Jehovah always has some way of taking his servants out of a difficult situation. He delivered us by giving us a special pioneer assignment, first in Alice, Texas, then in Aransas Pass, where we were when our questionnaires for Gilead came.

Gilead! Something entirely new before us! In a few weeks we found ourselves transported from sunny Texas to the snow-covered grounds of Gilead. It was now the first Sunday in February of 1943. The next day we 'guinea pigs' of the first class took our places for work—I mean it was work for me; but I was so happy to be there. My joyful experiences at Gilead were to me like a night's pleasant dream of things in the New World.

The five short months quickly passed and Shirley and I and two others then spent two years pioneering in Texas border towns, waiting for entrance into our foreign assignment, Mexico. There in Eagle Pass one day I met a real sheep rubbing away on a washboard. After a bit of reading and a little study help she accepted the truth and became a wonderful publisher. Her whole family too soon became part of the New World society.

On May 21, 1945, we entered Mexico as instructors. Twenty-one were originally

assigned here; eleven have stuck. These eleven I am sure will say with me: "I would not by choice be anywhere else." Pioneering for nine years in this one city (Mexico City) has given me a joy I had not experienced before: that of seeing 175 publishers increase to over 1,300 and one unit subdivide into 20. There has also been a special satisfaction and joy derived from taking the Kingdom message to people who have never had a Bible in their hands and then see them, in my presence, take down their images and saints and destroy them.

Placements have been very good all along and I've found it very easy to start studies; but new studies are always being started and others dropping off. Generally, women here are slaves to their husbands, so even though they accept the truth many of them are unable to attend the meetings and go in the service.

When we have an assembly in the city I feel as a happy mother of many children feels at a family reunion. I get hugs and kisses from all sides from different ones that I have studied with during the past nine years and who now are publishers in the various twenty units. And to see there publishers to whom I had taken the truth, with their companions of good will, makes me feel like a proud grandmother.

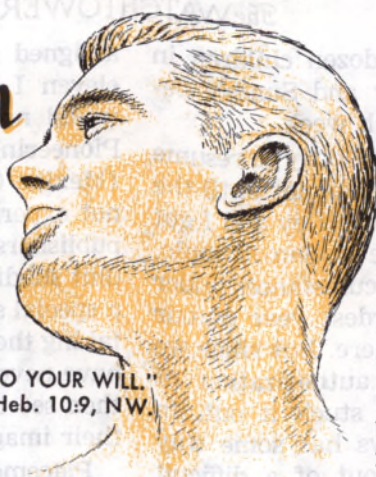
I have certainly experienced the fulfillment of Jesus' words: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time." (Mark 10:29, 30, NW) Though I do not know what tomorrow holds for me, I hope I can continue pursuing my purpose in life in my foreign assignment until 'the houses are without inhabitants.'

*He that has endured to the finish is the one that will be saved.*

—Matt. 24:13, NW.

# What Dedication Means to Me

"I AM COME TO DO YOUR WILL."  
—Heb. 10:9, NW



lay and with great haste such individuals should straighten themselves out and line up with Jehovah's clean requirements in order that they may enjoy the blessed privileges that come only with dedication to Jehovah.

<sup>4</sup> In the third class of undedicated persons are found those who have sufficient knowledge and



**D**EDICATION to Jehovah God is a divine requirement that none who will live in God's new world can overlook or escape. And yet today there are many thousands of persons associated with the growing New World society who have not up to this time made a dedication. Millions of readers of *The Watchtower* have not as yet taken this very important step. Have you ever given serious thought to this subject? Generally speaking, those who have not yet taken this step see themselves under one of three headings.

<sup>2</sup> First, there are those who are babes in the truth and who as yet are not strong enough and do not have sufficient knowledge to take this serious step. Such should be very diligent to study and learn what Jehovah requires of them in this regard.

<sup>3</sup> Second, there are a few individuals who know that dedication is a divine requirement, and who desire to take this step, but, being comparatively new in the truth, they have not had sufficient time to strip off their unclean habits or straighten out their mixed-up married-life affairs. Without de-

see the responsibility dedication brings, but who for one reason or another attempt to side-step, escape or postpone their dedication. These individuals also like the truth. They enjoy the message about the new world and its promised blessings. They like Jehovah's witnesses. They even attend our meetings. Still they take the attitude of waiting until a more favorable time to dedicate themselves. Some of these persons like to think that it is safer not to make a dedication and thus to avoid the danger of being unfaithful to such an obligation. Others, perhaps for business reasons or because of their associates, try to avoid the stigma the old world attaches to Jehovah's witnesses. Still others love the pleasures and easy ways of the old world. Some even may be too proud to go preaching from house to house, and so they think they can evade this responsibility by not making a dedication and yet somehow enter the Ark of preservation before the flood waters of Armageddon break loose. How foolish all these excuses! What dangerous and false reasonings! Make no mistake about it, one's stand toward dedication to Jehovah,

1. Why is it important to study the subject of dedication?

2. Why have certain individuals not made a dedication, and what should they do about it?

3. What prevents some from making a dedication?

4. Describe the dangerous position a third class of undedicated persons find themselves in.

the God of the "triumphant kingdom," is now a life-or-death choice that no one can side-step, escape or indefinitely postpone! And just as important as making a dedication is being faithful in keeping it. Therefore let all persons, both dedicated and undedicated ones, ask themselves: What does dedication mean to me?

<sup>5</sup> Jehovah demands and exacts exclusive devotion. In the very first words written by the finger of God this great truth was emphatically set forth. "I am Jehovah your God, . . . You must never have any other gods against my face [or, any other gods in defiance of me]. You must not make for yourself a carved image or a form like anything . . . You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:2-5, NW, margin; Deut. 9:10) Again this exclusive God tells us: "You must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion." (Ex. 34:14, NW; *F. Fenton*) On one occasion in the early history of the nation of Israel, if it had not been for the quick action on the part of Phinehas, grandson of High Priest Aaron, in "tolerating no rivalry" toward Jehovah, the Israelites would have been exterminated because of Jehovah's "insistence on exclusive devotion." (Num. 25:11, NW) Consequently, if you do not want the anger of Jehovah to "blaze against you" so that he "must annihilate you from off the surface of the ground," then, as Deuteronomy 6:14, 15 (NW) says, "you must not walk after other gods, any gods of the peoples who are all around you, (for Jehovah your God in your midst is a God exacting exclusive devotion)."

<sup>6</sup> Just look at the gods the peoples all

around us in the old world are serving. Some idolize themselves. They are proud, high-minded, and put their personal honor, reputation and dignity above all else. Others make their belly their god, think only of themselves, and seek at all times the pleasures and gratifications of the flesh. Still others give their devotion and praise to other creatures or things. Money, power and influence are the "almighty" things to many people and they will make great sacrifices to gain these goals. And so it is in the old world today: people are so devoted and dedicated to their personal interests, their businesses, their professions, their careers, or they are so taken up with their hobbies, their pets or their fancies, that they have no time to devote attention to the pure worship and service of the only living and true God, "whose name alone is JEHOVAH."—Ps. 83:18.

<sup>7</sup> When a person comes out of and abandons this old system of things it is only reasonable that he should stop loving and serving its many false gods. Jehovah is absolutely right when he insists that such a person give his exclusive devotion to Him. The apostle John appreciated the rightness of this divine requirement and so he wrote to Christians: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." Such a person, who "does the will of God" instead of his own will, makes a dedication to God to do so, for that is what dedication entails.—1 John 2:15-17, NW.

7. What advice does 1 John 2:15-17 give us?

5. What do the Scriptures say Jehovah demands of all of us?

6. To what are people of the old-world system devoted, and with what results?

## WHY MANY REFUSE TO DEDICATE

\* Some individuals upon hearing the Kingdom message preached by Jehovah's witnesses are well pleased with the sample of spiritual food off Jehovah's bountiful table. It tastes good and they come to our meetings for more, but instead of eating exclusively off Jehovah's table they attempt to supplement their diet with crumbs off the Devil's table. Refusing to dedicate themselves wholly and completely to the living God, Jehovah, they attempt to follow a course of compromise. After nibbling and picking at Jehovah's good table they turn around and expend their strength and time serving the interests and pleasures of this old world, all of which is contrary to the sacred Scriptures. However, are we able to be friends of the old world and friends of God at the same time? No indeed, we are not, "for Jehovah your God is a consuming fire, a God exacting exclusive devotion." (Deut. 4:24, NW) Jesus emphatically declared: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to Riches." (Matt. 6:24, NW) Or as the Almighty himself puts it: "I Jehovah your God am a God not tolerating rivalry." (Deut. 5:9, NW, margin) Such divine edicts leave absolutely no room for a dedicated person to compromise.

<sup>9</sup> Again, some may allow the cares and anxieties of this fast-moving, highly competitive, war-threatened world to weigh them down and prevent them from giving exclusive devotion to Jehovah. Jesus' parable foretold that some people would readily accept the word of truth as soil accepts the sower's seed, allowing it to take root and sprout, but at the same time they

would also permit weed seeds to grow up until "the anxiety of this system of things and the deceptive power of wealth choke the word," and such ones would become unfruitful. (Matt. 13:22, NW) How much better it would be for such burdened ones to heed Jesus' counsel! He said: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. So never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." Putting Kingdom interests first, not second or third, but ahead of all other considerations in our lives, means nothing less than full and complete dedication to Jehovah God.—Matt. 6:25, 31-33, NW.

<sup>10</sup> To worship Jehovah, that is, to be exclusively devoted to him, means that one serves him as a willing slave serves his master. To serve means to obey, and those who obey Jehovah do so out of love for him. (John 14:23, 24) Love is, in fact, the sum and substance of the whole law and commandments of God, as Christ Jesus verified: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength [or, vital force]." (Mark 12:30 and Deut. 6:5, NW) That certainly leaves nothing out; and to love and serve Jehovah to that extent means nothing less than complete dedication to him.

<sup>11</sup> The Founder of Christianity not only preached this fundamental commandment from God's law for others to follow but he

8. Why is compromising in devotion to Jehovah such a dangerous course?

9. Jesus gave what counsel to those so concerned with material things that they fail to make a dedication?

10. How far should one go in loving and serving Jehovah?  
11. When it comes to dedication what example did Christ Jesus set for us?

himself also put it into practice in his own life by wholeheartedly and unequivocally dedicating himself to do Jehovah's will, as we read: "I [Jesus] said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" (Heb. 10:7, NW; Ps. 40:7, 8) Once setting his mind and heart on this course of dedication at the age of thirty, Jesus never faltered or wavered, never attempted to substitute for God's will his own will. "I cannot do a single thing of my own initiative," Jesus said. "I seek not my own will but the will of him that sent me." "I have come down from heaven to do, not my will, but the will of him that sent me." In fact, doing God's will was just as important to Jesus as eating food to stay alive. To quote him: "My food is for me to do the will of him that sent me and to finish his work." —John 4:34; 5:30; 6:38, NW.

<sup>12</sup> Can you imagine Christ saying he was too busy with his carpenter duties to take on the responsibilities of dedication as Jehovah's minister? Or can you picture Jesus taking the attitude that the work of preaching from house to house was beneath his dignity or that it required too much of his energy and time? To the contrary, of Jesus it was prophetically written: "'I delight to do thy will, O my God; thy law is within my heart.' I have told the glad news of deliverance in the great congregation; lo, I have not restrained my lips." (Ps. 40:8, 9, *RS*) Certainly those of you who really want to be Christians would not want anyone to call you pagans or godless heathen, would you? But to be true Christians you must follow in the footsteps of Christ Jesus, for Christ left us the true pattern or example, even as to his very first step in making a dedication of himself to do the will of his Father, Jehovah. And in even that first important step of his we should follow him. (1 Pet.

2:21) You cannot imagine apostles like Paul and Peter making excuses and trying to dodge or postpone their following the dedicated footsteps of Jesus, can you? Not at all! Paul even recommended that we imitate him even as he imitated Christ Jesus.—1 Cor. 11:1; Phil. 3:17; 2 Thess. 3:7, 9, NW.

#### FOLLOWING THE GREATEST EXAMPLE

<sup>13</sup> That true followers of Christ should in like manner dedicate themselves to the doing of Jehovah's will is shown by Jesus' words: "If anyone wants to come after me, let him disown himself." (Luke 9:23, NW) One who disowns himself disowns his personal possession of himself or his choice of a life career and seeks, instead, to learn what is Jehovah's will and purpose concerning his future, and then to deport himself accordingly. He ceases doing his own will and, instead, always diligently seeks to learn and do God's will. If then your disowning of your personal choice of a course or way of life in order that God's will may be done by you brings ridicule, reproach and all manner of hardships and persecutions, perhaps even cruel torture and imprisonment in a totalitarian work camp; still that, according to the Bible, is only one's reasonable service to God; and that is all Jehovah requires. "I entreat you," wrote the apostle Paul to his Christian brothers at Rome, "by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason."—Rom. 12:1, 2, NW.

<sup>14</sup> It is true that dedication places a heavy load of responsibility upon one. And faithfulness in carrying that load is mandatory! For this reason some readers who have not yet dedicated themselves to the Great Person, Jehovah, may hesitate to

13. What does it mean to "disown" oneself?

14. Should one hesitate to make a dedication because some fail to keep dedication vows?

12. What, then, is required of all true Christians?

step forward and say, not to men, but to Jehovah, as Isaiah said: "Here I am! Send me." (Isa. 6:8, RS) And is it because you fear you might fail to meet the requirements? You may know some persons or may have heard of certain persons who made a dedication and then failed to live up to it. They, you say, are hypocrites and you do not want to be a hypocrite. Well, if you hate hypocrisy (and you should), are you playing the hypocrite by claiming to be a Christian and yet refusing to dedicate your whole life as the willing servant or slave of the living God, Jehovah, even as Christ did in setting the example for every one of his true followers? Or do you merely think of such examples of weaklings who failed in order to justify yourself for postponing the making of your own dedication? If so, then you can point to Judas Iscariot as another who broke faithfulness under the test. And do not forget to think soberly of Satan the Devil, who deliberately turned away from his devotion to Jehovah, abandoning his responsibilities. Satan and Judas and other unfaithful ones certainly are warning examples of a way of life to be avoided, shunned, not copied or followed.

<sup>15</sup> You too by nature may be weak, always fearful of failing. By nature you may be a coward. But if you ever hope to live in Jehovah's everlasting new world you must strip off this spirit of fear and of cowardice. There is no doubt about this, for Jehovah himself revealed his true way, of which John wrote, saying: "I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, . . . Anyone conquering will inherit these things, and I shall be his God and he will be my son. But as for the cowards and those without faith . . . and all the liars, their portion will be in the

lake that burns with fire and sulphur. This means the second death." (Rev. 21:1, 7, 8, NW) If you exercise faith and dedicate yourself entirely to Jehovah, then his spirit of courage he will put upon you, as Paul assuringly wrote: "God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." (2 Tim. 1:7, 8, NW) Instead, then, of looking at wrong examples set by the fainthearted and by cowards, is it not right, yes, much better to fix attention on the long line of faithful conquerors held before us in the Bible?

<sup>16</sup> Christ Jesus was a conqueror, not a coward. From the beginning and throughout his years on earth he stood up and fought against the Devil and his demons like a lion; in fact, like the "Lion of the tribe of Judah." Early Christians, including Jesus' faithful apostles, likewise were anything but cowards. Also, men like Abraham, Isaac, Jacob and David; women like Sarah, Rahab, Deborah and Jael—and the many others in the long line of courageous, covenant-keeping witnesses of Jehovah that extends back to righteous Abel—were wholly dedicated to Jehovah and they firmly stood their ground even when facing death at enemy hands. But were their lives shipwrecked? No, not at all, for they had a strong anchor of hope in Jehovah's supreme power even to resurrect the dead. And so today Jehovah's faithful dedicated slaves, numbering upward of six hundred thousand, have God's spirit of power and of love upon them; and this makes them fear-free, undaunted, zealous, courageous fighters for truth and righteousness against terrific odds.—Heb. 11:4-39; 12:1, 2.

15. Why should we dispel the spirit of cowardice from our lives?

16. What outstanding examples, both past and present, are there of fear-free, dedicated servants of Jehovah?

## A PERSONAL CHOICE

<sup>17</sup> All humans, including all of us, are born sinners and from birth are under condemnation to death without a right to life, by reason of the first man Adam's transgression of God's command. Everlasting life is therefore an undeserved gift from the Life-giver, Jehovah; and he has chosen to make this gift available to any willing human, but only through Christ Jesus. (Acts 3:23; 4:12; Rom. 5:19; 6:23; 1 Cor. 15:22) The only way, then, to win everlasting life is to accept it on the terms upon which it is given by God; that is, by confidently coming through Christ to the Life-giver, Jehovah, and willingly dedicating oneself to serve him now and forevermore. This dedication to God must be made gladly and voluntarily. It is a personal choice and no one can make it for another. It is not a choice to be made under coercion either. One should not make such a dedication just to keep peace in the family or because one feels he is under pressure to do so. No one is compelled to choose the only way that leads to life. The choice is each individual's personal responsibility. As Moses said: "I have put life and death before you, the blessing and the malediction, and you must choose life in order that you may keep alive, you and your offspring." And how does one now choose life? The next verse explains: "By loving Jehovah your God, by listening to his voice and by sticking to him, for he is your life and the length of your days." In other words, you choose life by dedicating yourself entirely to Jehovah your God, to obey him forever.—Deut. 30:19, 20, NW.

<sup>18</sup> Joshua also emphasized the fact that dedicated service to Jehovah is a personal choice for each one to make. "Now if it is bad in your eyes to serve Jehovah, choose

for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the River served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah." (Josh. 24:15, NW) So each one of you undedicated persons has today the same freedom to choose, a choice of life or death. If you deliberately refuse to dedicate yourself to Jehovah God in this judgment day of his in which we now are living, your life will end at Armageddon, if not before, as a condemned sinner without right to life and even without hope of a resurrection. On the other hand, in choosing Jehovah's way that leads to life you will willingly and with great delight wholly dedicate your heart and your mind, your strength and your substance, to Jehovah God and his triumphant kingdom.

<sup>19</sup> Count the cost, yes, by all means! Study over what it is going to require of you in this world. (Luke 14:26-33) However, measure what you give alongside what you are promised by Jehovah. Have you anything that you did not receive from Jehovah in the first place, except your power of devotion and praise and willing service? So all you have you gladly dedicate to God. What you already have received from him you give him for the unspeakable privileges and blessings continually bestowed upon God's dedicated servants! He puts his spirit and power upon them and gives them authority to be called by his name and to speak in his name as his witnesses. Amid this doomed and dying old world these dedicated servants of God are the happiest people living. Their hope to survive Armageddon, in vindication of God's word and name, removes fear of that oncoming tempest and they confidently expect to live forever in a new world with new heavens and an earth-wide

17. From what source comes life, to whom is it offered, and how is it obtained?

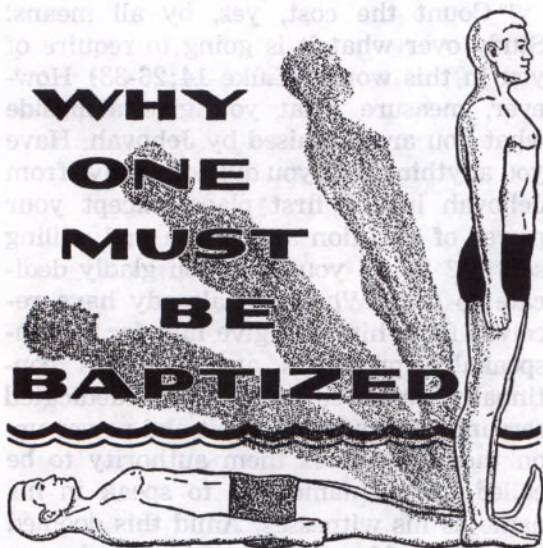
18. What choice does every informed person have to make?

19. Is dedication to Jehovah worth what it costs?

paradise of perfection. Certainly much depends now upon making a dedication; everything depends upon faithfulness to that dedication.—Luke 9:59-62.

<sup>20</sup> For the past several years great multitudes, numbering more than 50,000 a year, have been coming forward and dedicating themselves to the living God, Jehovah. Ask yourself, "What does dedication mean to me?" With Armageddon coming on apace, the favorable time for salvation is now, not later. Now, not later, God's patience is waiting for all who want to live to seek him while he can yet be found. Now, not later, is the time to flee to the theocratic mountains for safety. Now, therefore, is

20. What reasons make it most urgent for good-will persons to dedicate themselves to Jehovah now?



**T**HE desire to worship their Maker and God is one of the many qualities of the mind that places human creatures on a plane far above the lower animals. This desire is instinctive and

1. What instinctive desire do human creatures have, and how can it be really satisfied?

no time to postpone dedicating one's life to Jehovah God. So do not put off to tomorrow what should be done now when you appreciate what dedication means and what blessings it brings. If you have real faith and hope and are a person of good will toward God, and you have sufficient knowledge and understanding and appreciation of dedication, and if you are morally and Scripturally clean, then this day, in the secret of your prayer, you should solemnly vow to Jehovah God that you will henceforth and forever worship and serve him exclusively, and that you will do his will as set forth in his written Word, the Bible, come what may. If that is what you do, why not afterward be baptized? Then Jehovah will bless you richly!

hereditary and all mankind possess it. The most primitive races as well as the most highly advanced peoples of earth—even the so-called "godless" ones of human society—all possess some measure of this in-born desire to worship a superior or some object that the worshiper secretly considers to be higher and more honorable than himself. It was Jehovah God that implanted this desire to worship in the first human pair, and he did so that they might worship their Creator and Benefactor, which was for their good and for their proper guidance. It was not long, however, before the rebel Satan succeeded in turning the worship of the first pair away from their Creator, and since then the majority of humankind have indulged themselves in many false religions in an effort to satisfy their desires to worship. So when an honest person learns the truth he gladly abandons his false religion and turns to the pure, clean worship of the Most High God, "whose name alone is JEHOVAH."  
—Ps. 83:18.

<sup>2</sup> As a result of the great prison-breaking work now being directed by Christ Jesus, tens of thousands of men and women each year, more than a thousand a week on the average, are gaining their freedom from the prison houses of false religions. How can one break away from false religion? With each of you there must be first a "turning to Jehovah," for "where the spirit of Jehovah is, there is freedom." You must then put faith in God and his precious promises, for "without faith it is impossible to win his good pleasure." At the same time each of you, newly turned to learn of Jehovah and his ways, must keep studying the Bible, for you must realize that in it are contained the revealed purposes of Jehovah concerning man and what Jehovah requires of him for life.—Gal. 5:1; 2 Cor. 3:16, 17; Heb. 3:12; 11:6, NW.

<sup>3</sup> In your progressive study of the Bible not only do you learn the basic doctrines of Jehovah's righteous system of things, but you also grow in understanding of the deeper things of God's Word. You begin to appreciate the great issue that was long ago raised by Jehovah's chief enemy, Satan the Devil, and the need for Jehovah to vindicate his Word and name completely in his battle at Armageddon, now near. By study you learn where we are on the stream of time; that we are in the "last days" of this dying old satanic system of things, but that before its full end comes this good news of Jehovah's triumphant kingdom first is being preached as a witness to all the nations. All this takes time, for only after a period of diligent systematic study of Bible doctrines and laws, and Bible history and prophecy, can you come to understand and appreciate these great truths. Actually, a student of God's Word is in training, becoming equipped to

minister to others by this course of study. In due time you find in your heart a burning desire to share in this preaching work. But this work is not done by hired worldly men and women. No, only God-ordained ministers share in it—only persons upon whom the spirit of Jehovah rests. You learn that Jehovah gives his spirit only to those who wholly and unreservedly dedicate themselves to him, through Christ Jesus. You have therefore recently made or will make in time a solemn dedication of yourself to Jehovah, because dedication to Jehovah God is a divine requirement.

<sup>4</sup> In making this dedication you must determine in your heart and mind that henceforth you will serve Jehovah God with everything you have, with all your heart and soul and vital force. You realize that only by making this dedication can you get life from Jehovah through Christ Jesus. The seriousness of this you begin to realize. Jehovah has no pleasure in those who make vows and then break them. The importance and seriousness of all this you must come to understand and fully appreciate. But why, after secretly making such a solemn dedication to the living God in one's own mind and heart, must one be baptized in water? Is water baptism necessary, is it a divine requirement, and must it be a public baptism by total immersion?

<sup>5</sup> Our English word "baptism" is drawn from the Greek word *báptisma*, from the verb meaning "to dip, submerge, immerse." It contains not the slightest thought of sprinkling. So to be baptized in water one must be plunged into it and be totally submerged from head to foot. Instead of this being an initiating secret rite, performed in hiding or in seclusion, baptism accord-

2. What are the first three steps taken by those being set free by the truth?

3. What further progress does one make in knowledge and understanding that eventually leads to dedication?

4. What questions concerning baptism and dedication are sometimes raised?

5. (a) What is the basic meaning of "baptism"? (b) Why is it necessary that baptism be performed before witnesses?

ing to the Scriptures is an open, formal ceremony, like a marriage ceremony, that is carried out publicly as an announcement or testimony before witnesses to establish legally that which an individual has already determined in his heart and mind. (2 Cor. 13:1; Matt. 18:16; Deut. 19:15) When one makes an unconditional dedication to Jehovah he becomes an alien to this old devilish world. Therefore dedication is like taking out citizenship in the new world, and the formal ceremony of baptism is in effect an oath before witnesses confirming this fact.—Heb. 11:13; 1 Pet. 2:11, NW.

<sup>6</sup> Baptism is of divine origin. Nineteen centuries ago “John the baptizer [the forerunner of Christ] turned up in the wilderness [in the spring of A.D. 29], preaching baptism of those repenting for forgiveness of sins.” (Mark 1:4; Acts 13:24, NW) The nation of Israel was under the law covenant established at Mount Sinai, but they had sinned against that covenant that was given for the purpose of leading them to the Messiah. (Gal. 3:24) Now the Messiah was about to appear, hence the need for repentance and a return to Jehovah on the part of the covenant-breaking Jews. This was John’s message, one calling for repentance, a ‘turning back to Jehovah’; and as an open public testimony of this before witnesses John baptized those thus repenting before Jehovah. (Luke 1:16, 17, NW) Hence John’s baptism was for a particular people at a particular time and for a particular purpose.

<sup>7</sup> In due time Jesus came down to those same Jordan waters and requested John to baptize him. But Jesus was no sinner against the law covenant. Indeed, he was “guileless, undefiled, separated from the

sinner,” a fulfiller of the law, not a breaker of it. (Heb. 7:26; Matt. 5:17, NW) John recognized this fact and tried to prevent such baptizing of this holy one, but Jesus answered him, saying: “Let it be, this time, for in that way it is suitable for us to carry out all that is righteous.” Jesus, having reached the age of thirty, now was dedicating himself without reservation to do Jehovah’s will henceforth and forever; and as a symbol of this Jesus found it very “suitable” and “righteous” that he be baptized.—Matt. 3:13-15, NW.

#### AN APPROVED SYMBOL

<sup>8</sup> And how was water baptism a suitable symbol of Jesus’ dedication? Completely giving himself up to the hands of the one baptizing him, willingly and without resistance, showed Jesus was giving himself over without reservation. Being lowered by John into the water backward and completely submerged in the water well illustrated how Jesus had become dead and buried to his former course in earthly life. Had he not been raised out of the water it might well have been his death. So being raised up showed he was being made alive to the doing henceforth of Jehovah’s will. In all respects and details, therefore, water baptism is a “suitable” and “righteous” symbol of personal dedication.

<sup>9</sup> Jesus showed his approval of water baptism, not only by his own act in submitting himself to be baptized, but also by the specific commandment he gave shortly before ascending on high. To his faithful footstep followers Jesus said: “All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you.

6. John the baptizer came to what people, at what time, and for what purpose?

7. 8. (a) Why did John protest against baptizing Jesus? (b) How was water baptism a suitable symbol of Jesus’ dedication?

9. Concerning baptism what commandment did Jesus give and to what extent has it been carried out?

And, look! I am with you all the days until the consummation of the system of things." (Matt. 28:18-20, NW) Some days later, at Pentecost, upon hearing Peter's stirring talk on dedication which 'stabbed them to the heart,' about three thousand Jews, we are told, 'embraced his word heartily and were baptized.' Some three and a half years later, the first of the uncircumcised non-Jewish (or "Gentile") nations, the Italian army officer Cornelius, with "his relatives and intimate friends," all together "many people," was baptized in water in symbol of complete dedication to God. Now we are down here at "the consummation of the system of things" and Christ Jesus is, as he said he would be, directing this work of discipling and baptizing people of all the nations in great numbers.—Acts 10:22, 24, 27, 47, 48, NW.

<sup>10</sup> Today, then, in the case of true Christians, what is the meaning of baptism? The same as in Jesus' case. Christ left us a model to follow closely. (1 Pet. 2:21, NW) "If anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually." In fact, "whoever is not . . . coming after me cannot be my disciple." (Luke 9:23; 14:27, NW) To disown oneself would be to give up the ownership of oneself and, instead, give oneself to God as his slave, taking up the doing of God's will. Down to the very end that is what Jesus did, as he expressed it again and again during that last night on the Mount of Olives: "Not as I will, but as you will." "Not what I want, but what you want." "Not my will, but yours take place." (Matt. 26:39, 42; Mark 14:36; Luke 22:42, NW) Baptism in Jesus' case was not to symbolize his repentance of sins against the law covenant and neither is it such in our case. Baptism of Jesus was not for remission of Adamic sins and neither is it such with us. With both Jesus

and his followers since Pentecost baptism in water is a symbol of dedication, a confirmatory sign visible to others that testifies to them that the one being baptized has given himself to Jehovah to do His will, cost what it may.

<sup>11</sup> But what did Christ mean when he said that one should be baptized "in the name of the Father and of the Son and of the holy spirit"? First, "the name" of the Father includes more than just his self-given name, the Hebrew tetragrammaton, translated "Jehovah." The "name of the Father" refers to the Parenthood, the rightful sovereignty and peerless authority that Jehovah holds. He is the Universal Sovereign, Creator of the heavens and the earth, the almighty, supreme Source of life. The great issue confronting the whole universe that must be settled at Armageddon centers around the office and authority of this Eternal Father of light and truth. Being baptized "in the name of the Father" shows that one appreciates and recognizes the unique position, power and authority of Jehovah the great Theocrat.

<sup>12</sup> Second, being baptized in the name of the Son likewise shows that one appreciates the high authority and office that Jehovah's beloved Son Christ Jesus now holds since his resurrection by Jehovah. Of that faithful Son we read: "His name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" (Isa. 9:6, RS) So for you who now believe Jehovah not only is this holy Son your Savior, Ransomer and Redeemer, but he is also God's Anointed King of the new world, the great High Priest after the order of Melchizedek, the worthy Vindicator of Jehovah's universal sovereignty and name.

<sup>13</sup> Third, one rightly recognizes also the

11. To be baptized "in the name of the Father" shows what?

12. What does it mean to be baptized "in the name . . . of the Son"?

13. What function is filled by God's holy spirit? Hence to be baptized in its name shows what?

10. To true Christians what does water baptism mean?

office and function filled by God's holy spirit. Instead of being the third person of some pagan triune god, the holy spirit is the active force of Jehovah God that he supplies to willing humans for their unitedly accomplishing his will and purpose. The holy spirit was the force that inspired the prophets of old to write God's holy Word. It was the force that directed the early Christians after their resurrected, spirit-guided Head and Master ascended to heaven. (Luke 4:18-21; Acts 2:16-18; 2 Pet. 1:21, NW) The holy spirit is the same divine active force that is directing God's theocratic organization in the earth today, and that upholds and continually actuates all of God's dedicated ministers. Therefore, being baptized in the name of the holy spirit shows or testifies that such baptized one recognizes this invisible active force of God, willingly submits to its actuating him, and desires to be guided and controlled by it at all times according to the will of the living God.

#### BAPTIZED A SECOND TIME

<sup>14</sup> Often the question is asked whether one baptized previously in a ceremony performed by some other religious group should again be baptized when coming to an accurate knowledge of the truth and making a dedication to Jehovah. Because of what has been already said, now there is compelling reason for also saying, Yes, one must be baptized again. Obviously, by any of such religious systems one was never in reality baptized "in the name of the Father and of the Son and of the holy spirit," because had he been so baptized he would have appreciated the authority and office of such true Higher Powers. And if previously dedicated to Jehovah, the individual would have separated himself from such God-dishonoring Babylonish

systems even before letting them baptize him. So the act of being baptized is not the important thing, but, rather, that which the act symbolizes is the element of importance.

<sup>15</sup> There is an instance recorded in the Scriptures where this very situation arose. At Ephesus a certain Jew interested about twelve men in his message to the point of baptism, but he knew only about John's baptism and that is what he preached to them. Some time later the apostle Paul visited this city and found them, and after he inquired whether they had received the holy spirit they confessed to Paul they did not know what he was talking about. Then Paul asked them: "In what, then, were you baptized?" They said: "In John's baptism." Paul in straightening them out on this point evidently explained how John's baptism was for Jews who had sinned against the law covenant, and inasmuch as that covenant now had been fulfilled and nailed to Christ's torture stake by Jehovah it was no longer in effect. "On hearing this," the account goes on to say, "they got baptized [all over again, but this time] in the name of the Lord Jesus." It was then that they received a goodly measure of God's holy active spirit.—Acts 18:24, 25; 19:1-7; Matt. 5:17; Rom. 10:4; Col. 2:13, 14, NW.

<sup>16</sup> From all we have been considering here it is manifest that water baptism of true Christians is not a simple, trivial ceremony of initiation into an organization of men. Rather, baptism is a very serious act linked with life, for it involves the making of a vow before Almighty God. Ecclesiastes 5:4-6 (AT) says: "When you make a vow to God do not delay in fulfilling it; for he has no pleasure in fools! What you vow, fulfil! . . . say not . . . 'It was a mistake.'"

14. Even though previously baptized, should one after making a dedication to Jehovah be baptized again?

15. Why was it necessary for those at Ephesus to be baptized the second time?

16. To true Christians why is baptism such a serious matter?

Persons who are not true to their word and their agreement, Paul tells us, "are deserving of death." (Rom. 1:31, 32; Num. 30:2-4, NW) It is therefore proper for the minister talking to candidates to ask those who desire to be baptized to stand up and answer certain questions. Before the minister proceeds, he should allow time for the candidates to rise and then he may make remarks to the following effect:

#### TO APPLICANTS FOR BAPTISM

<sup>17</sup> When the resurrected Jesus Christ was yet on earth he stated: "All authority has been given me in heaven and on the earth." This was some time before his ascension to heaven. He was very specific then in speaking to his disciples, for he said: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the consummation of the system of things." (Matt. 28:18-20, NW) Under this command Jehovah's witnesses are going forth throughout the world to make disciples of all sorts of people.

<sup>18</sup> You baptismal applicants have become learners or disciples of Christ and therefore you have come to know the Father. You have taken to yourself the name of the Father in that each of you calls himself one of Jehovah's witnesses. Therefore you want to be baptized in the name of the Father. Jesus said his disciples should also be baptized in the name of the Son, and you have also taken his name, for you are Christians. You as such must follow the high principles that he stood for and be anxious to walk in his footsteps, for he

always did the will of his Father and witnessed for him. Your being baptized in the name of the holy spirit can take place only provided you recognize that it is Jehovah's active force and operates on those who love Jehovah and are willing to do his commandments. At John 14:15-17 (NW) Jesus said to his apostles: "If you love me, you will observe my commandments; and I will request the Father and he will give you another helper to be with you forever, the spirit of the truth." Jesus has also taught us that Jehovah's Word is truth, and by your constant study of his Word of truth you will understand Jehovah's will. (John 17:17) You will see the marvelous work that Christ Jesus did and is doing, and you will recognize the power of Jehovah's spirit.

<sup>19</sup> Therefore now with your mouth make a public declaration of your faith by answering these two questions that I shall ask you, and let your answers be hearable, that all those about you may be witnesses to the declaration that you solemnly make:

<sup>20</sup> (1) Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him the Father through his Son Jesus Christ?

<sup>21</sup> (2) On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightenment of the holy spirit?

<sup>22</sup> All of you who answered "Yes" to these questions should be baptized without hesitation or delay. You have sufficient knowledge and understanding of what you are doing and God holds you responsible to carry out his will by being baptized in water.

17. By what authority are Jehovah's witnesses discipling and baptizing people of all nations?

18. Why are baptismal applicants anxious to be baptized "in the name of the Father and of the Son and of the holy spirit"?

19-22. (a) What two questions should be asked of persons desiring to be baptized? (b) If able to answer "yes" to these questions, should a person hesitate or delay to be baptized?

<sup>23</sup> Keep always in mind Jehovah's triumphant kingdom and its glorious King, Christ Jesus, who blazed the way as our Leader and Commander. Have the same mental attitude he had toward Jehovah, as described in Psalm 40:8 (AS): "I delight to do thy will, O my God; yea, thy law is within my heart." Ah, yes! remember Jehovah's law, his infallible written Word the Bible! Study it carefully, walk according to its guidance and direction, for it is a light to your path. Remember Jehovah's spirit! Allow it to govern your every activity, for it is far stronger than the spirit of the Devil. Remember Jehovah's organization! Stay close to it at all times, for it is like a mother to you, to nourish, feed, discipline and protect you.

<sup>24</sup> You will want to remember this day of your water baptism; so make a permanent record of it for future reference. This day, which has a relationship to your ordination and commissioning by God, is certainly a great day and a happy occasion in the life of each of you, for today you are announcing before many witnesses that you have abandoned your former ways of false religion and have chosen forever to worship Jehovah with his true

23. After being baptized, what should a person always remember?

24, 25. What course will bring dedicated and baptized Christians their greatest happiness, together with peace of mind and contentment?

witnesses. And in turning to the pure worship and service of your Creator you have received many wonderful things at His bountiful hands. All of this has made you very happy, but since there is still more happiness in giving than in receiving, you will not be content just to have and enjoy these good things by yourselves. You will therefore be very zealous in urging others in this world of many false religions likewise to take sides with Jehovah and join with you in singing his praises. Following such a godly course you are bound to have great gladness of heart with peace of mind and contentment even now before the battle of the great day of God Almighty at Armageddon and to have, in the ages to come, overflowing joy and happiness without measure, all to the honor, glory, praise and vindication of the Word and name of the living God, Jehovah! The minister then would say: "Let us all bow our heads in prayer to Jehovah."

<sup>25</sup> With these thoughts in mind and their hearts turned toward God now the candidates should go to the baptism place and be immersed in water. Forever thereafter each one so dedicated and baptized should preach Jehovah's kingdom and live according to the written Word of God, for he must continue to prove himself one of Jehovah's witnesses.

## Necessary Arrangements for a Baptismal Service

**A**T ASSEMBLIES baptismal programs must be handled in an orderly manner because of the very serious nature of the occasion. Therefore the first day of an assembly the one in charge should check with the brother handling the music and arrange for a song, say number 57 of the book *Songs to Jehovah's Praise*, "Take

Sides with Jehovah!" to be used at the conclusion of the talk, a song that will nicely tie in with the closing remarks. Before the talk song number 74, "Dedication," may well be used.

Also, the one in charge should check ahead of time with the attendant department and those arranging for transporta-

tion to the immersion pool, so that proper announcements can be made for the guidance of all concerned.

Attendants assigned to assist the candidates should be fully informed the night before, so each understands which exits will be used and how the candidates will file out of the assembly place.

On the occasion of the baptismal talk, five minutes before the hour the speaker and the chairman should be on the platform and the chairman should invite all present to seat themselves. Candidates should sit in a reserved section directly in front of the platform. Then two minutes before the hour let the chairman call the assembly to order by announcing the singing of song number 74. If it is in the morning, the chairman or some other chosen brother can offer a short opening prayer asking for Jehovah's blessing on the day's program and activities, whereupon the chairman will introduce the speaker.

At the conclusion of the talk the speaker himself should offer an appropriate prayer particularly in behalf of the candidates. Following the concluding prayer, the chairman can say: "Let us sing song number 57, 'Take Sides with Jehovah!' and as we sing the candidates to be baptized, together with those accompanying them, can leave for the pool. The rest of us will remain for the next part of our program."

It may be necessary in large assemblies to point out clearly which exits candidates are to use, or to instruct whether those in the front or back rows are to leave first, etc., making all such instructions brief and clear.

Have in mind that when candidates are asked by the speaker to stand they will remain standing until he finishes his remarks to them and prayer is offered and they file out. This impressive conclusion of the talk will benefit the whole assembly, as the closing remarks are being specially directed to the candidates.

## *Presidential visit to* **AUSTRALIA and INDONESIA**

**A**FTER the Triumphant Kingdom assembly in Auckland, New Zealand, the next stop for Don A. Adams and the Society's president, N. H. Knorr, was Sydney, Australia. But in order to get there they had to fly from Christchurch, N. Z., by way of Melbourne. They were to leave at five o'clock on the evening of Thursday, March 15, but after their large plane had taxied out to the end of the runway and stayed there while the crew tested the engines for about a half hour, the plane returned to the air station. It was not until 10:30 that the repair was made; so the travelers had to fly all night, arriving in Melbourne, Australia, at 3:15 in the morning. Here a

brother had waited up all night for them. After they were cleared through customs and immigration, it was a pleasure for the travelers to be with him as he drove them many miles to his home, arriving there about 4:30. The travelers got to bed at 5 a.m. and had to rise again at 6 a.m. in order to get to the airport to catch their plane to Sydney, which left at eight o'clock.

As soon as they arrived at Sydney the brothers meeting them rushed them off to a radio station, where Brother Knorr had an interview with a popular commentator, and this was broadcast two hours later on the noon news broadcast. Brother Knorr had not made his ap-

pearance at the convention grounds as yet, but this broadcast was put on over the loudspeakers, so all the conventioners learned that Brothers Adams and Knorr had arrived.

The Australian branch office had arranged for a big national convention, and brothers came from all parts of Australia. Special trains were arranged for the brothers from Perth, the most western point of the continent. The largest special train ever arranged for brought Jehovah's witnesses across the entire land to Sydney. It was reported that the Perth special was the biggest train-ticket sale ever made, and a check was given to the railroad company for £14,000. This train was twice the length of the regular West-East Express, as it carried 436 delegates. Other special trains were arranged to bring the brothers from Melbourne, Brisbane and other points. Thousands of others came by car, ship, chartered bus and by plane. It had been ten years since a national assembly embracing all the country had been held. It was good to see brothers coming from all parts of the land, some even coming from Perth by car, taking twelve days. They had to cross the famous Nullarbor Plain with its barren surface completely devoid of water for a thousand miles. This illustrates the earnest desire in the hearts of Jehovah's witnesses to meet together and have fellowship together and worship the Sovereign Ruler of the universe. All were enthusiastic. A real family spirit existed at the assembly, and the brothers at Sydney did everything they could to make the visitors welcome and comfortable.

At the Sports Grounds there had been prepared in advance in the center of the playing field a giant stage 150 feet long with a dais 30 feet by 15 feet and a canopy 15 feet by 8 feet. Built within the two hedged wings were huge letters spelling Triumphant Kingdom. When these were illuminated at night it was a very impressive sight. The whole platform was beautiful and restful to the eyes. In a field adjacent to the convention grounds were located several large tents that housed the cafeteria and other departments of the convention organization.

Australia had been going through a terrible rainy season; in fact, many parts of Australia were flooded. Thousands upon thousands of animals were drowned and people were made homeless. The rains still continued and it rained every day of the assembly, not continuously, but sufficiently to let everyone know that the rains were not over.

The convention was in session from March 14 to 18 and by Friday evening the attendance had grown to 3,646, at which time Brother Knorr spoke after an absence of five years. His kindly and mature talk was much appreciated by all. Every day of the convention was filled with helpful counsel, and the illustrative talks delivered by Brother Adams made a very firm impression on everybody's mind. Saturday's feature was most impressive because brothers who were working in the Pacific islands gave their experiences, which brought real thrills to those listening. Here was a vast new field, almost untouched, and it was the responsibility of the Watch Tower Society's Australian branch to get workers into this territory. The circuit servant, who had attended the convention in Fiji, was also in attendance at this assembly and he told of his many experiences at the different islands of the Pacific. The audience responded many times with applause.

After several hours of pioneer experiences on work in the Pacific a special meeting was held by Brother Knorr for all those interested in going to work on these islands in secular employment or as special pioneers. The meeting was held in one of the large tents and 300 brothers, including single brothers and sisters and married couples, some with children, came to get the information as to how they could get to one of these islands and obtain employment. All who were willing to go to these islands turned in their names and addresses so the Society could try to find employment for them as secular workers. The idea is to get people on these islands who are in the truth and, even though they can put in only congregation time as publishers, still the islanders will have the Bible explained to them and little congregations can be developed quickly. So congregation publishers can take on a load of responsibility that is usually given to pioneers, special pioneers and missionaries.

It was pointed out to them at this meeting that any who wanted to enter the special pioneer work could do so and the Society would see about getting them to the islands. But as a usual thing the way to get to these islands is not by the missionary or pioneer route but by being employed. There are many tradesmen needed, such as plumbers, mechanics, carpenters, engineers and others. At the conclusion of the meeting it was really thrilling to see the brothers turning in their names and addresses as an indication of their desire to take

up this new field, and then they talked to the brothers present who were already in the islands to find out how to make application for employment and what was required. It would be a big step for each one to take his wife and family with him and start life anew to preach the Kingdom message in places where it has not as yet been spoken.

The day before that Brother Knorr had a meeting with pioneers who were interested in the Watchtower Bible School of Gilead, and 129 attended that session. Many came to the Saturday meeting with the hope of getting into the missionary work more quickly. Of the 129 present there were sixty-five who filled out preliminary applications, expressing their desire to come to Gilead and someday be sent by the Society into foreign fields as missionaries.

Saturday was really a service day, because in the morning all the congregation servants and circuit servants, to the number of 315, assembled together and Brother Knorr gave them an hour's talk on field activity and then answered questions for an hour. It was felt that by this fourth day of the convention the brothers were truly enthusiastic about the great work yet to be done in the earth and many were seeing their way clear and taking steps, even adventurous ones, to advance the Kingdom interests in places large and small in the Pacific. Some of the islands have only two to three thousand people on them and some of the villages where missionaries and congregation publishers work have but two to three hundred inhabitants. Already there are on these islands twenty-five congregation publishers who moved out from Australia since Brother Knorr's last visit there five years ago, but it is hoped that we can have at least a hundred more within the next few years to get into these little places, which are reported to be bits of paradise scattered over the blue Pacific.

#### THE PUBLIC MEETING AND AFTER-ACTIVITIES

The convention was coming to a conclusion much too quickly, and Sunday was the big day that everyone was looking forward to. At the morning session there were 3,791 and, despite the pouring rain, many sat in the open space to enjoy the lectures. By noon it let up and became quite cool. Heavy clouds overhead threatened all the time, but the rains had ended for that day. A little before three the people moved in in big crowds. The stands were packed out and the seats set in the paddock before the

speaker's stand were soon all taken and hundreds were standing. When the count was taken there were 8,149 present. Announcement was made that shortly after the public talk the president of the Society would speak again, on conditions in Russia and their effect on Jehovah's witnesses, and 6,573 remained.

Australia is a growing country. Thousands are emigrating there from all parts of Europe. It was no surprise to find twenty-two different nationalities represented at this assembly. For the first time in Australia meetings were arranged in different languages and 95 attended the German session, 69 the Greek, 31 the Dutch, 63 the Italian, and 42 the Polish. Then, too, there were some from the Pacific islands, both natives and Australians, who worked out there but came to Sydney for the big assembly. Many of these people had felt the ravages of war and the persecutions of Hitler or Stalin or of other European countries, so it was most interesting to observe how the brothers listened with almost breathless silence to what Brother Knorr had to say about actual experiences of their faithful companions under the Communist regime. This last discourse will be long remembered and quoted and undoubtedly struck deep into the hearts of all present. The singing of song 16 brought to a conclusion another "Triumphant Kingdom" assembly, but for many of the visiting brothers it was not over yet. On Monday about a thousand came to the branch office at Sydney and inspected the Society's Bethel home and factory at Strathfield, which is a suburb of Sydney. Many others visited some of the new Kingdom Halls that were built in Sydney recently to see how the construction was accomplished. After seeing the fine Kingdom Halls the congregations have built in Sydney, when these visitors return to their own territory they will probably want to build one of their own.

Monday morning Brother Knorr had a meeting with all the circuit and district servants in one of these Kingdom Halls, outlining the work of the circuit servants, answering their questions and preparing for greater expansion in the country through their efforts.

By Thursday, right after the convention, a number of the brothers were going to the theaters in Sydney to see the newsreel of the baptism that took place in Sydney just a few days earlier. One of the large newsreel companies had its cameraman at the baptism and got some fine scenes, and it was reported that

the news commentary was wonderfully stated, telling of the 220 brothers who were baptized. This screening began on Thursday, and within just a few days the majority of the theaters throughout the nation would be showing these pictures. Undoubtedly millions of persons throughout Australia will learn of this wonderful convention and of the New World society through this publicity and it will give Jehovah's witnesses from one end of the country to the other the opportunity to tell why the brothers were baptized in water and what the Kingdom of heaven means.

The days after the convention were spent in checking the office records and seeing what could be done to advance the work in Australia and the islands of the Pacific. The time moved much too fast to handle all that was necessary even though the travelers were delayed one day because the airline discontinued a flight. They were put on the following day's flight to Jakarta. A good crowd was at the airport to say good-by, all hoping that it would not be five years again before somebody came to Australia from the American office. But all felt greatly refreshed because of the wonderful "Triumphant Kingdom" assembly and because of the constant, healthy growth of the New World society in Australia.

#### CONVENTION AND MEMORIAL IN INDONESIA

The next stop, a day late, was Jakarta, Indonesia. The flight was long and tedious, but there were some beautiful sights, like a towering 12,000-foot high volcano with a crater big enough to swallow a town. The hundreds of little islands below were emerald green with sparkling silver rims around them, making them look like jewels in the sea. The convention was already under way and in session when the visitors landed at Jakarta. On getting to the convention hall the president observed a great change since his first visit to Indonesia in March, 1951. Then there were only twenty

brothers in the city of Jakarta who were doing some preaching work. Now there were 223 in attendance, some of them coming from all the principal islands in this newly formed government of Indonesia. It was good to renew old acquaintances again and the visitors enjoyed meeting many new faces. Here was proof that good response to the preaching of the message of the Kingdom was had during the five-year period, for there was a new peak of publishers in Indonesia of 261. In addition to this many of the Dutch people who had learned the truth and also Eurasians had emigrated to Europe in the past five years. Many capable brothers had been developed and there were now several strong, healthy congregations on the three large islands with isolated groups on other islands round about the principal ones. In the city of Jakarta alone there were two Indonesian units and one Dutch-speaking unit.

In this fast-moving, overcrowded city of Jakarta it was difficult for the brothers to find accommodations for the visiting brothers, but it was finally accomplished. In order to hold the sessions it was necessary to engage three

different halls. A cafeteria setup was arranged in the back yard of the home of one of the brothers. For quite a few this was the first assembly and also the first time a number of the brothers had left their native island. This shows the power the truth has on the brothers to make them want to assemble together in these last days. All were very grateful for the provisions that Jehovah God made for them in their young theocratic lives. For some of them it meant eight days of traveling by boat over 1,400 sea miles, and

owing to the fact that many of them were poor they could not use comfortable cabins but set up camp on the decks of the ships they traveled on. Still others came by train from the thriving congregation of Surabaya.

All the brothers were happy and eager to



get out into the field service, and wonderful experiences were had. It was a pleasure for all to be sitting in the audience and listening to different brothers from various parts of the country deliver discourses and take part in the demonstrations. Here is a new organization, young and vigorous, with not many in it who are mature, but still they are trying and succeeding in being one. It was a most educational convention. One missionary remarked that the service meeting would have been a credit to a convention anywhere in the world.

Jehovah's spirit can accomplish much in a short time when the individual's heart is right toward him. The missionaries that are in this land have warm hearts. They can look back over the short period of years of hard work as they see these students they have helped taking part in the program and co-operating so well with such fine results. It makes them feel well rewarded for having left their homes and countries to

travel over thousands of miles across land and sea to a new land with a new language and new people. Here they have found new brothers.

The congregation of God's people in assembly certainly appreciated the good words presented by Brothers Adams and Knorr and they were indeed grateful for the announcement that the *Watchtower* magazine would be increased from twelve pages to sixteen and glad to hear the complimentary remarks on what good work the Indonesian brothers were doing with the *Watchtower* magazine in their own language. They are now printing as high as 5,000 copies of *The Watchtower*, which is translated and printed right there in Jakarta. Back in 1952 the magazine's study article used to be translated from English and stenciled, but as the work grew and the demand for the magazine became greater the work of printing the magazine was turned over to a local printer. In 1952 the first issue was 250 copies. Now in 1956 the April 1 issue had grown to 5,000 copies. The audience was overjoyed to know the magazine would be of sixteen pages, and then they were surprised even more when they were told that when the regular edition of *The Watchtower* stayed at 5,000, because of their good efforts in distributing it, the Society would translate the *Awake!* into the Indonesian lan-



guage. This good news was received with typical New World society enthusiasm. Magazine distribution by the publishers in Indonesia is splendid, and it is easy to distribute the magazine in a number of languages. Placing twenty-five magazines in store-to-store or even house-to-house work in an hour is not difficult for a publisher, and distributing forty magazines in a morning's witnessing work is not unusual. One of the missionaries obtained nine new subscriptions in the store-to-store work in one morning.

People who live in Indonesia appreciate very much that the magazine is published in their own language. As the Society does not have many publications in Indonesian, the stressing of the *Watchtower* magazine in weekly distribution, it is felt, should cause the circulation of the magazine to grow very rapidly.

On Sunday morning, March 25, everyone was made especially happy as the branch servant delivered a very excellent discourse on dedication and water baptism. Although he has been there less than five years as a missionary, he speaks very fluently in the native tongue. Sixteen brothers from various parts of the far-flung territory answered in the affirmative to the baptismal questions put to them.

In the afternoon a meeting was held with pioneers, missionaries and those interested in pioneer work. Brother Knorr had the opportunity of answering questions and encouraging a number to take up the pioneer service. He pointed out that some who even had good records as congregation publishers might be able to get right into the special pioneer work and would not have to begin pioneering first, if they were willing to devote all their time to the preaching of the good news in some island section. It is believed the response will be good. There were about thirty in attendance at this meeting.

The talk "Making All Mankind One Under Their Creator" was delivered Sunday afternoon at five o'clock in the Gedung Kesenian and translated into Indonesian. This talk could not be publicly advertised, as at the moment no public meetings are allowed, but religious organizations may have their own meetings and persons interested in their work may attend. Two hundred and seventy-one persons came to the

assembly and 241 remained to hear the closing remarks relating to experiences that Jehovah's witnesses are having behind the iron curtain. Certainly, it was pointed out, "if under such conditions they can preach and maintain their integrity, then we here living under much more favorable conditions should be determined to preach and extend our ministry at every opportunity while conditions are still favorable." The convention was brought to a close on a high note, but for those in Indonesia it meant another day of blessing because the time was at hand for the yearly celebration of the memorial of the death of Jesus Christ.

Monday evening, March 26, was the 14th day of Nisan, and after six o'clock on this day Jehovah's witnesses around the world would be keeping the memory of the wonderful sacrifice that Christ Jesus laid down or offered on Jehovah's altar. Eating his flesh and drinking his blood in symbol, they were partaking of the communion sacrifice pictured in the Hebrew Scriptures. It is in this part of the world that the day begins, so probably those in Jakarta were among the first to celebrate the feast at Jehovah's table, to be followed by thousands in Asia and then Europe and finally North and South America, all celebrating the same evening meal. Here at Jakarta 268 were gathered together, along with hundreds of thousands of others elsewhere, but only one of this group partook of the emblems. Everyone else did not, indicating they are of the "other sheep" and looking forward to gaining perfect earthly life in the new world of righteousness under the kingdom of heaven, but at the same time recognizing the wonderful provision Christ Jesus

made and recognizing him as King with the government upon his shoulders.

There is still a great work to be done in Indonesia. This is just a new country that has acquired independence and liberty and self-government. There is a great reconstruction work that must go on. Along with this reconstruction work of Indonesia, Jehovah's witnesses have a very important announcement to make, namely, that God's kingdom is the hope of all mankind. Back in the year 1947 there were only thirteen publishers. Today there are 261 and these must serve over 80 million inhabitants who speak more than 200 dialects. So a great work lies ahead of the few publishers there. The missionaries were a great help to the few publishers in the land when they arrived in 1951, but today circuit work is organized as well as district work. The circuit and district brothers travel great distances to serve the congregations and the Society is pleased to be able to pay these expenses to bring the proper instruction and comfort to Jehovah's witnesses in all the islands. The response has been very good over a period of years until now they have reached a new peak of 261 publishers. Jehovah's witnesses everywhere rejoice that they are moving ahead so well and maturing so fast.

Many of the Indonesian brothers were at the airport to say good-by to Brothers Knorr and Adams as they prepared to fly away to Singapore. In two hours' time they flew over many islands of Indonesia, and, when they came down at the airport, here again there were about thirty brothers to give them a hearty welcome to the pleasant city of Singapore.

## *Declaring Our Hope Unwaveringly in Meetings*

**A** PERSON of good will drinks in the truth that is handed to him at the door or on revisiting him. As he grows in knowledge and understanding he begins to feed himself at the home Bible study, but still only with milk. Advancing still more he attends the congregational meetings, where he feeds on more solid spiritual food. Then, as he reaches maturity, he prepares well for these meetings

so that he can take part in them and help feed others. Where do you fit in?

Paul counseled: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold

the day drawing near."—Heb. 10:23-25, NW.\*

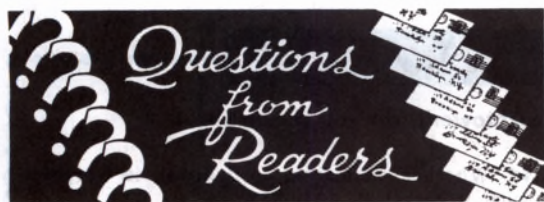
Yes, we must do more than just gather together; we must make "public declaration of our hope" in the congregation, incite one another to love and right works and give encouragement. Jesus 'declared God's name to his brothers and in the midst of the congregation praised him with song.' (Heb. 2:12, NW) By each one of us commenting there is an interchange of encouragement.

Then too, by commenting we are heeding the command: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13:5, NW) We may think we understand a matter, but we prove to ourselves that we really do when we explain it to others. Note also Paul's counsel to Timothy: "Ponder over

\* For details see *The Watchtower*, January 1, 1956.

these things, be absorbed in them, that your advancement may be manifest to all persons." How can our advancement be made manifest to all persons in the congregation if we fail to comment as opportunity affords?—1 Tim. 4:13-15, NW.

Of course, to declare our hope unwaveringly at meetings, to build up others, we must prepare our lessons in advance. Only then shall we have something helpful to say and be able to say it with confidence. Do not let fear of making a mistake keep you silent. Better speak up and be corrected than give expression to wrong thoughts when preaching from house to house. By practice you will become more proficient in commenting. How often have you commented at the congregational meetings in the past month? Are you unwaveringly declaring your hope in these meetings at every opportunity?



● Is not the *New World Translation of the Christian Greek Scriptures* verbose, for instance, in using "catches sight of" for "sees" at 1 John 5:16 and "undeserved kindness" for "grace"?—J. S., United States.

You do not state whether you have studied the *koiné* Greek of the Bible or not, but, if not, then, because of your unfamiliarity therewith, the way the *New World Translation* Committee renders some Greek verbs and terms and expressions in English may seem strained to you or verbose. But not so according to one acquainted with the Greek. The Greek verb rendered "catches sight of" in the *New World Translation* is in a peculiar tense of the Greek language, the aorist, and refers not to a repetition of acts or to a continuing action but to just one instance of the act. The use of the

present tense of the verb "see," namely, "sees," as in the *King James Version*, does not bring out accurately the singular meaning of the verb here in the aorist tense, the catching of a person, as you say, red-handed, in the act.

Likewise with the expression "undeserved kindness." It is simply because people do not understand the meaning of this Scriptural Greek word in its several uses that the *New World Translation* Committee made the meaning unmistakable by the use of the above expression. In English the word "grace" has fourteen or more different meanings. Which one does it mean, as at John 1:14 (AV), "full of grace and truth"? Does it mean there "gracefulness"? Or "favor"? Or "the grant of temporary immunity"? Or what? The *New World Translation* leaves no doubt as to the meaning but renders it "undeserved kindness," in keeping with the context, as, for instance, the succeeding verse 17.

So we appreciate the *New World Translation* for its attention to detail and its sincere effort to bring out the exact shade of meaning of the original *koiné* Greek rather than bring out a slipshod translation with an equivocal meaning.

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"the day drawing near."—Hab. 10:23-25, NW.

Yes, we must do more than just gather together; we must make "public declaration of our hope" in the congregation, invite one another to love and right works and give encouragement. Jesus declared God's name to his brothers and in the midst of the congregation praised him with song. (Hab. 2:12, NW) By each one of us commenting there is an interchange of encouragement.

Then too, by commenting we are heeding the command: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13:5, NW) We may think we understand a matter, but we prove to ourselves that we really do.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

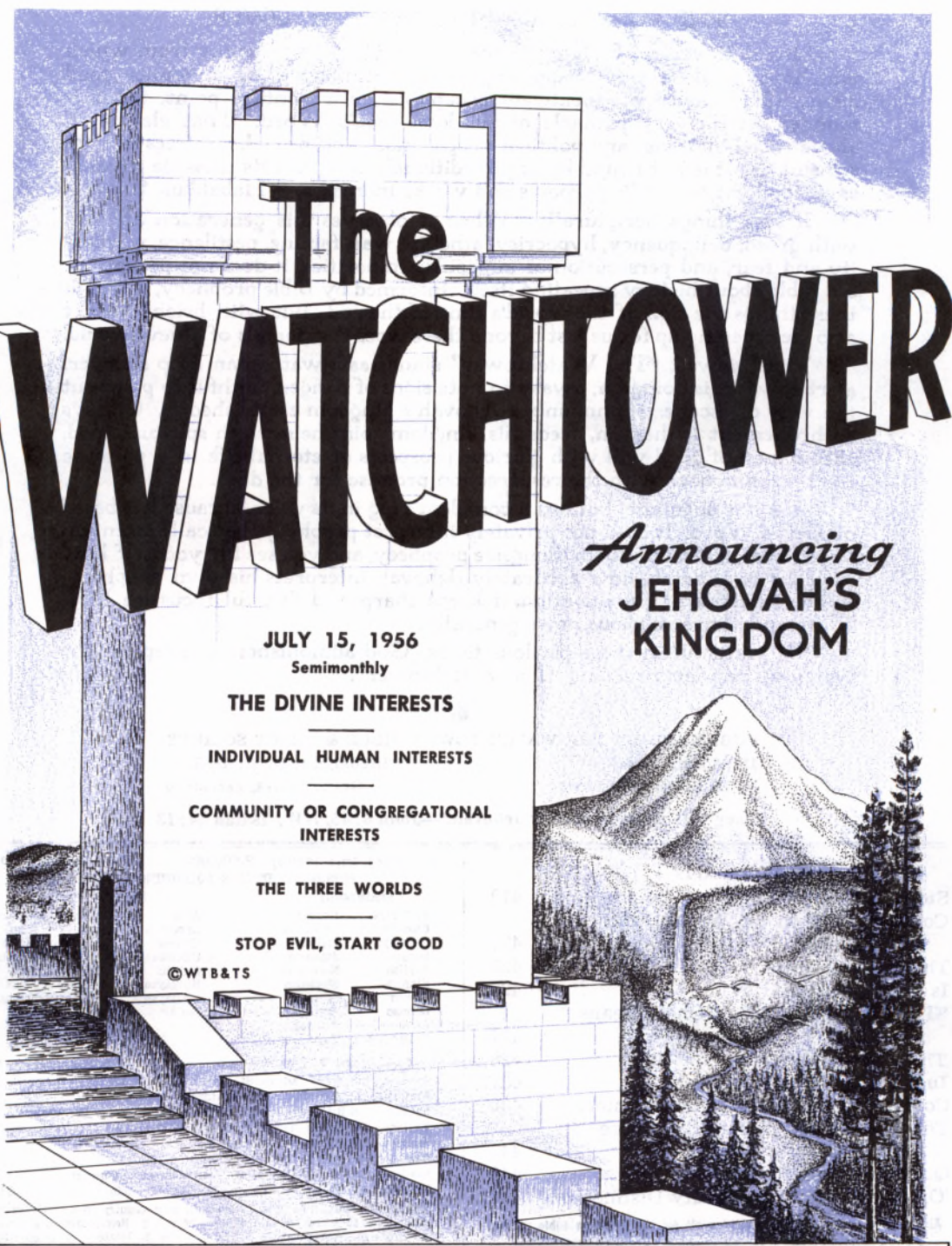
August 5: What Dedication Means to Me.  
Page 396.

August 12: Why One Must Be Baptized.  
Page 402.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Where permanent help in understanding the Bible can be found? P. 388, ¶4.
- ✓ Whether Jesus appealed to tradition or to the written Scriptures? P. 390, ¶3.
- ✓ Whether first-century Christians had a complete Bible? P. 391, ¶4.
- ✓ Whether John was recommending tradition when he said many things Jesus did were not included in the Scriptures? P. 392, ¶4.
- ✓ What prompted one of Jehovah's witnesses to accept the full-time ministry? P. 393, ¶2.
- ✓ What especially great joy comes after a number of years in full-time service? P. 395, ¶6.
- ✓ What false goals the world seeks? P. 397, ¶6.
- ✓ Whether dedication to Jehovah is worth what it costs? P. 401, ¶19.
- ✓ What baptism really means? P. 405, ¶10.
- ✓ Why baptism is so serious? P. 406, ¶16.
- ✓ What new method will expand the preaching work on the South Pacific islands? P. 410, ¶5.
- ✓ What growth Jehovah's witnesses have experienced in Indonesia during the last five years? P. 412, ¶2.
- ✓ Why you should never be afraid of making a mistake in commenting at a congregational meeting? P. 415, ¶3.
- ✓ Whether the "New World Translation" uses more words than are necessary? P. 415, ¶5.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**JULY 15, 1956**

**Semimonthly**

**THE DIVINE INTERESTS**

—  
**INDIVIDUAL HUMAN INTERESTS**

—  
**COMMUNITY OR CONGREGATIONAL  
INTERESTS**

—  
**THE THREE WORLDS**

—  
**STOP EVIL, START GOOD**

© WTB&TS

**"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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Abbreviations used in "The Watchtower" for the following Bible versions

<p>AS - American Standard Version AT - An American Translation Da - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott Le - Isaac Leeser's version</p>	<p>LXX - The Septuagint Version Mo - James Moffatt's version NW - New World Translation Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

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**JEHOVAH'S  
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## **STOP EVIL** **START GOOD**

**T**HE way to stop a vicious cycle of evil is to break through it with good. As long as evil is met with evil and hate calls forth hate and violence stirs violence in return, the whirlpool of wickedness will spin faster and those in it will be sucked under. Just as it takes a physically powerful man to swim against a whirlpool, it takes a spiritually strong one to go against a cycle of evil by doing good. It is more than a measure of manliness; it is a measure of godliness.

Jesus said so: "You heard that it was said: 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? You must accordingly be complete, as your heavenly Father is complete."—Matt. 5:43-48, NW.

The apostle Paul told the Christians at Rome: "Return evil for evil to no one."

He gave similar counsel to those at Thessalonica: "See that no one renders injury for injury to anyone else." This is

easy to preach but hard to practice, but Paul both preached it and practiced it: "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat."—Rom. 12:17; 1 Thess. 5:15; 1 Cor. 4:12, 13, NW.

Jesus had this high degree of godliness, and we are told to take him as a model to follow: "When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously. In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—1 Pet. 2:23, 21, NW.

The usual practice among men is to be decent to those decent to you, to respect those respecting you, to be angry with those angry with you, to strike those striking you. To do this is to let others shape you, determine your conduct, make you what you are. Actually, they make you what they are, making you take on their own sinful image. If you have high standards of conduct, why forsake them for the low standards of others? Why let the evil of others be stronger than your own good-

ness? To let this happen is to deny yourself, what you stand for, the principles you hold dear. Copy Jesus, who holds true to what he is, unchanged by the weaknesses of those around him: "If we are unfaithful, he remains faithful, for he cannot deny himself."—2 Tim. 2:13, NW.

If you are strong enough to stop a cycle of evil with good, you may start a cycle of good. "A soft answer turns away wrath." This soft answer does not come from your weakness but springs from your strength, and the wrathful one senses this truth. Since so many persons return like for like, your breakthrough with goodness switches the cycle from evil to good. "A liberal man will be enriched, and one who waters will himself be watered." "Cast your bread upon the waters, for you will find it after many days." It may take some time for your goodness to bring in a harvest of good from others. You cannot sow seed one day and reap wheat the next. Nevertheless, "whatever a man is sowing, this he will also reap; so let us not give up in doing what is right, for in due season we shall reap by not giving out."—Prov. 15:1; 11:25; Eccl. 11:1, RS; Gal. 6:7, 9, NW.

Jehovah God sowed love toward mankind, and he reaps love from those not insensible to his goodness. God created the earth we live on, the air we breathe, the plants and animals we eat, and the water we drink. Many take all this for granted, never thanking him. They work, they

make money, they buy their food, so why thank God for it? So they reason. The farmer can plant seed and water and cultivate it, but he cannot make it grow: "Neither is he that plants anything nor is he that waters, but God who makes it grow." Tracing the source of your blessings soon ends up at God. This is inescapably true, for both good persons and bad.—1 Cor. 3:7, NW.

But bad persons refuse to acknowledge their indebtedness to God. The love God sows toward them falls on sterile soil and all that results is indifference or unbelief. But it is different with grateful persons, with Christians. The outpouring of God's love calls forth a loving response: "As for us, we love, because he first loved us." The most vital feature of God's love is his provision of Jesus the Ransom: "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins." Few indeed show proper response to this loving provision by actively loving God: "This is what the love of God means, that we observe his commandments."—1 John 4:19, 10; 5:3, NW.

So break up a cycle of evil by doing good. "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." And be responsive to goodness from others. Especially respond, with loving obedience, to the love God showers on us.—Rom. 12:21, NW.

### *Concentrating on the Wrong Kind of Poverty*

Time magazine, January 9, 1956, told that many a Bible Belt (southern part of the United States) church found itself in a strange position during the Christmas season of 1955; it was running out of poor to whom to give Christmas baskets of food, clothing and toys. However, judging by the results of polls conducted in the United States as to the people's religious literacy and especially as to their familiarity with the Bible, can it be that the churches are concentrating on the wrong kind of poverty? There certainly are many spiritually poor, and Jesus said that those who were conscious of their spiritual poverty were happy. Were the churches to concentrate on ending spiritual poverty they would not be running out of opportunities for doing good.

# The Three Worlds

The Bible speaks of three worlds.  
No longer need anyone be  
confused about . . .

**A**LMOST everyone knows of Jesus' words at John 3:16 (NW) when he said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." Yet the very same Bible writer, the apostle John, wrote in his epistle these words: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." (1 John 2:15, NW) Would God tell us not to love that which he loves? Contradiction in the Bible? No; if there is contradiction, it is only in the minds of those who know nothing of the three worlds.

Where do we learn about the three worlds? In the Bible, at 2 Peter chapter three. Here the apostle speaks of (1) "the world of that time" or the "heavens in ancient times and an earth" that suffered destruction in Noah's day; (2) "the heavens and the earth that are now" and (3) the "new heavens and a new earth."—2 Pet. 3:5-13, NW.

Striking it is that all three worlds are associated with a heavens and an earth. Does this mean that there have been or will be other earthly planets? No. In the Bible the word "earth," as with the word "heavens," is not always used in its literal sense. At Psalm 96:1 (AS), for example, the Bible says: "Sing unto Jehovah, all the earth." Here "earth" is used symbol-

ically to refer to God's servants on the earth.

When the Bible speaks of an earth's perishing, then, it does not refer to the literal earth. For God's Word says of the earthly globe: "The earth which he hath established for ever." (Ps. 78:69, AS) So when the Bible says that an earth was destroyed or is to be destroyed, it means the symbolic "earth," that is, the visible human part of a world, the human society under its social arrangement.

Likewise the term "heavens" is often used symbolically to refer to the invisible rulers of a world—spirit creatures, whether wicked or righteous.

## THE "ANCIENT WORLD"

When Adam joined Eve in rebellion against their God and Creator, a corrupt world began. Under the unseen influence of a powerful spirit creature who became known as Satan the Devil, wickedness increased on the earth. Telling of the increased evil, the Bible record says: "The earth came to be ruined in the sight of the God and the earth became filled with violence."—Gen. 6:11, NW.

Why had violence gripped the earth? One reason was that an undisclosed number of holy angels in heaven disobeyed God. How? By leaving their proper heavenly dwelling place to live on the earth. "It came about that when men started to grow in numbers on the surface of the ground and daughters were born to them,



then the sons of God began to notice the daughters of men, that they were good-looking, and they went to taking wives for themselves." (Gen. 6:1-3, NW) Soon after the sons of God materialized as men and married the daughters of men conditions grew worse.

This was because the offspring born to the unholy unions were hybrids, human freaks, monsters. They were larger than the average man, and they had incredibly great vitality because of having angelic fathers. These freakishly powerful offspring were called Nephilim. They terrorized the earth, filling it with violence.

Who made up the "heavens" of that ancient world? Since the sons of God or the fathers of the Nephilim really dominated the earth, they with Satan the Devil formed a heavenly control body, a symbolic "heavens" over mankind. There was also a symbolic "earth" of that ancient world. This was the morally corrupt human society. Thus there was a "heavens in ancient times and an earth."—2 Pet. 3:5, NW.

That ancient heavens and earth were wicked. God determined that they had to go: "I am going to wipe men whom I have created off the surface of the ground." (Gen. 6:7, NW) God disclosed this fact to Noah, a man who detested the wicked conditions of that world and who loved righteousness. God instructed Noah to build a big three-story ark. Noah did as God commanded. Noah also was active as a preacher of righteousness. But the people of that time, except for Noah's wife, three sons and their wives, were not interested in righteous conditions. As to God's purpose to wipe out men by a flood, the wicked world did not believe it would happen. The world scoffed at Noah and ridiculed him for his ark-building.

But one day in November, 2370 B.C., the time came for the end of the "ancient

world." Says the Bible: "The floodgates of the heavens were opened. And the down-pour upon the earth went on for forty days and forty nights. And the waters became overwhelming and kept increasing greatly upon the earth, but the ark kept going on the surface of the waters. And the waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered. Thus he wiped out every existing thing that was on the surface of the ground, from man to beast." The scoffers, who scoffed at the idea that God would destroy a wicked world, scoffed no more.—Gen. 7:11, 12, 18, 19, 23, NW.

The end of that ancient world took in both heavens and earth. The symbolic "earth," the visible human part of that corrupt ancient world, perished but the planet earth remained. The symbolic "heavens" was likewise destroyed, since the spirit sons of God were forced to dematerialize and go back to the spirit realm.

Concerning the Bringer of that world-destroying flood, the Bible says: "He did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people."—2 Pet. 2:5, NW.

#### "THIS PRESENT EVIL WORLD"

Some time after the flood of Noah's day the world in which we live began. Noah gave the earth a clean start. But not long after the flood wickedness cropped up again. What happened? Under the influence of the Devil men fell away from the righteous example set by Noah.

The global flood had not destroyed the Devil or the disobedient sons of God. Because of their disobedience the spirit sons of God were not allowed to go back to God's holy organization. Left in darkness by being debarred from God's enlighten-

ing counsels, the disobedient sons of God were now "spirits in prison." (1 Pet. 3:19, NW) The Devil made himself ruler of the "spirits in prison" and became the ruler of the demons. The Devil and his demons thus constitute the "heavens" of this wicked world.

Aptly, an apostle of Christ Jesus called this world "this present evil world." (Gal. 1:4) So this present world does not originate with God. It is controlled by the Devil, of whom the Scripture says: "The whole world is lying in the power of the wicked one."—1 John 5:19, NW.

Is this "present evil world" destined to continue indefinitely? No, God has set a date for its end. According to the sign of the last days, that end will come during this generation. The means by which God will wipe out this present world is a war in heaven and earth. The Bible calls this invisible and visible war by the symbolic name "Armageddon."—Rev. 16:16.

God's Word contains numerous references to this heaven-fought war that will end this evil world. For example, it is referred to as "the war of the great day of God the Almighty," that is, "the great and terrible day of Jehovah," "the day of Jehovah's anger," "the day of vengeance of our God," "the day of wrath and of the revealing of God's righteous judgment," "the day of judgment and of destruction of the ungodly men." It means "the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire," "sudden destruction," and "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Rev. 16:14, NW; Mal. 4:5; Zeph. 2:2; Isa. 61:2, AS; Rom. 2:5; 2 Pet. 3:7; 2 Thess. 1:7, 8; 1 Thess. 5:3; Matt. 24:21, NW.

As it was in Noah's day during that world's time of the end, so it will be today. The great Prophet Christ Jesus said: "As people were in those days before the flood,

eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:38, 39, NW) Engrossed in the pursuits of life, people today do not want to hear the warning of this present world's end; they, like the people of the "ancient world," scoff at the idea that a wicked world will be destroyed. So today most people "take no note" of the warning of this world's end now being sounded by the New World society of Jehovah's witnesses. Some people scoff and laugh at the idea that God will step in and end this world.

It is not unusual that people should ridicule the "last days" sign of Christ's second presence. It was certain to be this way. "In the last days," said the apostle Peter, "there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'"—2 Pet. 3:3, 4, NW.

But why are the scoffers scoffing? Should not the destruction of the "ancient world" serve as a warning that God can do it again? Yes, it should! But men do not wish to be reminded of the end of this world; on purpose they avoid thinking about it; they want to believe that all things will continue "exactly as from creation's beginning." For selfish reasons they try to erase all memory of the "ancient world" and its watery end.

But it will do them no good to ignore the truth, as the apostle explains: "According to their wish, this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those

means the world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:5-7, NW) Yes, God will do it again! He has promised it in his Word.

#### "NEW HEAVENS AND A NEW EARTH"

The destruction of this world's symbolic heavens and earth will not leave a void. No, but it will make way for a whole new world: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:13, NW.

The new world will never be corrupted; it will ever remain a righteous world. The Devil and the demons, who make up the heavens of this world, will never become the heavens of the new world. At Armageddon the Devil and his demons will be abyssed for a thousand years; then, at the end of the thousand-year reign of Christ, they will be hurled into the lake of fire, a symbol of everlasting destruction.

The new heavens, made up of Christ Jesus and 144,000 faithful Christians ransomed from among men, will never turn corrupt. And the new earth will remain forever righteous. You can be an inhabitant of that righteous new earth and enjoy its everlasting blessings. Of the new earth God's Word says: "Death will be no more,

neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:4, NW.

Never, never throughout all eternity will the new world end or its blessings cease flowing to all the perfect men and women living on the earth. This Jehovah guarantees: "For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah. And they shall go forth, and look upon the dead bodies of the men that have transgressed against me."—Isa. 66:22-24, AS.

After Armageddon the survivors will go forth and look upon the dead bodies of those Jehovah has slain. Over two billion dead! The carcasses of those who refused to love the new world that God loved so much that he gave his only begotten Son! The carcasses of those who loved this present evil world, which we are commanded not to love. Their dead bodies will be unburied, food for worms, birds and beasts. They will be objects of abhorrence to all righteous surviving flesh. Then throughout endless time, throughout all seasons of the year, from month to month, from week to week, all human flesh will come to worship Jehovah and to give glory to the God of the righteous new world.

### *Hungary: Education in Church*

- ❖ From Budapest, American newspaper publisher Eugene Pulliam sent his papers a report on religion in Hungary: "In keeping with the new Soviet line of 'sweetness and light,' the Communist high command in Hungary revised its policy of persecution of priests and pastors. A program of so-called co-operation between state and church was inaugurated. Instead of being scolded and threatened for believing in God and attending church, people are now urged to go to Mass and to church. . . . Never has Hungary witnessed such a revival of church attendance. . . . Of course, there always is a catch: a requirement that priests and pastors should read each Sunday a short 'sermon' extolling the Communist philosophy."—*Time*, October 17, 1955.

IS  
THIS  
GOOD

## ADVICE?

“So

IT wrong to refuse to argue with Jehovah’s witnesses?” That is the question answered in the Catholic magazine *Messenger of the Sacred Heart*, February, 1956. The questioner explained: “Once all the members of my family were Catholics, but now some of them have become Jehovah’s witnesses, and they are causing all of us great trouble with their persistent arguments on points that we don’t know enough about to discuss intelligently.”

The magazine advised the Catholic to refuse to discuss these Bible questions with Jehovah’s witnesses, and added: “It is a mistake for a Catholic to search in book after book for precise answers to every question they can think of.” Further concerning the witness it advised: “If merely listening to his questions is deeply disturbing, and if he persists in forcing his questions on his victim, then it would be justifiable to refuse to see such a person.”

But in case you do talk with one of Jehovah’s witnesses, here is the advice offered: “Listen to the question with an assumed air of empty-headed politeness. Do not seem to be offended, but only uninterested. Or you might say: ‘I don’t see how that argument, by itself, proves the point you are driving at. Have you any other proofs to



offer on the same point?’ He may have more to say; or he may begin to have a feeling of inadequacy and frustration. If he has more to say, you can reply, ‘I still don’t see how that . . .’ and so on. You will be right in what you say, and you will be making him carry the whole burden until he is exhaust-

ed. Then you can offer him a cup of tea and a piece of cake.”

Is this good advice? Is it Christian advice? Will the Bible confirm it or condemn it?

No surprise is caused by a religious split in a family. Jesus said this would happen: “For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man’s enemies will be persons of his own household. He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me.” —Matt. 10:35-37, NW.

But when this split occurs because of conflict between Jesus’ true teachings and false religion, who would you think could discuss the matter intelligently and who would you think could not do so because of lack of knowledge? Is it not reasonable to expect Jesus’ true followers to be able to answer, and those in false religion to confess inadequate knowledge? And would true Christians be advised not to search for precise answers to the questions raised?

## WHAT THE BIBLE ADVISES

To the contrary, the apostle Peter himself advised Christians to be "always ready to make a defense before everyone that demands of you a reason for the hope in you." The Bible advises a very diligent search be made to acquire knowledge: "If thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. Then shalt thou understand righteousness and justice, and equity, yea, every good path. Discretion shall watch over thee; understanding shall keep thee: to deliver thee from the way of evil, from the men that speak perverse things."—1 Pet. 3:15, NW; Prov. 2:3-5, 9, 11, 12, AS.

"The mind of the righteous ponders how to answer," says the Bible. And if this pondering mind has searched out the answers and has the knowledge of God it will not be confounded by men who speak perverse things. Listening to questions will not be so "deeply disturbing" to it that its possessor will have to refuse to talk to the questioner. Jesus is the model for Christians, and he did not fear to discuss religion nor was he deeply disturbed by such discussions. He had the truth; his opponents did not. So they were the ones deeply disturbed and refusing to talk further: "And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further."—Prov. 15:28, RS; Matt. 22:46, NW.

Does the Bible advise "an assumed air of empty-headed politeness" when reasoning with others? It does not advise assuming airs of any kind, for that is hypocritical. And it specifically condemned the empty-headed reasonings of some who claimed to know God but who used images in worship: "Although they knew God, they

did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things."—Rom. 1:21-23, NW.

Well, surely there can be no objection to the advice to offer the witness "a cup of tea and a piece of cake," can there? Ordinarily that would be a commendable thing, a response to a generous impulse from the heart. But is that the spirit behind this advice? Is it not a planned and premeditated rebuke, a pose of saintliness toward an opposer, a part of the assumed air of empty politeness? There is a Bible objection to such sham hospitality: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties: for as he thinketh within himself, so is he: eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up."—Prov. 23:6-8, AS.

## APPEAL TO FAIRNESS

When met by empty-headed politeness and a parroted request for more proof, the witness of Jehovah could give additional proof, read from the Catholic's own Bible, and a spark of interest might be kindled. But if no such spark is struck the experienced witness will soon sense the insincerity in the requests for more proof and will do well to meet the problem with a frank appeal. The witness of Jehovah might say:

"Yes, I do have more proof, but I have a feeling you don't really want it. You listen, but your mind seems closed. Many times persons have closed their minds to us, and usually it is because of what a

friend or relative or clergyman has said about us. Sometimes they will tell what has been said, sometimes they just shut up. I don't know whether that is the case here or not, but if it is, just let me say this. Be fair and let me hear the charges. The Bible says you should. God's law said that if one man was accused by another they should be brought face to face and both sides heard by judges. It is at Deuteronomy 19:17, 18 (NW): "The two men who have the dispute must stand before Jehovah, before the priests and the judges who will be acting in those days. And the judges must search thoroughly." You must decide in this case, but before you do, search thoroughly. Hear my side. The Bible says it's a shame if you don't: "If one gives answer before he hears, it is his folly and shame."—Prov. 18:13, *RS*.

"It's only fair. But more than that, it's only Christian to do so. If I am wrong and you are right, as a Christian you should show me my error. The Bible says at Proverbs 3:27 (*RS*): "Do not withhold good from those to whom it is due, when it is in your power to do it." If you have the truth, please don't withhold it from me. If God has comforted you with the truth, it is so you can comfort others with it: "The God of all comfort, who comforts us in all

our tribulation, that we may be able to comfort those in any kind of tribulation through the comfort with which we ourselves are being comforted by God." (2 Cor. 1:3, 4, NW) If you have God's truth and I don't, comfort me with it. Isaiah 1:18 (*AS*) says: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow." If my sins are as scarlet, reason with me and show me my errors so I can clean up and become like snow in God's sight.

"The Bible says to do unto others as you would have others do unto you. If you didn't have the truth and others did, you'd want them to tell it to you. If you do have it and I don't, please tell me. Do unto me as you would be done by. I think I have the truth; I came here to tell it to you. If I don't have it, I want it. Peter changed his religion to become a Christian. I'll change mine to become one, if need be. Now I've been frank with you. Will you please, in a spirit of fairness and Christian love, be frank with me and tell me your objections so I can either answer them, or be helped?"

It is believed that such a Scriptural appeal will reach the heart of sheeplike persons and will dissolve any ill-advised, hypocritically assumed airs of empty-headed politeness.

### 'The Showy Display of One's Means of Life'

¶ To keep up with one's neighbor in the material things of life is a popular practice. Observing this, Benjamin Franklin once said: "Of what use is this pride of appearance for which so much is risked, so much is suffered? It cannot promote health, or ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune." True it is. Misfortune and disaster will devour those who plunge into the snare of trying to keep up with their neighbors, just as surely as this demon-controlled world will pass out of existence at Armageddon: "Everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:16, 17, *New World Trans.*

# THE DIVINE INTERESTS

*"Attending to all the interests of the Eternal [Jehovah]."—1 Chron. 26:30, Mo.*

**J**EHOVAH God made man to be curious to search out new things. From the beginning the whole story of curious mankind has been one of continually developing newer interests as a result of his searchings into Jehovah's rich treasure house of the earth. Such fascinating new interests required laws to be maintained for orderly civilization to expand. Thus for Jehovah's witnesses, who are seeking greater knowledge of theocratic government and divine legal principles, the subject of *interest* is a basic one and needs considerable fundamental attention. Furthermore, if man has come to acquire interests the question arises, Does God have any interests, and if so what are they? Then of what concern are such possible divine interests to us as Christians?

<sup>2</sup> The subject of interest is closely associated with the subject of law. Indeed before laws are made governing human conduct, interests in certain fields of action must exist, become apparent or be anticipated. For example, no laws were required in connection with the operation of motorcars before motorcars were invented. As long as there were two or three motorcars in existence no laws would be necessary. But as soon as many people began to manifest interest in operating automobiles, then

for the general safety gradually more and more rules on how to drive and the control of motor traffic had to be made by the government. And so it has been with almost all inventions of mankind; new interests have been created among men with the result that many people have desired to concern themselves with such new interests. In consequence laws or rules of

action have become necessary to maintain order among all having such interests.

<sup>3</sup> What, then, is an interest? An interest is a concern, an advantage.<sup>a</sup> It is a use of power in a certain direction for a satisfaction. It is a field of effort to do something. Also it is the carrying out of a given purpose. Likewise it is the exertion of the will to participate in a thing. Both singly and collectively, all intelligent creatures, also the Creator himself, are parties with wide ranges of ever-increasing interests. The going from one performance of interest to another execution of interest is the very zest of existence. The carrying out of interests in a set pattern is an enjoying of life itself.

<sup>4</sup> It must be observed at this point that not all fields of interest become the subject of governmental supervision. But when a government takes notice of a new interest that it feels requires supervision for the common good, it proceeds to describe and define the interest and then arranges for the control of it by a government agency.<sup>b</sup> By so doing the government makes a new law or a series of laws that set out rules creating rights and duties with respect to that new field of interest. A right is defined as a legal advantage. For every new right brought into existence there must be an equal and opposite duty. For example,

<sup>a</sup> *Bouvier's Law Dictionary*, p. 576.

<sup>b</sup> *Handbook of Elementary Law*, by W. D. Smith, p. 97.

1. What subject is to receive attention, and how do such matters arise?

2. Before laws are made what must come to view, and why? Give examples.

3. What are interests? Who have them, and how are they related to living?

4. How are legal rights and duties created? Give examples.

motorcar drivers have the right to operate their cars under license on an unobstructed highway within the lawful speed limit. All others have the duty to grant the driver the clearance of way to drive his car along the highway at the legal speed. No one should get in his way to hinder his movement, otherwise he would be denying him his right of way to drive along safely.

#### USE OF INTERESTS

<sup>5</sup> Interests may be used in a bad way or may be used in a good way. If they are used in a harmful, bad way they produce evil, sorrow and, truly, unhappiness. But if they are used in a wholesome, good way they produce joy, contentment and, above all, happiness. Where the interest is used in a course of badness the results will build up a record of fault. Such a record of fault will then bring punishment. On the contrary, if the interest is used in a course of goodness the results will build up a record of merit. Such a record of merit will then bring reward.

<sup>6</sup> For example, Adam was selfishly interested in retaining Eve as his wife. In pursuing this interest it was necessary for him, undeceived, to join Eve in the bad way of rebellion against his sovereign God.

5. How may interests be used, and what is the outcome?

6. Contrast the way Adam pursued an interest and its outcome with that of Jesus' course.



This course of badness built for Adam a record of fault (or sin). In turn this record of fault brought him the punishment of death. In contrast, note the interest of Jesus to become man's redeemer. Jesus carried out this interest in a good way, keeping God's every law and will even to the point of giving his life on the torture stake. (Phil. 2:8) This course of goodness resulted in a record of merit. This merit then brought him the reward of a resurrection to endless life. Adam's "one trespass" produced a fault, which has passed condemnation upon all men as sinners, whereas the "one act" of Jesus produced a merit through his lifeblood that makes possible "a declaring of [men] righteous for life." —Rom. 5:18, NW.

#### JEHOVAH'S INTERESTS

<sup>7</sup> Of all persons in the universe the great God Jehovah himself has the widest range of vital interests. The pursuing of his multitudinous interests brings him immense delight. These divine interests are made clear in the expressions of his divine will and are evident in the purposes he sets out. Jehovah is a dynamic God, a God of action who does things and accomplishes amazing achievements. His every expression of will is perfect and his every purpose is flawless. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure; . . . yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it."—Isa. 46:9-11, AS.

<sup>8</sup> All God's interests are executed in a good way, never carried out in a course of

7. How is it that Jehovah has interests? What scripture proves this?

8. How are the divine interests always carried out? Why so?

badness. Upon the completion of his gigantic interests of creation the record reads: "After that God saw everything he had made and, look! it was very good." (Gen. 1:31, NW) Of his absolute goodness Jesus testified: "Nobody is good, except one, God." (Mark 10:18, NW) For this reason God's goodness always brings him a record of merit that in turn yields the reward of happiness and exhilarating refreshment. It is because of this that he is called "the happy God."—1 Tim. 1:11, NW.

<sup>9</sup> It might be asked, What are some of God's interests today affecting the earth and mankind in general? One of his major interests or purposes is to have this richly endowed earth robed in paradisaic beauty and populated with righteous inhabitants who are in harmony with the Living God by becoming his loving subjects. "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited." (Isa. 45:18, AS) Another interest is his announced program to rid this earth of wickedness through his chosen Seed, his King Christ Jesus. (Gen. 3:15) It is also his will by means of a Kingdom-Seed organization, Christ Jesus the King and 144,000 chosen ones as his bride, to permit all good-will peoples of the nations to "bless themselves." (Gen. 22:18, NW) Again, according to his majestic will he has taken keen interest in establishing a New World system, including a new heavens planted in 1914 and a new earth founded in 1919, reflected on earth now in a New World society. (Isa. 51:16) Today that society of Jehovah's witnesses is vigorously preaching the message of the established Kingdom to aid all righteously inclined ones to forsake Satan's old-world system, which is doomed under community

condemnation, and to take their stand now on God's side of the issue of universal sovereignty. (Matt. 24:14; Rev. 18:4) Finally, in this generation it is God's great will to prove his sovereign rulership by vindicating his name at Armageddon in destroying every vestige of Satan's organization visible and invisible.—Rev. 16:16.

<sup>10</sup> Since Jehovah God is the Sovereign Ruler he legally recognizes all his own interests. As we have noted earlier, when interests are recognized by a government rights are created. This means, then, that the highest legal rights in the universe, inherent rights, belong to God in his carrying out of his sovereign pleasure or concerns, interests. Thus divine interests have a priority.—Matt. 6:33.

<sup>11</sup> How should these divine interests concern us? Very vitally! Jesus set the pattern when he dedicated his life to the doing of Jehovah's will and by continuing in harmony with God's every divine interest. Of Jesus it is written: "Look! I am come . . . to do your will, O God." (Heb. 10:7, NW) We too must be in full accord with the divine will and always be in line with His divine interests. This we do by each one of us dedicating his life to the doing of Jehovah's will and then symbolizing this by water baptism. We cannot be passive as to the divine interests. We cannot sit on the fence and be indecisive about these universal interests. We must become active by being conscious of these divine interests and of our relation to them. (1 Chron. 26:30, Mo) Indeed our present and future salvation lies in being identified with God's every interest in connection with this earth. God's goodness ever being manifested in his divine interests, happiness supreme will be our lot by maintaining the divine interests in favorable balance with our other interests.

9. What are some of the divine interests today affecting earth's inhabitants?

10, 11. (a) Why do the divine interests have priority? (b) How should these divine interests concern us?



# Individual Human Interests



*"Keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others."*

—Phil. 2:4, NW.

**I**NTERESTS of feeding, mating, building of nests and raising offspring have been granted by God to the lower creation of land creatures, flying creatures and sea creatures. By instinct they fulfill these interests over a limited but satisfying life span. They feed on the provisions God has given them the right to partake of. "Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them." (Matt. 6:26, NW) But, unlike these of the lower creation, which are guided by involuntary laws of instinct, man has been created with a high degree of intelligence. He has been entrusted with the amazing gift of a free will. Using these faculties, man was originally made to undertake, develop and appreciate a wide range of interests or concerns in an unending life span of happiness to the praise of his Creator.

<sup>2</sup> The seeds of certain basic interests have been implanted in every man and woman by reason of their human nature as designed by their Creator. According to man's free will these seeds can be developed wisely or unwisely. No matter where man is located on this globe, the same basic interests are found in natural man because all have descended from the same

common ancestor, Adam. Such interests set there by God in a fundamental form carry with them divine legal recognition as rights delegated by God. Rights delegated to man are less than God's own inherent rights, which fact, therefore, gives pre-eminence to the divine interests and their execution.

<sup>3</sup> For this reason some law authorities refer to these natural rights in man as the law of nature. "As man depends absolutely upon his Maker for every thing, it is necessary that he should, in all points, conform to his Maker's will. This will of his Maker is called the law of nature. For as God when he created man, and endowed him with freewill to conduct himself in all parts of life, he laid down certain immutable laws of human nature, whereby that freewill is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws."<sup>a</sup>

<sup>4</sup> Another law authority defines the law of nature as: "That law which God, the sovereign of the universe, has prescribed to all men, not by any formal promulgation, but by the internal dictate of reason alone. . . . The primitive laws of nature may be reduced to six, namely: (1) com-

1. How does man differ from the lower creation as to undertaking interests?

2. Why do man's basic interests not vary from one part of the earth to the other?

<sup>a</sup> *Commentaries on the Laws of England*, by Wm. Blackstone, Vol. I, p. 26.

3, 4. What do law authorities describe as the "law of nature"?

parative sagacity, or reason; (2) self-love; (3) the attraction of the sexes to each other; (4) the tenderness of parents towards their children; (5) the religious sentiment; (6) sociability.”<sup>b</sup>

<sup>5</sup> What human interests are disclosed to view by the first of the above laws of nature? Unlike the animals, man is a highly sagacious or intelligent creature. He can reason things out. He is able to distinguish moral good from moral bad. He also may be held accountable for his actions and how he uses his interests. Man is affected by happiness and unhappiness. Hence natural man has inborn interests to be informed, to gain knowledge, to dig out the facts, to reason upon the evidence and to make decisions. When unpervverted, man has a natural tendency to use these interests in a good way, thus building up a record of merit that brings him rewards of happiness.

<sup>6</sup> Jehovah God started man with a wholesome natural interest in knowing the truth. This natural urge has been deflected to some extent, whereby the cleverness of man has been turned in the way of badness. Such badness produces a record of fault that brings unhappiness. However dull these interests have become under Satan’s long misrule, there still remain today natural interests of considerable degree together with their attendant natural rights.

<sup>7</sup> For this reason Jehovah’s witnesses try continually to stimulate these natural interests. First, with respect to themselves they try to keep theocratically in-

<sup>b</sup> *Bouvier’s Law Dictionary*, 1934, p. 671.

5. Man by nature being made sagacious and reasoning, what individual interests result?

6, 7. What do Jehovah’s witnesses do about man’s natural interests to know the truth?



formed and built up intellectually in the truth of God’s Word. Secondly, as friendly neighbors they try to visit personally as many men and women as possible to lay before them intelligently for their fair consideration the truth concerning Jehovah’s revealed purposes in this time of the end. Jehovah’s witnesses follow the pattern set by Jesus and his apostles, who made house-to-house calls in harmony with this natural field of human interests.

<sup>8</sup> The second law in nature involves the matter of self-love. The Bible confirms the existence of this basic principle in human nature put there by God. It is written: “You must love your fellow as yourself. I am Jehovah.” (Lev. 19:18, NW) These strong rights of self-love impel each one of mankind toward his own preservation, to defend his life and body from injuries, to avoid what may be hurtful and to provide all things needful to continue his existence. These self-interests cover a wide field and spark many other fields of human interests.

<sup>9</sup> Wholesome self-love or self-interest developed to a moderate degree is a good and proper thing and leads to a course of merit that produces rewards of happiness. But where the degree of self-love or self-interests develops to the exclusion of one’s neighbor or fellow man, then a course of badness has been embarked upon. In such cases self-love turns into extreme selfishness. This leads to troubles or faults for which one has to be responsible. He must pay in the form of adversity, a punishment that brings unhappiness.—2 Tim. 3:2-5, NW.

8. What individual interests arise from “self-love”?

9, 10. Are self-interests wrong? To what extent may they be developed?

<sup>10</sup> There is nothing wrong for a human to be interested in his own physical and spiritual welfare. False religious doctrines such as "self-naughting" or character development to the extent where one becomes self-effacing by deadening all desire as taught by Buddhism and some false Christian sects are things advocating error. Such are teachings contrary to human nature, doctrines that stand in conflict with this basic trait of self-love that God originally and rightly planted within perfect man. It is the wise balance of love for God and love for self that prompts one to seek righteousness, that impels one to serve Jehovah with all one's heart so that he may ultimately receive Jehovah's smile of approval for everlasting life. "Keep working out your own salvation with fear and trembling."—Phil. 2:12, NW.

<sup>11</sup> Another basic principle in human nature is the attraction of the sexes to each other. God created man that way, male and female. They exist as counterparts to each other. (Gen. 1:27; 2:20-22, NW) This has been provided to carry out God's divine interest to populate the earth. (Gen. 1:28; Isa. 45:18) The attraction of the sexes gives rise to a wide variety of individual human interests. Some of such basic interests and their attendant delegated rights are to marry, to have a family of children, to have a home, and to earn a livelihood. This also means that husband and wife have a mutual and exclusive right over each other. (1 Cor. 7:2-5, NW) Where these individual human interests are pursued in a way of goodness a record of merit is established and a reward of genuine happiness is achieved.

11. What individual interests arise from the natural principle of the attraction of the sexes to each other?

If a contrary course is followed, unhappiness is the end thereof. No outsiders may invade the field of man's private interests in connection with his proper marriage. However, according to Jesus' counsel man must confine his sex interests to the one mate.—Matt. 19:4-9.

<sup>12</sup> The tenderness of parents toward their children is likewise a basic principle in human nature. Children from their birth are wholly unable to provide for the least of their necessities. But the paternal and maternal love of the parents supplies for this weakness. This parental interest and care of the young is one of the most powerful laws in nature. This field of interest requires the parents to supply protection, food, clothing, education and discipline and to use coercive means for the child's good when the situation so requires.<sup>c</sup> Particularly mothers, in discharging this field of interest wisely in the way of goodness, are heavily occupied and find it almost a full-time undertaking. But it yields its blessings and joys too.—Prov. 17:6.



#### RELIGIOUS SENTIMENT AND SOCIABILITY

<sup>13</sup> The desire to venerate, praise, look up to or seek counsel for problems from a true or fancied higher power sparks another set of natural interests put in man by his Creator. "The religious sentiment which leads us naturally towards the Supreme Being is one of the attributes which belong to humanity alone; and its importance gives it the rank of the moral law of nature."<sup>c</sup> Hence it is this very principle in man's

<sup>c</sup> Bouvier's *Law Dictionary*, 1934, p. 671.

12. What interests arise from the principle of tenderness of parents toward their children?

13. What is the "religious sentiment," and how has Satan sought to exploit this?

nature that Satan sought to exploit from the beginning in causing Adam and Eve to embrace false religion and thus rebel against their God. Ever since then Satan has produced religions of many different varieties to capture these religious interests and fancies of most men. In this way he has kept their minds and devotion away from the true God.—1 Cor. 8:5, 6, NW.

<sup>14</sup> But in all ages there have been the minority of men who have used this basic "religious sentiment" to lead them toward the true God and to maintain their active faithful worship of him. Today Jehovah's witnesses are of that unperverted minority who visit the people in their homes not only to give them accurate knowledge from the Bible but also to make a direct appeal to the peoples' natural desire to venerate a higher power by urging them to accept the true religion and thus come into active worship of Jehovah, their true God and Creator. (John 4:23, 24, NW) No matter where man lives on this earth he has a fundamental right from his Creator granting him religious freedom to serve the true God Jehovah and gain happiness and life, or serve any false religious delusions of his choosing that lead their devotees to unhappiness and death. Like Joshua of old Jehovah's witnesses say to the people today: 'Choose for yourselves today whom you will serve, whether the pagan gods of your forefathers or Jehovah. But as for ourselves, we shall serve Jehovah.'—Josh. 24:15, NW.

<sup>15</sup> The last of the six natural principles in man that affect his individual human interests is that of "sociability." "The need which man feels to live in society is one of the primitive laws of nature whence flow our duties and rights; and the existence of society depends upon the condition

that the rights of all shall be respected."<sup>d</sup> No normal human creature desires to live a life of a hermit, alone by himself in a secluded spot. Rather, the warm friendship and the active association of our like-minded fellow men are keenly desired. Where developed in a wholesome way, such social interests bring joy and contentment. Only criminals and those not mentally responsible are put away from social contact.

<sup>16</sup> In harmony with these natural interests of sociability Jehovah's witnesses today are being gathered together into ever-wider circles of congregations taking a personal interest in their brothers as they form a remarkable New World society today in 160 different lands. "Keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Phil. 2:4, NW) All righteously disposed sheeplike persons are being aided to see that it is to their best individual interests of present safety and future life to flee now to Jehovah God's New World society, the one true fold of sheep under Christ Jesus' shepherdship.—John 10:14-16, NW.

<sup>17</sup> In addition to these basic individual human interests revealed by the law in nature, numerous others exist, such as sports, recreation, the cinema and theater, photography, motoring, travel, music, nature study, watching the TV, games, the many sciences, the numerous other arts and a host of additional ones as knowledge and inventions of man uncover new fields of interests. But time is too short for any one person to share individually in all these interests now. There are not enough hours in a day to do everything. So the individual must be selective in choosing his interests aside from those nature imposes upon him as heretofore examined.

14. How have a minority of men used this basic "religious sentiment"?

15, 16. (a) What interests come from man's natural desire of "sociability"? (b) How do these interests affect Jehovah's witnesses?

<sup>d</sup> Bouvier's Law Dictionary, 1934, p. 671.

17, 18. (a) What other individual interests exist? (b) What should be done with them and why? (c) How should we look upon another's interests?

<sup>18</sup> The dedicated Christian must sacrifice many worldly interests, so called, in order to balance his individual interests with the divine interests and his newly acquired community (congregational) interests discussed in the next article. The Christian can wisely retain only those individual interests that keep building him merit with Jehovah God that he may reach the happy goal of everlasting life in the new world. Each Christian minds his own business as to his individual interests and lives quietly with his fellow Christians by not criticizing others as to their individual affairs. They follow the apostle Paul's advice as to private matters: "Make it your aim to live quietly and to mind your own business."—1 Thess. 4:11, NW.

<sup>19</sup> We have come to the point of time where Satan's old-world society lies wholly condemned to destruction. No amount of merit built up by single righteous persons or by a group of religious reformers can save it. The present situation is exactly like the days of Sodom and Gomorrah. Jehovah said to Abraham that if He could find fifty righteous inhabitants of Sodom the merit of such would be of value sufficient in God's sight for the cities of the plain with their wicked to be spared from divine destruction. Abraham, having doubts that such a large number as fifty righteous persons could be found with a meritorious record, finally pleaded with Jehovah to settle eventually for just ten righteous persons. But even ten persons of merit could not be found.—Gen. 18:22-33.

<sup>20</sup> So angels were sent to warn righteous Lot, his wife and their two daughters,

19. Can any amount of merit be built to save this old world? What Bible example illustrates this?

20. How is the sort of individual action now important illustrated? Why take such action?

four persons in all, to flee together as a family for safety. These four were put on individual notice and it was to their individual interest to take action. They did take action, but Lot's wife turned back and lost her life because of weakening in faith. Thus only three under individual merit received the reward of being saved from fiery destruction. (Gen. 19:15-26) Today God puts on notice all righteously inclined individuals to exercise individual interest so as to obtain accurate Bible knowledge showing them how to flee from the Babylonish old-world society now doomed to extinction. "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—Rev. 18:4, NW.

<sup>21</sup> Each of us individually now can make the right decisions that will build for us a record of merit with Jehovah God as righteous ones. If we make wrong decisions that bring us disability, fault or sin, our standing will become that of a wicked one before God. Note the individual responsibility or accountability described in the Scriptures: "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness [merit] of the righteous shall be upon him, and the wickedness [fault] of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die."—Ezek. 18:20, 21, AS. See also Deuteronomy 24:16; Jeremiah 31:29, 30.

21. How do the Scriptures describe individual accountability today?

*Prove yourself faithful even with the danger of death, and I will give you the crown of life.*—Rev. 2:10, NW.



# COMMUNITY

## OR

# CONGREGATIONAL INTERESTS

*"For the body, indeed, is not one member, but is many."*

*—1 Cor. 12:14, NW.*

**S**Ocialability being one of the basic principles in human nature, man has always desired to live in social groups. Such has enabled him to enjoy fellowship and to share in joint enterprises where combined interests are undertaken for the common advancement. This has meant that each individual man has had to give up some of his time spent for individual interests to undertake joint or collective interests for the larger group with which he associates. In sacrificing some of his own freedom of action in exchange for community responsibilities, the individual receives collective benefits that lead to greater happiness than if he operated by himself. The Bible supports this principle of working together for the greater good. "Two are better than one, because they have a good reward for their labor. . . and a threefold cord is not quickly broken." (Eccl. 4:9, 12, AS) The greater man's association becomes with a community the more he surrenders of his individual interests and the greater are his

community interests. Carrying this to the extreme would become communism, where the community interests outweigh the individual interests almost to the latter's exclusion.

<sup>2</sup>The taking on of greater community interest proved to be the experience of the Israelites

when their countrified national community during the period of the judges was changed to that of a national community organized under a human

king. Before the organization of the kingdom under Saul and then David, when their theocratic community responsibilities were not very large in number, the Israelites had much time to develop "what was right in their own eyes" as to their individual interests of personal pursuits. "In those days there was no king in Israel. What was right in his own eyes was what each one was accustomed to do." (Judg. 21:25, NW) The prophet Samuel foretold what increased interests or burdens of taxation and services to the king personally would be involved in such a kingdom government under an imperfect human king. (See 1 Samuel 8:10-18.) But in spite of Samuel's objection the Israelites pleaded for a kingdom government. And it came to be that increased organization under imperfect kingship was their lot for a period of 510 years.

<sup>3</sup>What is here demonstrated and proved by Israel's long experience with kings is that "ruler interests," good or bad, become

1. Why are persons desirous of living and working together in communities? Is this communism?

2. What was Israel's experience in becoming a kingdom?

3. Explain Proverbs 29:2 as to "ruler interests" and "community interests."

part of the community's interests, bringing accountability to the community for good or bad. When local or national rulers use their ruling interests for the good of the people, community merit is built up and the community prospers in reward. But when the rulers use their powers for selfishness and badness, then community fault is quickly produced, resulting in much sorrow and oppression of the people. It is written: "When the righteous are in power, the people rejoice; but when the wicked bear rule, the people groan." (Prov. 29:2, AT) For King David's fault in having a census taken of Israel that was against God's will, Jehovah brought punishment of a pestilence upon the entire nation so that seventy thousand persons died. (2 Sam. 24:1, 10, 15) Later, of a king of the northern kingdom of Israel it was written: "And Omri kept doing what was bad in the eyes of Jehovah and came to do worse than all who were prior to him." (1 Ki. 16:25, NW) For a record of a good king we read: "In his days the land had no disturbance for ten years. And Asa proceeded to do what was good and right in the eyes of Jehovah his God." (2 Chron. 14:1, 2, NW) The reflection upon the entire community of good and bad rulership has been man's experience from ancient times to this very present hour, regardless of the level of ruling power on which the rulers have exercised their authorities.

<sup>4</sup> By a community is meant a social group of human creatures residing together in a general area and sharing a similar heritage. As to the old-world society the smallest form of the community is the family unit and from there the size rises in order to include the village, town or city, then the county, next the state or province, and finally the entire country or nation. The father would be considered

the ruler of the smallest community, the family unit, and from him rising up the scale to larger communities the rulers of these respective levels are the ones who considerably affect the community's goodness or badness. Where a member of a family commits a terrible crime, such a one brings disgrace upon the entire family and indeed upon the whole local village or town community. Where a national ruler like Hitler became bad, the entire country was punished and reproached.

<sup>5</sup> Old-world-society communities today have many different interests, some of which are as follows: providing for the general education of the children, postal service, police protection of persons and property, fire protection, building of roads, removal of sewage and refuse, promoting general health, operating of parks, preservation of natural resources, election of rulers, payment of taxes, taking general security measures (war), and many other governmental matters. Jehovah's witnesses still in the midst of the old-world society have certain obligations to perform in connection with those communities wherein they reside. (John 17:15) For example, they are fully law-abiding to local and national rules consistent with the Bible, obediently pay their taxes and publicly maintain the peace. They endeavor, however, to reduce their old-world community interests to a bare minimum. Why so?

<sup>6</sup> Because a New World society has come on the scene, of which Jehovah's witnesses are the members. They heed Jesus' counsel to "pay back, therefore, Caesar's things [governmental requirements] to Caesar, but God's things [divine requirements] to God." (Matt. 22:21, NW) God's things are based on his divine interests, which we ac-

4. What and who are considered "communities" and "rulers" in the old-world society?

5. Give examples of some of these old-world society interests. Do they bring obligations to Jehovah's witnesses?

6. Why do Jehovah's witnesses seek to reduce their old-world community interests to a minimum?

knowledge as being of supreme importance and higher than those of the local communities. From our study of the sacred Scriptures and from physical facts we see that the divine interests indicate the forming of such a New World society made up of Christian congregations. For this reason we are more concerned with congregational interests. These we shall now proceed to examine in some detail.

#### CONGREGATIONS OF NEW WORLD SOCIETY

<sup>7</sup> Up to the beginning of the year 1956 there were 16,044 congregations of Jehovah's witnesses established in 160 different lands. All together these thousands of congregations are brought into one worldwide community known as the New World society of Jehovah's witnesses. The central governing body is located in Brooklyn, New York, where the legal corporation known as the Watch Tower Bible & Tract Society of Pennsylvania is used to direct the global interests. From the headquarters the administration is directed through seventy-eight branch offices, which in turn supervise the individual congregations in their assigned territory.

<sup>8</sup> Each individual congregation forms a local community of Christian ministerial associates residing in the local area and having the same Christian training and background. Today as in Paul's time each congregation is made up of many individual members but working together as one entire body, each member making a highly necessary contribution to the organizational whole. (1 Cor. 12:14-25, NW) These congregations are organized according to the same pattern as the congregations of Christians in the first century. They have a theocratic form of government where all

the local servants are appointed for their good qualifications by the governing body of the New World society through the branch office. None of these servants (corresponding to rulers) are democratically elected to office. When appointed, they serve in their respective positions until others are assigned to take on the responsibilities. In fulfillment of Isaiah's prophecy, "I will also make thy officers peace," the general leadership has been one of goodness, which has built up merit for the congregations and brought the reward of Jehovah's blessing. (Isa. 60:17, AS) The few servants who turn to a course of badness are quickly removed to prevent bringing in congregational contamination. However, when some of the congregation have followed the bad leader then those of the congregations have been disfellowshipped too by the New World society to avoid the spreading of community fault, or to keep the leaven of badness from affecting other congregational groups. The congregation must be kept clean, the servants and their associates. Now, then, what are some of the various congregational interests today and are they the same as those of the Christian congregations in the days of the apostles?

<sup>9</sup> A chief interest of these congregations is to assemble for joint worship of the living God Jehovah through Jesus Christ. Those assembling have been called out by Jehovah into a knowledge of the truth and to recognize Jesus Christ as their savior and King. Not any one can become an associate of these congregations. Rather only those who are morally and spiritually clean and who have dedicated themselves as Jehovah's witnesses. This is in harmony with Jesus' words: "No man can come to me unless the Father, who sent me, draws him, . . . It is written in the Prophets, 'And they will all be taught by Jehovah.' Every-

7. Describe the greater community of Jehovah's witnesses today.

8. How does Paul describe the local congregation? What kind of government do these congregations have today, and how does Isaiah 60:17 apply thereto?

9. Describe a chief interest of a congregation today.

one that has heard the Father's teaching and has learned comes to me." (John 6:44, 45, NW) Each week meetings are held where congregational prayers are offered and songs of praise to the living God are sung. (Acts 4:24) Sectional, regional, national and international assemblies are periodically held in worship of the true God in spirit and in truth.

<sup>10</sup> Another interest of the congregation is to take in life-giving knowledge of Jehovah God and Jesus Christ. (John 17:3, NW) At their weekly meetings the congregations make a study of the Scriptures and of the Bible study publications prepared by the Watch Tower Bible & Tract Society of Pennsylvania. A uniform spiritual feeding program is maintained to keep all the congregations advancing together world-wide in the course of Christian maturity. Their unitedly feeding together on God's Word, the Bible, enables Jehovah's holy spirit to serve as an organizational force to stimulate the minds of all present. For individual Christians to receive the guidance of God's holy spirit they must come together congregationally under community interests.—Matt. 18:20; John 14:26, NW.

<sup>11</sup> Additionally it is the purpose of each congregation to conduct a theocratic ministry school for the training of all its associates to improve their ministry, or, as Paul said, "with a view to the training of the holy ones for ministerial work." (Eph. 4:12, NW) The local congregations have also the outstanding interest of carrying out their commission to preach the good news of the established Kingdom. (Matt. 24:14) To accomplish this interest the congregation is organized for field-preaching service, having received an appointed territory in which to preach to the public from house to house. The preaching work is done in an orderly and systematic way.

All local associates co-operate toward carrying out this preaching service as a united congregation.

<sup>12</sup> The local congregation of Jehovah's witnesses is an object of attention and a spectacle to those on the outside. For this reason they have as their interest to "let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens." (Matt. 5:16, NW) In this respect they fulfill Peter's words: "That you should declare abroad the excellencies of the one that called you out of darkness into his wonderful light." (1 Pet. 2:9, NW) It is in connection with this congregational interest that they delight to proclaim the greatness and excellencies of Jehovah's name. For this reason the congregation has a jealous interest to keep itself morally and spiritually clean beyond reproach to bear the name of the living God Jehovah properly.

<sup>13</sup> The congregations cannot take on any of the defiling interests, immoral practices or pagan customs of the old-world society. These are utterly rejected as unclean. Any who are guilty of misconduct as to sex relations, loose conduct in general, drunkenness, thievery, lying and defrauding are summarily cut off from the congregation by disfellowshipping to avoid community contamination. (Jude 4-10) No true Christian may have sex relations with any other than his marriage mate. Any other sex relations with the opposite sex naturally or with those of the same sex unnaturally are considered wicked, shocking and revolting. Such base practices are not a matter of private individual interest as some perverted ones try to claim, but since always two or more are involved in such acts these deeds are at once a violation of the congregational interests of moral cleanness, requiring immediate disfellow-

13. What bad actions are against the congregation's interest to keep clean, and why? What Biblical examples are recalled?

10-12. Describe additional congregational interests.

shipping. (Rom. 1:26, 27, NW) Jehovah's witnesses remember the Biblical example where the tribe of Benjamin failed to cut away from their midst the sex criminals of Gibeah and thus brought community accountability or responsibility upon the entire tribe. The entire tribe was punished almost to the point of extermination, 25,000 men being put to death. (Judg. 19:1, 25, 27-30; 20:39-48) They also recall the case of the fornicator found in the Corinthian congregation, which brought divine displeasure for their failure to dis-fellowship until the apostle Paul urged such proper action immediately to save the entire congregation from total rejection. —1 Cor. 5:1-4.

<sup>14</sup> When one violates the community interest or pursues a course of badness with respect to the congregational interests he commits a fault by which, if it is not properly dealt with, the whole congregation will become contaminated and accountable for God's displeasure. The Bible illustration that a little leaven or yeast of badness will spoil the whole loaf or congregation is a true one; just as one bad apple in a basket, if not removed, will spoil all the apples in the basket. This requires the alert righteous-minded servants or rulers of the congregation to be quick to preserve the cleanness of the congregation. Following are some more Biblical examples of where bad individuals brought congregational responsibility or accountability threatening punishment upon the entire group when the guilty ones were not removed at once. —See Leviticus 20:1-5; Numbers 16:19-35; Deuteronomy 21:1-9; Joshua 7:1, 11-26.

#### BUILDING UP MERIT

<sup>15</sup> On the other hand, where faithful

14. When one violates the community interest how is this viewed? What should be done about it, and why? 15, 16. (a) When one upholds the congregational interests, what happens? (b) Give Biblical examples of merit established.

members of the congregation uphold and advance the congregational interests in the course of goodness, then these are contributing toward the congregational merit that brings rewards of blessings, prosperity, expansion and happiness to all associated. Consider some interesting examples of congregational merit contributed by those who pursued a way of theocratic goodness. Isaiah prophesied that the righteousness of the faithful Jewish remnant established sufficient merit to warrant Jehovah's restoring Israel to the land of Judah for theocratic worship in 537 B.C. and not permitting Judah to lay destroyed forever like Sodom and Gomorrah. (Isa. 1:9; 10:22) Demonstrating the possibility of a meritorious righteous servant's saving an entire city Jeremiah records: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon her." (Jer. 5:1, AS) A similar illustration is recorded at Ezekiel 22:30.

<sup>16</sup> In the Greek Scriptures we have further discussions of community merit being established by servants of Jehovah. The righteousness of the apostle Paul produced sufficient merit for God to save the 276 passengers who were aboard the same ship Paul was on during his shipwreck experience. "Have no fear, Paul. You must stand before Caesar and, look! God has saved all your fellow voyagers for your sake." (Acts 27:24, 37, NW) Concerning the last days where we now are Jesus said: "Unless those days were cut short, no flesh would be saved; but on account of the chosen ones [the merit of the anointed remnant of Jehovah's witnesses who repented for their shortcomings in 1919] those days will be cut short."—Matt. 24:22, NW.

<sup>17</sup> This study of congregational interests shows that it behooves all the associates of Jehovah's witnesses to follow a course that contributes goodness toward one's local congregation. When one becomes a member of the local congregation by association, he obtains delegated rights and duties as a minister of Jehovah. Therefore, you who are such faithful ministers, seek the local congregation's advancement, share in its preaching campaign, enlarge its reputation as being the local official representative of God's holy organization, keep the organization clean, live up to the exalted name of Jehovah that rests upon his witnesses and walk orderly as an example to all the new ones being brought into the local congregation. The congregation being united in love, Paul fittingly describes the organizational bearing of opposition and sharing of joys when he writes: "If one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it."—1 Cor. 12:26, NW.

<sup>18</sup> As a congregational minister of Jehovah, be determined individually never to contribute any badness to the congregation's theocratic record by any faulty course on your part. When one enters fellowship of a congregation of God's people he must answer for any failures to bear wisely any congregational interests. The congregation through its leaders or servants has the duty to reprimand any who step out of line from sharing the common interests in the right way. Otherwise, if no reproofs were made, the entire congregation would become contaminated by your evil. The servants themselves must be righteous and discharge their duty to safeguard the congregational interests with justice and mercy.

<sup>19</sup> By your consistent course of right doing demonstrate to the new ones how it is advisable to lower their degree of individual self-interests that they may have time to embrace the highly desirable congregational interests. Show how necessary it is to balance our own individual interests properly with the divine interests that must be brought into the picture as well as the congregational interests. Show them why it is that, when there is a disfellowshipping, it is for the congregational good and for maintaining its record of cleanness with Jehovah God. Reason with them that it is the Biblical principle found at Deuteronomy 19:13 (NW) that is followed: "Your eye should not feel sorry for him, and you must clear away the guilt of innocent blood out of Israel, that you may have good." All evildoers must be ejected from the congregation as advised by Paul: "You hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord."—1 Cor. 5:5, NW.

<sup>20</sup> Regardless of how upright and wholesome one may be in pursuing a full program of private individual interests he will not make the new world of righteousness. Jehovah God is not dealing with individuals as such. He has provided an organization on earth that is being trained to accept increased congregational interests. As the divine Kingdom government of heaven increases its influence on earth, more and more community interests will come to the New World society until after Armageddon all community interests on earth will come into its hands. (Isa. 9:7) As in the days of Noah and in the days of Moses, God is dealing with a congregational society of people. It is as a vast unified flock

19. What can be demonstrated to newly interested ones, and how?

17, 18. (a) How should ministers of Jehovah's witnesses work together, and why? (b) What responsibilities have the servants as to congregational interests?

20. How is Jehovah dealing with people on earth today and in the future? What adjustments should be made in harmony with Matthew 11:29, 30?

of sheeplike ones that we are being led by the Right Shepherd Christ Jesus. We hear his voice, accept his kingly leadership and come into his foldlike organization. (Ezek. 37:24) So adjust your business and personal affairs, reduce your unnecessary individual interests, take on a balanced program of divine and congregational inter-

ests that will lead you on the way of life. Become yoked in harness with Christ Jesus, who lovingly said: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:29, 30, NW.

## the PRESIDENT'S VISIT to



and

## THAILAND

**B**IG things have taken place in the British colony of Singapore. War's scars are healed. All the streets are alive with business. Fine broad roads have been built, leading from the new modern airport; and in just ten minutes the two visitors from the Watch Tower Society's headquarters were in the branch office and missionary home at 33 Poole Road. During their stay many things needed to be checked in connection with the branch and how to expand the preaching work. One big problem considered was how to hold the interest of those who had studied with the missionaries and associated with the New World society. In past years many had dedicated their lives to Jehovah but then drifted back into the old world. It may be that some good-will persons, after coming to the point of making their dedication, were left too soon to stand on their own feet. The mature witnesses may have believed that since the newly interested ones had come to know the fundamentals of Bible teaching they now would continue to make progress without any assistance. Often publishers would quit studying with those who were now dedicated,

in order to look after other interested persons. However, those still in an immature state were not able to stand up under pressures and temptations of the old world. So the president of the Society gave good counsel to the missionaries and others, that they should keep on studying with the immature ones until they had finished the books *"Let God Be True"* and *"This Means Everlasting Life"*, even though the person had dedicated himself to Jehovah and the doing of his will. Such helpful studies will enable those new in the truth to grow to full maturity and stand firm.

No one having dedicated himself to Jehovah God can ever let up in studying. The time never comes when one knows it all. He must keep on preparing himself with the aid of the stronger brothers, to bear his own load of responsibility in due time. A number of those previously associated with the Society, whom the president had met there five years before, had drifted back to old-world living. To the missionaries this was disappointing, and they were very much concerned. However, the organization is still strong because many new ones have come in. But now it is the responsibility of those taking the lead to strengthen those within the organization so they will stand firm and endure even to the end of this system of things.

Arrangements had been made for an interview over Radio Malaya, and this was taken care of on Wednesday evening, March 28.

### NORTH INTO MALAYA

Crowded into the busy schedule was a trip by Brother Knorr and Brother Yaremchuk, the branch servant, to Kuala Lumpur. This is the capital of the Federation of Malaya, a dependency of the British Commonwealth of Nations. Since 1951 the *Watchtower* and *Awake!* magazines have been banned in this country. By ad-

vance arrangement the Society's president now was to see the Minister of Home Affairs, Inche Bahaman bin Samsuddin, about having the restrictions lifted. When the plane in which the branch servant and the president were traveling arrived at Kuala Lumpur airport another plane had just come in, carrying the Chief Minister of the Federation. Consequently the airport was crowded with officials, movie cameramen and many of the public, all present to greet the Chief Minister. A royal welcome was given him on his return from Bangkok. And it was at this busy place that the two brothers met the government official they had come to see—the Minister of Home Affairs, and also Mr. Tan, secretary of the party in power, who had arranged for the interview. The four then got into a limousine and headed for town. On the way they found themselves in the midst of the Chief Minister's entourage, and it was impressive to see police and soldiers in line along the way, saluting the men in the cars as they passed.

Before long they reached the Home Affairs Minister's office and proceeded to get right down to business. The old file concerning banning of the Society's publications (which file had been built up during many years by the former British Colonial government) was brought out, and the Minister read aloud some of the accusations it contains against the Watch Tower Society and Jehovah's witnesses. One of the principal points raised was that Jehovah's witnesses would not obey all the laws of the land, but if those laws conflicted they would instead obey God's law, thus they would constitute a danger to the security of the country. The charge was made, too, that the witnesses attack other religions and creeds, and particularly that *The Watchtower* attacks the Islamic religion.

A very friendly discussion ensued between Brother Knorr and the two government officials. The Society's president had the opportunity to explain in detail the position of Jehovah's witnesses and the work of the Society. Stressed was the fact that the government never had found occasion to accuse Jehovah's witnesses of violating any of its laws, even though they do put God's law ahead of man's law. Also it was pointed out that anyone who lives by God's high principles of truth and righteousness would certainly never be found interfering with any government action or violating its laws of moral decency and conduct.

Furthermore, it was shown that Jehovah's witnesses never have been promoters or starters of any disturbances or riots anywhere. During the discussion the case was mentioned of the girl who was brought up as a Moslem but had been seized by the Catholics and taken to a Catholic institution. The child was of Catholic parents. But taking her into a Catholic institution caused a riot in the land. The riot was a result of different religious beliefs, and some were killed and many injured; yet the government never took occasion to ban the Catholic Church because of this incident.

Nevertheless, the Minister argued that such a disturbance might happen because we do not agree with other religious creeds. (This is the same argument that the British Colonial office has used all over the world. Jehovah's witnesses never have caused any disturbances or riots, but because they "might some day" they are banned or their publications are banned.) In reply it was shown that in the early days of Christianity the apostles went about preaching the resurrection of Christ Jesus and that "there is no salvation in anyone else"—though government officials then insisted they had to stop teaching this doctrine. "And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:12, 18-20) How strange it is that with only about fifteen of Jehovah's witnesses in all the Federation of Malaya they are considered a danger to the security of the country and are not allowed to distribute a few *Watchtower* and *Awake!* magazines to bring comfort and help to the people!

Brother Knorr explained that the expression of different ideas brings progress to the people of any nation. If there were never disagreement there would never be improvement of old ideas. If every religion had to stand still and no one were permitted to discuss doctrine or prove error, no progress would ever be made in understanding the true God. The Bible is a forward-looking book and stimulates progressive thinking. That is why Europe and America are the way they are today, because they broke away from the stagnated Roman Catholic system of things. They wanted to make progress and get away from the traditions of false worship they had been in for ages.

The Minister agreed that this was all right for educated people, but not for the people of Malaya, many of whom lack education.

Brother Knorr insisted this is the time for enlightenment and that truth should be allowed free circulation, not to cause disturbance but to help men seek the way of real life.

All in all it was a friendly discussion, and the facts were clearly set before the Minister as to the Society's position. It was shown that Jehovah's witnesses never have caused riots or disturbances anywhere in the world. They are not the instigators of trouble but have love for the people they serve in every land. It is the truth that makes one free and any people who want to be free love to allow the truth to enter in.

What the final outcome will be is not known. When Brother Knorr returned to Singapore he sent a letter to the Minister, having put into writing some of the things previously discussed and making a formal request for the lifting of the ban on the *Watchtower* and *Awake!* magazines. It may take considerable letter writing and further discussion, we believe, to have the ban lifted. Malaya is a Moslem land and they do not like Christian beliefs to be spread freely.

#### SINGAPORE ASSEMBLY

The branch servant and Brother Knorr returned after dark that evening to Singapore. From the air, on that clear night, Singapore was a beautiful sight, with multicolored, sparkling lights of the city like a huge treasure chest full of precious jewels.

Friday, March 30, dawned with a clear blue sky over Jalan Besar Stadium where Jehovah's witnesses began their assembly. The temperature was about 90 degrees, but the slight breeze across the spacious football field helped to keep the speakers and audience relatively comfortable. At 4 p.m. the public meeting was to be held, with the discourse "Making All Mankind One Under Their Creator" to be delivered by Brother Knorr. There were 491 in attendance. It was an international audience with Chinese, Tamils, Sikhs, Eurasians, Indonesians and others, many in their colorful national dress. Some day soon all of these persons of good will will be made one under their Creator.

After this big first day the assembly moved

to the Kingdom Hall of Jehovah's witnesses. Fine experiences were given at the convention as well as interesting talks. One Ceylonese brother recounted how he was born of Buddhist parents and ran away from home at thirteen to join a Hindu monastery in the Himalayas, where he lived with monks and learned the art of yoga. Not being satisfied after years of this training, he migrated to Malaya, where he met with different "Christian" sects, but still dressed with his long hair and the beard of the Sadhu (Hindu priest). After reading a single tract this brother's eyes were opened. He soon shaved his beard, cut his long hair and removed his flowing robes and quit using his "miraculous" powers. He is now dedicated to the service of the living God, Jehovah, and preaches the good news of Jehovah's established kingdom.

The Triumphant Kingdom assembly at Singapore brought abundant rich blessings to all those in attendance. Eleven persons of good will symbolized their dedication to Jehovah by water immersion. Among them were three young sisters from Penang in Malaya, who came into the truth on their own just by reading a book. They have made wonderful progress and during their one hour off at school each day they have gone out witnessing from house to house. It was a joy to have them at the assembly and to see their youthful zeal, as they ranged in age from fifteen to seventeen. The Singapore convention was a real success, and Jehovah's blessing was upon it.

Brothers Knorr and Adams were scheduled to leave Singapore for Bangkok Saturday, March 31, at 9:35 a.m. The president gave his final remarks to the conventioners at eight o'clock that morning and then learned that the flight was delayed. In fact, it was postponed several times during the day. Finally he spoke a second time, which meant that he had spoken four times in all to the assembly in addition to the public talk. Further delays kept the two brothers there all night and they did not get away until Sunday for the next stop, Bangkok, Thailand.

#### SIAMESE CONVENTION

Meantime the branch servant at Bangkok was very much excited. Already the travelers were a day late. The president of the Society



BANGKOK

was scheduled to speak at Chiangmai at four o'clock Sunday afternoon, but because the airplane was a day late it appeared impossible for him to get to Chiangmai in time for the public meeting. Early Sunday morning the branch servant sent a telegram to Chiangmai telling the brothers to put on a substitute speaker. When Brothers Adams and Knorr arrived at Bangkok at 1 p.m. they found that Brother Babinski had persuaded the Thai Airlines to hold up the 1 p.m. plane until they could clear customs and immigration and go through the regular formalities to get aboard. So at 1:20 the plane rolled down the runway and headed for Chiangmai. The three had much to say and, of course, there still was a little hope that should the plane make no stops en route to Chiangmai they might reach there by four o'clock. It proved to be a through plane and the group arrived at 3:40 in the afternoon. A car was at the airport to pick up the passengers and they reached the convention hall at ten minutes to four.

There were 348 in attendance to hear the talk "Making All Mankind One Under Their Creator" as it was interpreted into the Thai language. It was a thrilling day and Jehovah's witnesses and the missionaries in their midst were overjoyed that the brothers arrived on time for the public talk at least. The convention continued the next day with great enthusiasm and eighteen were baptized. There was an average of 173 of Jehovah's witnesses in attendance at this convention in the northern part of Thailand.

The day after the convention, while Brother Knorr was having a discussion with all the missionaries on their work and problems that afternoon, the telegram came, saying that Brothers Knorr and Adams would not reach Chiangmai in time for the public talk. It was just as well that the telegram had not gotten through, as everything went according to schedule.

In this country the Buddhist religion predominates, and it is not uncommon to find Buddhist priests in the meetings of Jehovah's witnesses. The Buddhists are in high hopes that things will take a big change for the better, as they believe that Buddha's prophecy of 2500 years comes to its fulfillment in 1957. Just what improvements will be made in the world in 1957 is not entirely clear, as there are different ideas put forth by the various priests, but 1957 appears to be their great year. So the mission-

aries have quite a difficult time convincing the people that the new world of righteousness of which Jehovah's witnesses speak is different from what the Buddhist priests talk about. But many persons are willing to listen and hear what the witnesses have to say about the kingdom of Jehovah God.

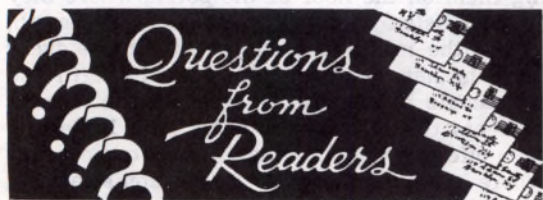
It is a pleasure to witness among these people. Approaching a typical little wooden or bamboo home built up on stilts, one climbs the stairs and then takes his shoes off before joining them on the floor of the porch, where they sit and listen as he talks to them at length, giving the message of hope. At almost every home he has opportunity to talk at length and the people listen with interest as the witness presents the sermon from the Thai Bible and then offers the publications. This is one country where it is possible to use the sermon at almost every home, even though in the next room one may see their Buddhist shrine with flowers and food set out on the altar. Some of the most zealous pioneers in the country have come from such a background to join with the New World society in announcing a real hope to the people.

During the stay in Chiangmai there was a big festival at the Buddhist temple and thousands turned out to enjoy it, with a carnival spirit. Vendors of many different foods appeased the appetites of the crowds while games of skill, music and dancing interested others. Finally in came a long, slow-moving procession from one of the neighborhood wats, bearing gifts for the temple. First came the priests bearing standards to lead the throng, followed by several men beating drums and metal pieces to attract attention; then the gracefully dancing temple girls moving to the rhythm of the drums, with a slow dance step. Prominent in the procession was the money tree with leaves of money—the contribution of the people to their temple. This was followed by a float illustrating an event in Buddha's life as it was recounted in chanted verse by the singer who followed in a little cart. The float was pulled along by a number of the people who took a place on the rope in front of it while a crowd of others from the wat brought up the rear of this typical religious procession. It would take a long time to convert all these people to Christian belief. It could never be done; for only those with a sheeplike disposition actually will pull away and avoid being slain at Armageddon.

At the next stop, Bangkok, time was spent

to check the branch office of Thailand and see what could be done to help advance the work of Jehovah's witnesses throughout the country. On Wednesday evening Brother Knorr spoke to fifty-seven of the local congregation. Wonderful improvements have been made in the city of Bangkok since Brother Knorr's last visit there. It is good to see the advancement made by the country in hygiene and liv-

ing conditions in this short period of time. But it was especially good to see the new peak of publishers in Thailand and to observe that the missionaries were working diligently on learning the language and were able to speak in the tongue of the people. Arrangements were made to open up new territory, sending missionaries in to take care of the interest and establish congregations.



● A person I was preaching to insisted that such things as airplanes were here long ago, and as proof she quoted Ecclesiastes 1:9 about there being no new thing under the sun. What is the correct understanding of this text?—D. M., United States.

After years of observation and profound meditation King Solomon wrote under inspiration by God concerning the repetition of natural events: "Vanity of vanities! All is vanity. What does man gain by all the toil at which he toils under the sun? A generation goes, and a generation comes, but the earth remains for ever. The sun rises and the sun goes down, and hastens to the place where it rises. The wind blows to the south, and goes round to the north; round and round goes the wind, and on its circuits the wind returns. All streams run to the sea, but the sea is not full; to the place where the streams flow, there they flow again. All things are full of weariness; a man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun."—Eccl. 1:2-9, RS.

In the above the inspired writer describes the viewpoint, not of exuberant youth or of appreciative servants of Jehovah, but of the aging person alienated from God. It is the outlook that gradually comes over persons of this old system of things as time overtakes them, weakens them, wears them down. They see their generation going out of existence and a new one coming in to take their place on the earth

that remains forever. When they were young with their life span ahead of them it looked long, but now that it is nearly spent and they look back on it in their old age it seems to have been no more than a breath. The literal meaning of the Hebrew word translated "vanity" is "breath," and it is used to proclaim that this life is as fleeting and transitory as a breath and that the toil of the man alienated from God is futile, lacking in any abiding gain for him. His generation is just one of many, preceded by undetermined ones and to be followed by more, just one of a long repetition of generations coming and going on an earth that endures.

As analogies to this repetition the inspired writer points to the sun that rises, sets, and hurries around to where it will rise again; to the winds that blow and circle and return to repeat their circuits again and again; to the streams that run to the sea without filling it because water is evaporated from it and carried inland by wind and condensed as clouds that shed rain to replenish the rivers and keep them running to the sea. Throughout their life persons see this repetition of natural events, and as they become old and energies wane, eyes dim, ears dull, joints stiffen and the other senses fade, they lose the zest for living they had in youth, and the repeating days and nights, worries and toils, fill them with an unutterable weariness, a sense of frustration and futility. Their eye is not satisfied with seeing this endless repetition, nor is their ear satisfyingly filled with hearing it over and over again. It is in this setting of natural events, within the scope of these narrated cycles in nature, that the statement occurs that there is nothing new under the sun. We cannot properly take the statement out of its setting and apply it to everything. There are new things invented and made but they follow the principles which God has already established

and applied in nature and there is nothing new in the cycles in nature Solomon outlined.

And at the time of writing Solomon was inspired and he did not have this pessimistic, futile outlook himself, as some scholars claim. He did not consider godly works a vanity, but summed up his writing thus: "The end of the matter; all has been heard. Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil." (Eccl. 12:13, 14, RS) Work done in obedience to the commands of Jehovah would bring a judgment of approval from God. But toil for material things rather than spiritual treasure is vain, and this is realized by weary old persons who have so spent their lives alienated from Jehovah God. Even living becomes a chore to them, the natural cycle of events becomes wearisome to them.

However, in the new world the repetition of the natural cycle of events will not be vain or wearying. Exhausted old persons will not exist then, for all the obedient will return to the days of their youth and each new day will be viewed with the zest of the young. Persons will have the spring of youth and the knowledge of the old, the wisdom of gray hair with-

out the gray hair, the experience of the aged without their aches. No more will youthfulness be limited to the young, but it will be lavished on those with the maturity and wisdom to use it perfectly. No feelings of frustration and futility will mar the recurring days and nights and seasons, the natural cycles of wind and rain and sun.

There need be none even now. If we appreciate Jehovah, his goodness as Creator, and see in natural phenomena his glory and power, we delight in each new day and night. Our view even now is like the psalmist's, and not that of an old person alienated from God: "The heavens proclaim God's splendour, the sky speaks of his handiwork; day after day takes up the tale, night after night makes him known; their speech has never a word, not a sound for the ear, and yet their message spreads the wide world over, their meaning carries to earth's end. See, there is the sun's pavilion pitched! He glows like a bridegroom leaving his chamber, exults like a hero to run his course; he sets out from one end of heaven, and round he passes to the other, missing nothing with his heat!" Jehovah's wonderful invisible qualities are clearly seen reflected in his visible creations.—Ps. 19:1-6, *Mo*; Rom. 1:20.

### *'Originally No Clergy-Laity Distinction'*

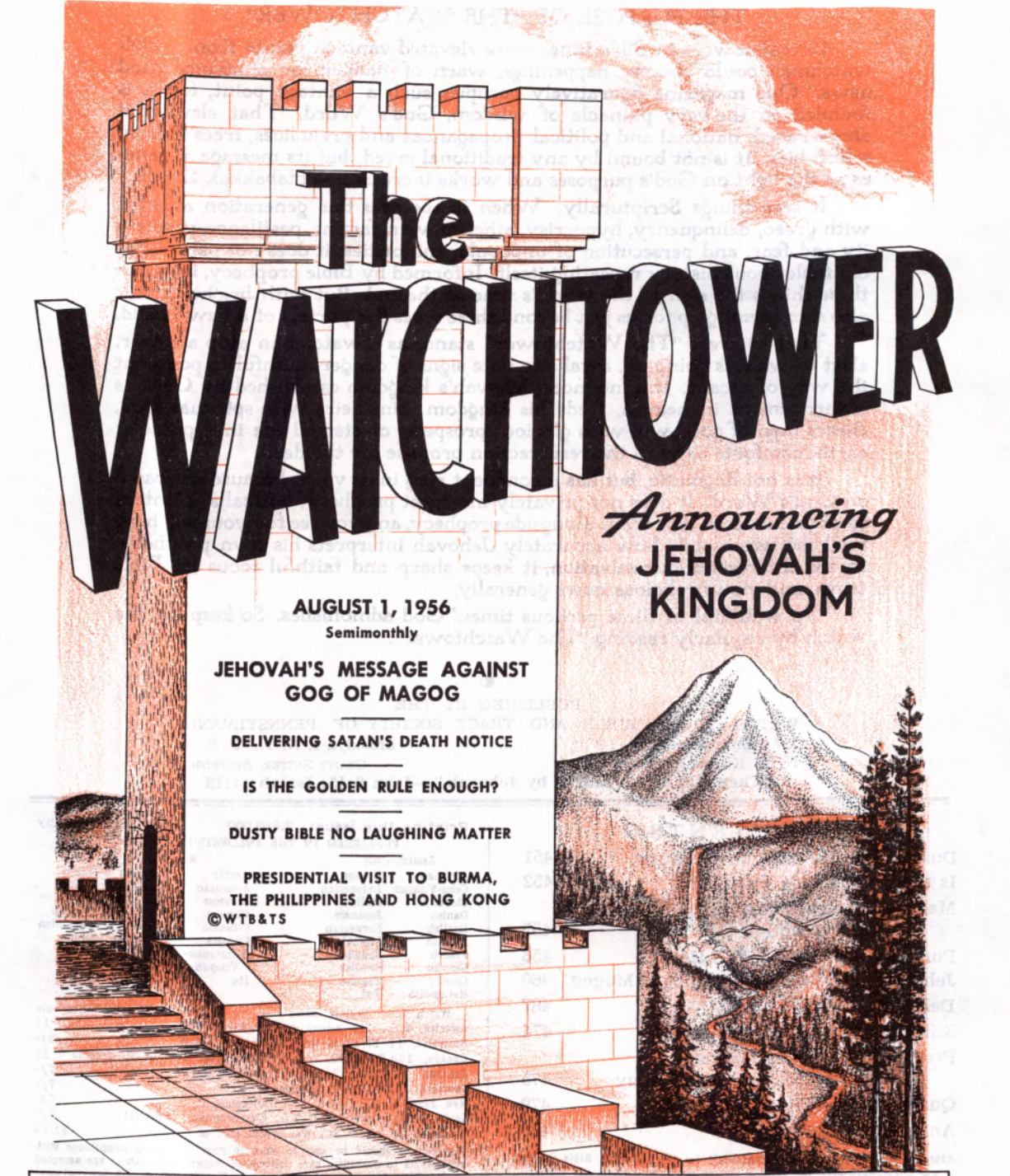
☞ Each year many Protestant churches in the United States have what is called "Laymen's Sunday," on which a layman shares the pulpit with the clergyman. Commenting on this clergy-laity distinction on such a Sunday, Dr. Sockman, one of America's foremost Protestant clergymen, pointed out that "originally there was no distinction between clergy and laity." Dr. Sockman had previously observed that the activities of the laymen were needed to supplement "the declining effectiveness of clerical preaching." He urged laymen to have a part by preaching to their friends, because "there is something disintegrating about hearing without doing," to have our emotions moved "without acting" tends to make those emotions "flabby." All very true, Dr. Sockman, but so long as the clergy-laity distinction remains, and the laity pay the clergy to do the preaching in spite of its ineffectiveness, there will be little preaching by the laity. Since originally there was no clergy-laity distinction,

why not drop it and go back to the apostolic custom of having all preach and that without remuneration?

#### *"Abolish the Laity"?*

☞ That it is possible for a Labor leader to give good advice to clergymen is seen from the following: Albert Whitehouse, an official of the United Steelworkers of America (CIO), was a guest speaker at the American Baptist Convention held at Atlantic City, New Jersey. Expressing his concern over the fact that so many of those who join a church do not remain with it, he suggested: "Perhaps we should abolish the laity and all become preachers of our faith. We should move out of the church building and into the community." Could it be that Mr. Whitehouse has learned that Jehovah's witnesses have been doing that very thing for many years, which in part accounts for their remarkable increase?





# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**AUGUST 1, 1956**

**Semimonthly**

**JEHOVAH'S MESSAGE AGAINST  
GOG OF MAGOG**

**DELIVERING SATAN'S DEATH NOTICE**

**IS THE GOLDEN RULE ENOUGH?**

**DUSTY BIBLE NO LAUGHING MATTER**

**PRESIDENTIAL VISIT TO BURMA,  
THE PHILIPPINES AND HONG KONG**

©WTB&TS

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

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Number 15



*Dusty Bible  
No  
Laughing Matter*

**T**HERE is a touch of absurdity about dusty Bibles in Christian homes that borders on the humorous. Supposed Christians who do not read their basic textbook are a joke to some. They are about as funny as an engineer who never studied his engineering books, but it is no joke to cross one of his bridges. They are about as funny as a surgeon who never read his books on anatomy, but you would stop laughing if he came into the operating room and started a haphazard probing into your body with a knife in search of your appendix.

How can the Christian follow in the footsteps of Christ if he does not know the course Christ took? How could you do as Christ did and speak as he did without learning what he did and said? It is in the Bible that one learns his words and deeds. After his famous sermon on the mount Jesus said: "Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured

down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass." How can you build up a Christian way of living on a safe rock foundation without knowing and doing according to the sayings of Christ? —Matt. 7:24, 25, NW.

If Bibles collect dust instead of readers they are like mountains of gold that are never mined. If their possessors do not read them how can the sayings of Jesus become known? And how can his sayings be obeyed if they are never known? To many the Bible is a closed book because they never open it. To many who do open it it is still closed to their understanding. It was closed to the sincere Ethiopian officer who was reading the book of Isaiah, for when Philip asked him if he understood what he was reading he replied: "Really how could I ever do so, unless someone guided me?" So Philip guided him and he understood and was baptized.—Acts 8:31, NW.

The needed guidance may be in the form of oral preaching, as it was in the case of the Ethiopian. Or it may be in printed form, as in the case of the Bible helps published by the Watch Tower Society. This magazine is one of those Bible helps. It is the official journal of Jehovah's witnesses. It points our attention to the sayings of Jesus and to the urgency of obeying those

sayings. If we open *The Watchtower* and read it, it will open the Bible to our understanding when we read the Bible.

Jehovah's witnesses must not let their *Watchtowers* collect dust, as some persons do their Bibles. Jehovah's witnesses do not take the *Watchtower* magazine just so it can be seen around the house, like some supposed Christians who have Bibles in their homes just for the sake of appearances. The witnesses read and study all the *Watchtower* magazine, not just parts of it, like some professed Christians who limit

their Bible reading to the last one fourth of the Bible and brush aside as outdated the first three fourths of it.

To get the good out of a Bible help it must be opened and read. To get the good out of the Christian's basic indispensable textbook, the Bible, it must be opened and read. To fail to do so is no joke. It is no joke to cross a weak bridge. It is not funny to be operated on by an incompetent surgeon. Still less is it a laughing matter to jeopardize our chance for eternal life by letting our Bibles grow dusty.

## Is the GOLDEN RULE Enough?

**C**HRIST Jesus stated the so-called golden rule: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12, NW) Following this rule of neighbor love is necessary for gaining everlasting life in God's new world.

Some think, though, that keeping the "golden rule" is all that God requires. But have we really discharged our duty toward God by just doing good to others? Do the Scriptures show that the "golden rule" is enough?

Actually, when we turn to God's Word, we find that one can lose out on everlasting life even though he be engaged in a program of constructive good works. This is a major point made by Christ Jesus himself. The Bible writer Luke tells us about a time when Jesus was invited to a home:

"A certain woman named Martha received him as guest into the house. This

*Many people lead what they call "a good life." By this they mean that they do no harm to others and often do them good in a material way. Will this lead to everlasting life? Or is more required?*

woman also had a sister called Mary, who, however, sat down at the feet of the Master and kept listening to his word. Martha, on the other hand, was distracted with attending to many duties. So, she came near and said: 'Master, does it not matter to you that my sister has left me alone to attend to things? Tell her, therefore, to join in helping me.' In answer the Master said to her: 'Martha, Martha, you are anxious and disturbed about many things. A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from her.'

—Luke 10:38-42, NW.

Engrossed, apparently, in preparing many dishes for a meal, Martha was "distracted with attending to many duties." Her intentions were good; she wanted to do all the good she could for Jesus. Martha's sister Mary, however, sat down at the feet of the Master "and kept listening to his word." Mary sensed the importance of knowledge, the knowledge of God and his purposes. Martha, busy about so many household things, was irked, and she requested Jesus to instruct Mary "to join in helping me." The Master then set Martha straight as to what really was important. He said that she was "anxious and disturbed about many things," that there was only one thing that was really important and that Mary had chosen this good portion.

What, then, is the meaning for us? This: that service to others is not enough; that it is possible to be "distracted with attending to many duties" that, though kind and worthwhile in themselves, may cause us to lose out on everlasting life. A program of highly useful activity is not in itself enough.

#### "LISTENING TO HIS WORD"

Jesus told Martha that Mary 'had chosen the good portion' because Mary kept "listening to his word." Mary had indeed chosen a good portion, for as Simon Peter once told Jesus: "You have sayings of everlasting life." Since the taking in of this knowledge of "sayings of everlasting life" is placed by the Son of God on a higher level of importance than rendering service to others, we see Jesus' point: that the doing of good to our neighbors must be in its proper relation to our regularly sitting down "at the feet of the Master" and "listening to his word."—John 6:68, NW.

The true Christian, then, must be like Mary. By his course of action he must show that he really believes Jesus' words: "Man must live, not on bread alone, but on

every utterance coming forth through Jehovah's mouth."—Matt. 4:4, NW.

The words of Jehovah are found in the Bible. It is to that Book we must turn. From it we can acquire knowledge of Jehovah and his purposes. There is no substitute for this knowledge. It is vital. Salvation depends on it. Declared an apostle of Christ: "This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:3, 4, NW) Stressing the importance of accurate knowledge Jesus said in prayer to his heavenly Father: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3, NW.

Since knowledge means life, the converse must be true: lack of knowledge means death. This was true with the ancient nation of Israel. When they became stubborn and refused to take the teaching of Jehovah, God told them through his prophet: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hos. 4:6, AS) If we fail to put forth the effort to obtain accurate knowledge, God will also reject us; he will count us as not being "rightly disposed for everlasting life."—Acts 13:48, NW.

#### THE GREATEST COMMANDMENT

When, through study of the Scriptures, we come to an accurate knowledge of the truth, we realize that there is a commandment grander in scope and importance than the "golden rule" of neighbor love. The Son of God gave us the right perspective on this matter when he explained: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The sec-

ond, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets."—Matt. 22:37-40, NW.

How clear it is now! There are two commandments of life. Both are essential. We must live by both rules to be worthy of everlasting life. But one commandment is greater than the "golden rule" of neighbor love; that is the commandment to love Jehovah God "with your whole heart and with your whole soul and with your whole mind."

How do we show this kind of love for God? The Bible answers: "This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome." (1 John 5:3, NW) Though we may keep the "golden rule" as well as humanly possible, yet if we fail to observe God's other commandments, we fall short in our love for God. That is serious.

Before one can observe God's commandments, he needs to know what they are. This again brings us back to the vital need of obtaining an accurate knowledge of God's Word. We can understand now why Jesus told golden-rule-minded Martha that Mary had chosen the good portion, because Mary chose to get knowledge. Without knowledge we cannot know what God's commandments are; without knowledge of these commandments it is impossible to keep them, and unless we keep them we fall short of the greatest commandment of them all.

#### REQUIREMENTS FOR LIFE

The requirements of God are not one-day-a-week requirements; they extend into daily living. True Christianity really does something for a person; it changes him. His whole outlook on life is changed; he becomes a new personality. Notice how far-reaching God's command is: "Strip

off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." (Col. 3:9, 10, NW) To do this, one must really be humble; he must be a lover of righteousness. This God requires: "Before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:2, 3, AS.

The new world will be completely righteous. This old wicked world must go. Soon now it will be destroyed at Armageddon. So God requires: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!"—2 Pet. 3:11, 12, NW.

We must constantly study God's Word, and help others in a spiritual way. Others need to know of God's new world and of the nearness of Armageddon. The way to show neighborly love and our love for God is to tell others about Jehovah's purposes. This is what the New World society of Jehovah's witnesses is doing. You can share in the work Jesus commanded for these last days: "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.

Spiritual giving is following the "golden rule." But above all, coupled with "holy acts of conduct," it shows that our love for God is complete. The "golden rule," in its narrow sense of just doing physical good to others, is not enough.

## Making the Fragrance of the Knowledge of God Perceptible

**A**MONG God's many gifts to man is the sense of smell. It not only gives man much pleasure but at times also serves to warn of harm, from stuffy rooms to poisonous odors. And a beautiful odor not only is a pleasure to smell but also is refreshing, stimulating and invigorating. Incidentally, it has been well observed that the sense of smell, unlike that of sight or hearing, man has been unable to duplicate.

Because of the pleasure and benefit we receive from a delightful fragrance, God likens the knowledge of himself to such a fragrance. This knowledge of him certainly is beautiful, refreshing, stimulating and invigorating; yes, so much so that it brings happiness and everlasting life to all that keep taking in this fragrance. And this has been especially true since Christ gained the triumph over Satan and his demon horde and cast them down to earth.—John 17:3; Rev. 12:9, NW.

Aptly describing the part Christians play in spreading this fragrant knowledge Paul wrote: "Thanks be to God who always leads us in a triumphal procession in company with the Christ and makes the odor of the knowledge of him perceptible through us in every place!"—2 Cor. 2:14, NW.\*

One might think that such a beautiful life-giving odor would be appreciated by all. But not so; for, as Paul goes on to show: "We are a sweet odor of Christ among those who are being saved and among those who are perishing; to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life." Only to the few who sigh and cry because of the abominations they see in Christendom, who love righteousness and are conscious of their spiritual need, is this

knowledge of God a beautiful, life-giving fragrance, which they inhale deeply to their benefit. Such may be said to have good noses.—2 Cor. 2:15, 16, NW.

But for the great majority of people today, those who are lovers of worldly pleasures rather than lovers of God and worshipers of creatures rather than worshipers of the Creator, the fragrant knowledge of God is a death-dealing plague. And no wonder, since they are in love with this wicked old world and this knowledge tells of its destruction. All such might be said to have bad noses and to them Jehovah's servants stink!

But regardless of how the people react to our fragrant message, as dedicated ministerial servants of Jehovah we have the obligation to make the fragrance of the knowledge of God perceptible to all. Just as the stopper of a perfume bottle must be taken out and some of the perfume daubed upon the skin or clothes to make its fragrance perceptible to others, so with our fragrant knowledge of God. We must open up, we must speak out, we must identify ourselves as one of those having this fragrant knowledge so that it may be perceptible to all. If some are offended and hold their noses shut, as it were, we may not feel embarrassed or ashamed. We should prefer it to be otherwise; but the fault lies with their noses, not with our fragrant message!

So let us be generous with this fragrant knowledge of God, using it freely, even as we have received it freely. Let us give lovers of righteousness the full benefit of this fragrance so that they also can realize the joy of being in Jehovah's triumphal procession, making the fragrance of the knowledge of God perceptible to still others.

\* For details see *The Watchtower*, October 15, 1955.

# Pursuing my Purpose in Life

*As told by Thomas R. Yeatts*

**I**N REVIEWING how I have been pursuing my purpose in life I find many shortcomings. On the other hand, due to the undeserved kindness of Jehovah God there is much more to be thankful for than to be sorry about. Even though I was brought up in the truth, I have not taken it for granted but have always been conscious of the fact that the truth is something very special, a gem of great price.

I am the oldest of a large family that was brought up on a farm quite isolated from any congregation of Jehovah's people. Therefore, when we moved nearer to a city in 1931 I began to be active in the witness work at the age of 17. In those days there was no training program. A brother just gave me some books and said: "Go to that house." I went, but I was very nervous. It just happened that the people of the house were of good will and they helped me considerably. By the end of the first day I felt like a veteran publisher. From 1931 to 1938 I was a busy congregation publisher. In 1938 I attended my first convention of any consequence at College Park, Maryland, and heard Brother Rutherdorf speak from London, England, on "Fill the Earth" and "Face the Facts." At that convention I was immersed and also saw Brother Edward Keller for the first time, but seven years later became very

well acquainted with him in the Spanish class at Gilead.

In 1939 I attended the convention in New York city and had a very exciting time riding the subway and seeing the big city for the first time, not to mention the riot at Madison Square Garden during the public talk on Sunday. I arrived in New York with \$4 in my pocket and came home with \$1 left.

In 1940 I attended the Detroit, Michigan, convention, where the book *Religion* was released. There I saw Brother Covington for the first time. Also by a friend I was introduced to my wife-to-be, a red-headed girl from Syracuse, New York, who signed up for the pioneer work at that convention and has been pioneering ever since.

In the spring of 1941 I was arrested (for the first time in my life) along with about forty others while doing magazine street work at a circuit assembly at Staunton, Virginia. We were held at police headquarters about an hour while Brother Macmillan went over and read the Supreme Court decision to the city attorney, who said he had no idea we had such a sweet victory. He called up the chief of police and said to let us go. We went back on the street and placed all the magazines we had. In the same year I attended the St. Louis convention. By this time I had become a congregation servant. In October of 1941 I received my questionnaire for the army, which was a whole year after I had registered for the draft. In November, about two weeks before Pearl Harbor, while still a congregation publisher, I received a 4-D classification as a minister exempt from military service, and that I kept throughout the war without once appearing before my draft board.

In the spring of 1942 a young pioneer brother passed through our town and, among other things, said that I should show more appreciation for my minister's

classification and enter the full-time pioneer ministerial service. By this time I had a new car and was making good wages in addition to doing my ministerial service. Some of the local congregation were holding me back (it was not hard) by saying I should let someone making less money go in the pioneer work. However, on July 4, 1942, I declared my independence and started pioneering. There was a booklet campaign on and I placed about 400 that month. I kept close account of my income and expenses and ended the month with \$10 more than I had at the beginning. Since that time I have never been especially hard up for money and have certainly never "missed a meal."

I had a car and no trailer; my fiancée had a trailer and no car; so we decided the best thing to do was to get married. After the Cleveland convention in September, 1942, I drove over to Syracuse against the advice of some of my Southern friends and got my Yankee wife and her trailer and we continued to pioneer in Virginia with success and happiness.

About a year before this I had filled out an application for Bethel service and had almost forgotten it. A week or so after we were married I received a letter from the Society saying that if I still was single I might report to Kingdom Farm at South Lansing, New York. I informed the Society that I was no longer single but if there was an opening for a married couple we should both be glad to come. Shortly we received a letter from Brother Knorr saying that there was no opening then but to continue on in the pioneer work and Jehovah would bless us. We did, and Jehovah has blessed us.

In June, 1944, I became a special pioneer. We were sent to Appalachia, Virginia, a coal-mining town just over Big

Black Mountain from Kentucky's Harlan County. There the people were a bit rough but very kindhearted and generous when they got to know you. We met and made friends that still are among our best. This was the first time I had ever been away from home for more than ten days at a time and it was really tough on me. I have never felt as far from home in my foreign assignment (2,000 miles from home) as I did in those mountains only 200 miles away. That training was just what we needed for Gilead and a foreign assignment. All male pioneers had been mobbed out of Harlan County but there were two faithful old sisters pioneering there and they had me over nearly every month for some duties. The first funeral service I ever conducted was in Harlan County with a mobster looking over my shoulder to see if I was reading from the King James Bible (I was). The first Memorial service I ever conducted and the first public talk I gave were there.

But on that assignment the outstanding experience was in Appalachia, Virginia.



THOMAS R. YEATTS

One morning, while going from house to house in the better section of town, I left a *Kingdom News* with a pleasant lady. Later I was coming out of a gate when a man came charging along the street like a mad bull, heaping abuse on me, saying that I should be run out of town, etc. He was a local doctor. A few months later I went up the mountain on a cold snowy night to have a study with a young man of good will and found him very ill. He asked me if I would go downtown and call this same doctor for him. I did. Over the phone the doctor said, "Do you have a car?" "Yes, sir." "Well, you'll have to take me up there because I'm not going to drive my car up that mountain tonight; pick me up at the hospital." It was dark when the

doctor came out, so he could not see me well. I kept quiet while he chatted along about progress of the war (that was about the time of the Battle of the Bulge). When we were about a mile up the mountain he said: "By the way, who are you?" He was really nonplused when I told him. I waited and took him back to town. That was a bucket of coals on his head. I never heard any more about being run out of town.

While we were on this special assignment we attended the convention in Buffalo, New York, in 1944; and there we filled out preliminary applications for Gilead. We had heard so much about how strenuous the course at Gilead was that my wife was against the idea. I told her that it would do no harm just to go and hear what Brother Knorr had to say to prospective Gileadites. We sat away in back and in the end did turn in our applications.

In December, 1944, we received our applications for Gilead. My wife suggested we send them back blank, but I said: 'Let's fill them out and tell them that you are not very well and we won't be called anyway.' We did that and in June, 1945, we received the call to report for the sixth class.

A few months before we went to Gilead we had a visit from a zealous circuit servant who walked with a slide rule and measured nearly everything he came to. When we arrived at Gilead the first person we met was our circuit servant. I said: "Don't tell me you are going through school with us." He: "No, they brought me here to teach." I gave him a laugh but was really surprised when I found out he really was our mathematics teacher.

Gilead was a wonderful experience and, while it was a busy time, it was certainly not so hard as we had been led to believe. I led quite a normal life at Gilead, going in the service nearly every Saturday and Sunday, and reading my *Watchtower* and *Awake!* from cover to cover as I have al-

ways done since I could read. I also kept up a normal correspondence with my family and friends.

From Gilead we were assigned to work with the congregation in Bayonne, New Jersey. It was one of the nicest assignments we ever had and local friends treated us royally. We shall never forget them.

Our foreign assignment was the Netherlands West Indies and we arrived in Willemstad, Curaçao, N.W.I., on May 16, 1946. At a small gathering the first night the brother offering a prayer thanked Jehovah so fervently for our arrival that we could never think of abandoning them. At that time the housing situation was very bad in Willemstad and for six months we had it pretty tough until we finally got a decent house. The water was terrible and we had one spell of dysentery after another, but we did not get discouraged. The local friends very kindly brought several kinds of herbs to help.

It has been said that after one gets through Gilead and to his foreign assignment the excitement is over and the hard work begins. But for me the excitement has never stopped. What makes life interesting, especially for Jehovah's ministers, is not conditions, not the scenery, not even the language, but people, and you have them in every assignment.

One thing that did make us feel sad was that after we had been here about a year and a half my father died suddenly. We had really expected to see him again, as he appeared to be in such good health when we left the States. He was a faithful witness that brought up a large family in the nurture and admonition of the Lord.

At the 1953 Yankee Stadium convention our whole family was together for the first time in eight years. This convention was not only a landmark in the history of the New World society but in the history of my family too.

In 1950 Brother Knorr visited the Netherlands West Indies for the first time and set up a branch office and I was assigned as branch servant and still hold that post by Jehovah's undeserved kindness. Being a branch servant in a small place means that at times you also act as district servant and again as circuit servant, which is more excitement. I shall never forget the first time we went to the island of Bonaire. When we arrived for the public lecture there were more than a hundred people standing around. We said: "What a nice crowd!" When only about thirty came inside we thought the others were bashful, but we soon found out—rocks began to rain on the tin roof like hail in Egypt, fire-crackers went off, the people beat on buckets and yelled. What a racket! I'm surprised until now that somebody did not get hurt that night. But most of the people have changed. When we showed *The New World Society in Action* film in the theater in Bonaire recently it was packed out and some present were those earlier trouble-makers, and they liked the film.

In a foreign assignment one does not always have to learn another language, but usually you do; and that is something interesting. Even though you never learn to speak it perfectly you will learn to understand it, and that is a thrill. Here we learned Papiamentu.

When I first came to Curaçao I was arrested for the second time in my life, for

the same thing, street magazine work. I was taken to the police station but when I explained the nature of my work and that it was not commercial the desk sergeant told me to continue, much to the chagrin of the policeman. The very next day I was going from house to house and a Dutchman invited me in to explain my mission to his wife. When leaving I said to him: "You look familiar; where have I seen you before?" He laughed and said: "I'm the desk sergeant that let you go yesterday." I did not recognize him without his uniform.

Jesus certainly knew what he was saying when he said that whoever gave up home and family for his sake and for the sake of the good news would find a hundred in this time and everlasting life in the world to come.

While letters and packages from home occasionally are not a necessity to a successful missionary career, they can be a source of extra pleasure. Every *Watchtower* and *Awake!* is like a letter from home, always full of surprises, always something new. Here are included only a few of the many experiences I have enjoyed. Volumes would be required to tell them all, such as, for instance, showing the film *The New World Society in Action* for the governor and his family in his back yard.

Many say: "Oh, if I could only live my life over again." I say, If I could my goal would be the same, to pursue my purpose for a life of praise to Jehovah my Creator.

### THE WIDOW'S MITE UNACCEPTABLE

❖ *The Jersey Journal*, March 26, 1956, said: "Msgr. P. B. O'Connor, pastor of Queen of Peace Roman Catholic Church, North Arlington, startled his congregation yesterday. 'To those of you who have not been here since last Palm Sunday,' the pastor said, 'I want to say that we do not accept silver in the collection basket. In fact, I am thinking of getting a basket which, if any coin is dropped into it it will automatically ring a bell and fire two shots in the air.' It is reported that after this pastoral admonition, the collection baskets were as green as the palms."

# JEHOVAH'S MESSAGE



**J**EHOVAH the God of systematic order has a due time and a fixed schedule for all his purposes. "For everything there is an appointed time; and

there is a time for every purpose under the heavens: . . . 'for [God] has set a time for every purpose and for every deed.'" (Eccl. 3:1, 17, AT) Man can depend upon it: there is a time for the sun to rise and a time for the sun to set; there is a time for the high tide and a time for the low tide. Time and tide, in fact, wait for no man, for they are not dependent upon man but are ordained by God. So it is with all that Jehovah does or purposes to do.

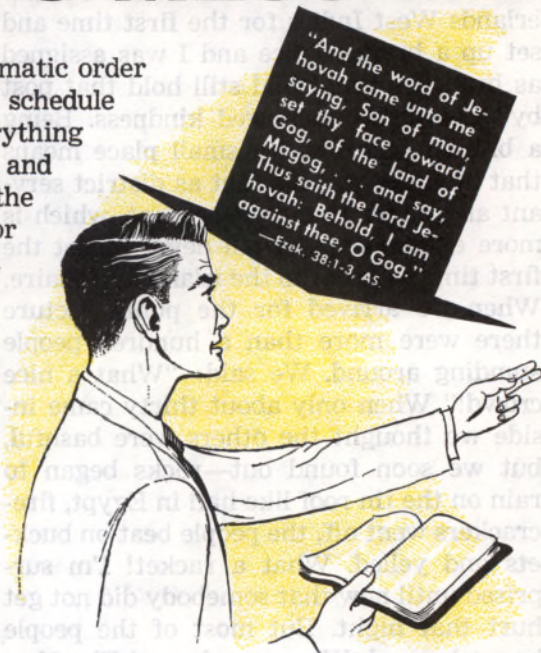
<sup>2</sup> God's purpose declared ahead of the time of its occurrence is called divine prophecy. It is really history written in advance, for without fail the event comes to pass in due time just as its infallible Author says it will. "For you know this first, that no prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." "All Scripture is inspired of God." (2 Pet. 1:20, 21; 2 Tim. 3:16, NW) And since Almighty God assumes full responsibility for the carrying out of his purposes he is properly spoken of as the Fulfiller of prophecy. The Author and Fulfiller of prophecy is also the unerring Interpreter and Revealer of the same, for he alone knows the end from the beginning. "Do not interpretations belong to God?"—Gen. 40:8, NW.

<sup>3</sup> God's prophet Daniel recognized these basic truths, as he declared: "Blessed be the name of God for ever and ever; for

1. Is Jehovah God dependable?

2. Explain how Jehovah is the Author, Fulfiller and Interpreter of Bible prophecy.

3. In proof that only Jehovah God can foretell future events what did Daniel say?



"And the word of Jehovah came unto me saying, Son of man, set thy face toward Magog, of the land of Magog, . . . and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Magog."  
—Ezek. 38:1-3, AS.

wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; . . . he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." Furthermore, when Daniel was brought before the great king of the Babylonian empire to interpret a dream he confessed that only Jehovah God was able to reveal such prophetic secrets. Said Daniel: "The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. . . . But as for me, this secret is not revealed to me for any wisdom that I have more than any living, . . . the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the

# AGAINST GOG OF MAGOG



## GOG AND HIS ALLIES

<sup>5</sup> Who is this Gog of Magog? Some lexicographers have thought the name "Gog" comes from a root word meaning "high, mountain,"<sup>2</sup> or "high or over-topping," as the summit of a great mountain, and hence figuratively identifies one that is "gigantic, great

of stature, powerful, warlike."<sup>3</sup> The latest Biblical lexicographers think the name "Gog" is drawn from the Sumerian word *gug*, meaning "darkness."<sup>4</sup> This opinion agrees well with Gog's identity as Satan the Devil. Christ Jesus after his resurrection associated Satan's authority with darkness when he said to Saul of Tarsus: "I am sending you, to open their eyes, to turn them from *darkness* to light and from the *authority of Satan* to God." This same Saul of Tarsus, who became Paul the apostle, likewise referred to Satan's rule as "the authority of the darkness."—Acts 26:17, 18; Col. 1:13, NW.

<sup>6</sup> All related facts show that the cryptic name "Gog" refers to Jehovah God's arch enemy, Satan the Devil, since his ouster from heaven after A.D. 1914. Concerning this we read: "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down

interpretation thereof sure." (Dan. 2:

20-22, 27, 28, 30, 45, 48) Of a truth, Jehovah the God of purpose, the all-wise, all-powerful and eternal One, is fully capable of declaring ahead of time his majestic purposes and then, in his due time, interpreting such Bible prophecies as they are fulfilled or are about to be fulfilled.

<sup>4</sup> The historical events of the past forty years—global wars, earthquakes, food shortages, sickness and sorrow, crimes and calamities, hatred and persecution of gospel preachers, etc.—establish beyond any question of doubt that we are living in the "last days" of this old world under Satan's rule, otherwise spoken of in Scripture as "the consummation of the system of things." (Matt. 24:3, NW; Mark 13; Luke 21; 2 Tim. 3:1-5) In this connection it is most significant to read in Bible prophecy that Jehovah God says that "after many days," "in the latter years" and "in the latter days," where we now find ourselves, he would have a special message delivered against Gog of Magog. This stated purpose of Jehovah was recorded more than 2,500 years ago in the book of Ezekiel, chapters 38 and 39, and is now in the course of fulfillment.<sup>1</sup>

<sup>1</sup> For a more detailed study of this prophecy see *The Watchtower*, October 1, 1953.

4. Where are we on the stream of time, and why is this of great significance?

<sup>2</sup> *Analytical Concordance to the Bible*, Robert Young.  
<sup>3</sup> *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, McClintock & Strong.

<sup>4</sup> *Bibel-Lexikon* (German), Haag, 1953.

5. What gives a clue to Gog's identity?

6. Why is Satan the Devil referred to as "Gog of Magog," especially since A.D. 1919?

with him." Hence, "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: 7-9, 12, NW) From and after A.D. 1914 even to the present day 'darkness covers the earth and gross darkness the people.' This is the period of time when the Devil, the god of darkness and despair, easily misleads earth's inhabitants. The time since his being ousted from heaven is the "short period of time" just before the complete end of Satan's system of things. Yes, this is the time referred to in Ezekiel's prophecy as the "latter years" and "latter days" of the rule of darkness and oppression by "Gog, of the land of Magog." In the prophecy the "land of Magog," because of the uncertainty of its ancient location, well pictures the invisible, degraded region in the vicinity of the earth where Satan and his demons are now held under divine surveillance since their being thrown out of heaven.

<sup>7</sup> Gog of Magog is the invisible god and wicked ruler of the present global system of things. (John 12:31; 16:11; 2 Cor. 4:4; Eph. 2:2) As such he is the head of a monstrous organization composed of invisible wicked demons that were hurled down to earth's vicinity as well as of many visible earthly associates and allies. It is therefore not at all surprising that the chieftains of the earth, the high and mighty, the visible rulers of the nations, give their full support and strength to the god of this world and his system.

<sup>8</sup> Politicians and statesmen may be blind to these facts, nevertheless, by their international conferences, peace pacts, treaty agreements and by their oath-bound leagues and alliances, they demonstrate

that they are on Gog's side and against Jehovah and his Christ. Giants of commerce and industry, and the big investment and banking financiers of international power and intrigue, are also in this same satanic camp serving very well Gog of Magog and his organization. "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed [Jesus]."—Ps. 2:1, 2, AS; Acts 4:25-30.

<sup>9</sup> The rulers of this world are certainly "against Jehovah, and against his anointed," for Christ emphatically declared: "My kingdom is no part of this world." Christ's true and faithful footstep followers, Jesus said, "are no part of the world just as I am no part of the world." This is why true Christians are taught to pray for Jehovah God's kingdom under Christ to come. They are not taught to pray for the continuation of this present devilish world that will soon pass away at Armageddon. (John 18:36; 17:16; Matt. 6:9, 10, NW) But do the clergy of Christendom pray as Christ said they should? No, not at all! As a class they form a strong religio-political brotherhood with the temporal powers and thus endorse and put their stamp of approval on the present system of things, which is in opposition to Christ's kingdom. Furthermore, they are continually heard to pray for this world's prosperity and success. From their pulpits and over the radio the clergy laud the leaders of this world and bless anti-Christ schemes for peace such as the organization of the United Nations. Whenever in such countries as the United States of America the legislative bodies open their sessions the official voice of a clergyman is heard calling down divine blessings upon the deliberations. Thus

7. What elements make up Gog's organization?

8. How do the political and commercial powers identify themselves as allies of Gog of Magog?

9. What about the clergy of Christendom, are they also allied with Gog of Magog? Explain.

by the company they keep the religious leaders of this world show they are also adulterous 'friends of this world,' hence enemies of Jehovah God. Jesus told a similar class of religionists in his day: "You are from your father the Devil and you wish to do the desires of your father." —Jas. 4:4; John 8:44, NW.

<sup>10</sup> The strong-arm agencies and military strategists of the world, backed up as they are in almost every nation by practically unlimited financial support and regimented manpower, are unquestionably deployed by Gog of Magog. The same is true with most of the wizards of scientific discovery and invention, who, together with a host of research technologists and specialists, are feverishly laboring to improve and strengthen Gog's offensive and defensive engines of war. News agencies and propaganda organs of this world, by the skill of their writers and orators and through the medium of public press, radio, cinema and television, continually praise and extol the virtues of this present system of things, this "present evil world," and thus they too serve well as tools of Satan. Mention can also be made of the many ethical and cultural associations, as well as social, educational and judicial bodies, who, wittingly or unwittingly, give active aid and support to Gog's world organization. In one way or another and with untiring effort they attempt to build up, improve and perpetuate the rule of the nations that are under Satan's control, all in opposition to God's kingdom by Christ. "He that is not on my side is against me," said Jesus, "and he that does not gather with me scatters." —Matt. 12:30, NW.

<sup>11</sup> Gog of Magog certainly has a great host of earthly allies, both willing and unwilling ones. As Ezekiel's prophecy says (38:3-6, AS), Gog's forces and allies and

armies are many and they are powerful. Besides "Rosh, Meshech, and Tubal: . . . [there are] horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords: Persia, Cush, and Put with them, all of them with shield and helmet; Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; even many peoples with thee." To all of such in the ancient past Jehovah delivered his divine message, pictorial of how in these last days he would have a similar message delivered to all the hordes of Gog's modern organization.

#### WHAT IS JEHOVAH'S MESSAGE?

<sup>12</sup> This is no message of a mere man. It does not spring from human imagination or ingenuity. In the prophecy Ezekiel did not speak of his own initiative. Rather, he confessed over and over again that the message was of divine origin, from the great Almighty Jehovah God himself. "And the word of Jehovah came unto me, saying, Son of man, set thy face toward Gog, . . . and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog." (Ezek. 38:1-4, AS) In verses fourteen and seventeen of this same chapter the point is again emphasized, and still again in chapter thirty-nine, verses one, five, ten and thirteen the prophet declares that this is truly Jehovah's weighty message. Likewise today, full credit and responsibility for the message against Gog of Magog rightfully belong to Jehovah God. As Ezekiel was merely the spokesman used by God, so also are those today who are privileged to speak in the name of Jehovah as his message-bearing witnesses.

10, 11. Name some other elements of this world that show they are under Gog's control and domination.

12. Both in type and antitype who is credited with this message against Gog?

<sup>13</sup> The content of this message is one of warning and doom delivered to Gog and his allies; it is really a summons served on Satan to Armageddon's impending destruction. Jehovah's message in substance is this: 'You, Gog, and the vast hordes under your command, pay attention to this—now is the time to muster all your forces and resources, for your violent end is very near. You have observed how my faithful witnesses have been gathered out of Babylonish captivity and now dwell securely in peace and unity, enjoying a full measure of spiritual prosperity, and, seeing all this, you meditate in your wicked and covetous heart to attack their seemingly defenseless congregations as if such were unwall'd villages. But watch out! For when you descend as a cloud to destroy my faithful people then I will stop you cold in your attack and all the earth will know that I am Jehovah. I am now warning you, Gog, and those under your control, that my wrath will soon arise and the fire of my jealousy will shortly burst forth upon you in all its devastating fury. In fact, so great and terrible will that display of divine vengeance be that even the fish and the birds and the creeping things of the earth, yes, and all mankind, shall quiver and shake. Imagine! even great mountains shall be thrown down and every walled fortress will be leveled to the ground! Terror will fill the hearts of your allies and they will turn their own lethal weapons of destruction on one another. Indeed I will rain upon you and those supporting you an overflowing and devastating flood of hailstones and sulphurous fire. How foolish then to think that you will escape! The whole earth and all that dwell in the heavens above will know that I am Jehovah!'—Ezekiel 38, 39.

13. What is the substance of the warning Jehovah gives Gog and his allies?

<sup>14</sup> It is not necessary for Jehovah to carry out a sneak attack to catch his adversary Gog off balance in order to gain the victory. Jehovah's power and might are so great he arranges the time and place, invites the enemy to prepare for the showdown fight, and even foretells in detail and long in advance what the final results will be. "Proclaim this to the nations: 'Let it be war! Rouse up your warriors, muster your fighting men, march! Hammer your ploughshares into swords, your pruning-hooks into lances. Let your weaklings think them warriors, let your cowards think them heroes!' Let the nations rouse themselves and march to Judgment Valley, for I will sit in judgment there, on all the nations round. In with the sickle!—the harvest is ripe! Come, tread the winepress, tread it, it is full; the troughs are overflowing with their wickedness. What a din of hordes, what a din within the valley of the Verdict! For the Eternal's day [the day of Jehovah, AS] is near, within the valley of the Verdict."—Joel 3:9-14, *Mo.*

<sup>15</sup> So devastating that slaughter, the dead will cover the ground as manure spread over a field. "Prophesy all this against them; tell them: The Eternal [Jehovah, AS] will roar from on high, . . . The din resounds to the world's end, for the Eternal arraigns the nations, he indicts all mankind, and puts the wicked to the sword. Then shall the victims of the Eternal lie all over earth, from end to end, like dung on the face of the ground, unwall'd, ungathered, unburied. Howl and cry, you rulers, roll in the ashes, you lords of the flock! 'Tis high time you were slain, and slain you shall be, falling like choice lambs. No escape for the rulers, no way for

14. In giving this warning message how does Jehovah display his matchless power and supremacy?

15. In the light of Bible prophecy is it reasonable to think that any of Gog's allies will survive Armageddon?

the lords of the flock to flee!"—Jer. 25: 30, 31, 33-35, *Mo.*

<sup>16</sup> In the wake of Armageddon's carnage, disease and pestilence from the rot and decay would plague the survivors were it not for the fact that Jehovah sends forth an invitation to the birds and beasts to attend this great slaughter. "Speak unto the birds of every sort, and to every beast of the field," Jehovah says, and say to them, "Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, . . . Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth." This certainly shows the contempt in which Jehovah holds the proud and haughty of Gog's system, letting the wild beasts and vultures feed upon them as worthless carrion!—Ezek. 39:17, 18, *AS.*

<sup>17</sup> With such a glorious feast of victory concluded, only the bones, bones from one end of the earth to the other, will be left for burial. What a task that will be for the survivors, to cleanse the earth of every remaining evidence of Gog's forces! Even with the work well organized it will take seven months, Jehovah says, just to bury the bones. Scouting corps will be sent out on a full-time basis to search the land thoroughly and, when bones are found, markers will be set up for those with the spades and shovels who follow. (Ezek. 39:14, 15) Those privileged to share in that cleanup work will not view it as a revolting and disgusting assignment but will rejoice to be alive when Gog's long and oppressive rule has come to an end and when the wicked are no more. Survivors

of Armageddon will be happy and will greatly rejoice to have a share in preparing the earth for a global paradise of beauty and perfection under the reign of the King Christ Jesus. But first, before that happy day, this message against Gog must be delivered in its completeness.

#### WHO DELIVER THE MESSAGE?

<sup>18</sup> Though the message against Gog of Magog is of divine origin, yet Jehovah is pleased to use human creatures as his dedicated and ordained messengers to speak in his name and by his authority. These are therefore properly called "Jehovah's witnesses." The prophets of old were witness-bearing messengers and as such were prototypes of Jehovah's witnesses today. Commissioning Ezekiel as his spokesman, Jehovah said: "Son of man, go, get thee unto the house of Israel, and speak with my words unto them. . . . All my words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah; whether they will hear, or whether they will forbear [whether they will listen or refuse to listen, *Mo.*]."—Ezek. 3:4, 10, 11, *AS.*



...for I am  
a CHILD

<sup>19</sup> Concerning another one of God's faithful witnesses, Jeremiah, we read: "Now the word of Jehovah came unto me, saying, . . . I have appointed thee a prophet unto the nations. Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child. But Jehovah said unto me,

16. Jehovah's message to Gog includes what special invitation?

17. What happy work of the future awaits Armageddon's survivors, but first, what must be done?

18. Who are privileged to deliver Jehovah's message against Gog and his allies, and how was Ezekiel a good picture of these?

19. (a) As one of Jehovah's witnesses what authority was conferred upon Jeremiah? (b) To whom was he sent to deliver Jehovah's message?

Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah. Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, . . . therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee." —Jer. 1:4-10, 17-19, AS.

<sup>20</sup> Isaiah was another pictorial type of Jehovah's witnesses in modern times. The prophet, when given a vision of the Lord Jehovah in his temple, cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." The remnant of God's witnesses A.D. 1918, when the Lord Jehovah came to the antitypical temple for judgment, were in a similar undone and unclean condition because of inactivity, compromise and bondage in modern Babylon. But as in Isaiah's case so also in modern times, Jehovah in his loving-kindness removed the iniquity of his people and forgave them their sins and then gave them even greater privileges of service. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. And he said, Go, and tell this people,

. . . Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste."—Isa. 6:5, 8, 9, 11, AS.

<sup>21</sup> Jehovah's witnesses today, like the Lord's ancient witnesses, are under heavy responsibility before the Most High God. "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us." (2 Cor. 5:20, NW) As true Christians substituting for Christ they follow the course and example he set. He was a messenger or witness for Jehovah, but not a self-appointed one. (Mal. 2:7; Job 33:23; Rev. 1:5; 3:14) His message was Jehovah's message. He did not speak of his own initiative. (John 5:19, 30; 7:28; 8:28, 42) So likewise it has been with Jehovah's witnesses in this twentieth century. They have not appointed themselves to be God's witnesses. Jehovah has made the appointment. They did not so much as choose their name, "Jehovah's witnesses." God did. (Isa. 43:9-11; 44:8) To start with they were but "a child," untrained and inexperienced, yet by applying themselves to a diligent study of Jehovah's revealed Word and with God's holy spirit and blessing upon their efforts they became adequately qualified for their divine assignment. "Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers."—2 Cor. 3:5, 6, NW.

<sup>22</sup> So to the ends of the earth these qualified and authorized messengers of Jehovah have been hastening, national boundaries and linguistic barriers notwithstanding. Nothing seems to hinder their preaching

21. Are Jehovah's witnesses today adequately qualified to deliver Jehovah's message, and how so?

22. (a) To what extent have Jehovah's witnesses accepted the assignment conferred upon them? (b) What are some of the interesting questions that will be answered in the following article?

20. In what particular respect was Isaiah a fitting picture of Jehovah's message-bearing witnesses today?

activity. As with Jeremiah violent storms of persecution and hateful opposition have raged against them, but such things have not stopped Jehovah's witnesses. Neither have they shrunk back out of fear or because of the edicts of kings, princes, dic-

tators, popes or priests. How well they have prospered in their assignment, to what extent they have delivered Jehovah's message against Gog of Magog, and what the results have been, will be considered in the next article.



## DELIVERING SATAN'S DEATH NOTICE

"How art thou fallen from heaven, . . . Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. Jehovah of hosts hath sworn, saying, Surely, . . . as I have purposed, so shall it stand."  
—Isa. 14:12, 15, 24,  
Am. Stan. Ver.

**A**S THE previous article stated, Jehovah's witnesses, of all people, are the ones commissioned by God to deliver his special message just prior to this world's end. The message is one of doom directed against Gog of Magog, that is, Satan the Devil, and against his allies. And there

are very good reasons why Jehovah God in these "last days" passed over all others and chose what at the time was a small and obscure group of people to speak in his name and by his authority as his witnesses. Whom else can God trust to speak for him? Admittedly he cannot use agnostics and atheists, who say there is neither a Jehovah God nor a Satan the Devil. He cannot use the pagan-worshiping heathen, who have never heard of Him and who prefer to serve a multitude of false gods. Most certainly

He will not use the self-seeking, proud and haughty rulers of this world who, like Pharaoh of old, sneeringly say: "Who is Jehovah?" Jehovah uses only those faithful and loyal to him, men and women of proved integrity, and for this reason he refuses to use the clergy of Christendom, since out of fear of men or for some other selfish reason they compromise with and are friends of God's very enemies.\*

<sup>2</sup> Jehovah's witnesses, on the other hand, meet the exacting qualifications set by the Almighty Jehovah for those who are privileged to deliver his highly important message against Gog of Magog. These witnesses are fully obedient to Jehovah under all circumstances and especially under diffi-

\* See page 462, paragraph 9.

1. Who have been chosen to deliver Jehovah's message against Gog of Magog, and why these to the exclusion of others?

2. (a) What high qualifications do Jehovah's witnesses meet? (b) Name a few of those in the past that displayed similar characteristics, and describe the source of their strength.

cult situations when put to the test by the adversary. They are fearless of the Devil and his dupes. They are stouthearted and courageous, having implicit trust in and reliance on the Divine Power that backs them up. (Deut. 31:6, 7; Josh. 1:6, 9, 18; Ps. 27:14; 31:24; Hag. 2:4; Zech. 8:9, 13; 1 Cor. 16:13; Eph. 6:10; 2 Tim. 1:7) They are not pusillanimous cowards, recreant "sissies," or weak-kneed poltroons, for such types of craven individuals are an abomination in Jehovah's sight. (Deut. 20:8; Judg. 7:3; Eph. 4:14; Jas. 1:6-8; Rev. 21:8) The qualities displayed by Jehovah's faithful witnesses today are the same as those possessed by Jehovah's representatives in the past—upright men and women of action like Gideon and Deborah, Barak and Jael, Jephthah and Rahab—"who through faith defeated kingdoms in conflict, . . . from a weak state were made powerful, became valiant in war, routed the armies of foreigners." (Judg. 4:4-9; Heb. 11:31-34, NW) But not in their own strength or through their own craftiness and ability did they come off more than conquerors. It was not because of natural strength of mind or body but by Jehovah's spirit that they were able to endure the trials and sufferings that came upon them.—Zech. 4:6.

<sup>3</sup> David is another good example of one having the desirable qualities Jehovah approves in his witnesses. He was the youngest and apparently the most obscure one of the family, considered by his

3. How did David measure up to the requirements as a spokesman and witness for Jehovah?



elders fit only to be a keeper of the sheep out in the wilderness, while his older brothers, wise and important in their own eyes, looked after what they considered the more honorable affairs. But "Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." So Jehovah passed by these brothers that thought so highly of themselves and their personal qualifications. David, though but a youth, undeveloped and small of stature when measured alongside a mighty man of war like Saul, was nevertheless equipped with those essential qualities that make for success as one of Jehovah's witnesses. (1 Sam. 16:3-13, AS) He loved righteousness and had a perfect hatred for those that blaspheme and reproach Jehovah God. When faced with overwhelming dangers his full confidence and trust was in the unlimited power of the Most High God. Note how this beloved witness of Jehovah delivered the death notice to that overtowering and frightening representative of the Devil, the giant Goliath. "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not

with sword and spear: for the battle is Jehovah's, and he will give you into our hand." With those challenging words David eagerly dashed forward, felled the monster with a well-aimed slingstone right between the eyes, and with Goliath's own sword cut off his ugly head!—1 Sam. 17:45-47, AS.

<sup>4</sup> The inspired apostle Paul wrote: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the [non-flesh-and-blood] governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places. On this account take up the complete suit of armor from God." (Eph. 6:10-13, NW) Search the world over and you will find no other group of people aside from Jehovah's witnesses that have put on such "armor from God." Thus equipped they are the only group of people that are capable of standing up against and battling the Devil and his demon forces. Jehovah's witnesses, therefore, are fully qualified and are able and willing to deliver Jehovah God's message against Gog of Magog and his hordes, and this the history of the past thirty-five years shows they have been doing.

#### LOOK AT THE RECORD!

<sup>5</sup> As long ago as September 10, 1922, more than 10,000 of Jehovah's witnesses in convention at Cedar Point, Ohio, adopted a Resolution that said in part: "We as [God's] witnesses hold and testify as follows, to wit: . . . That Satan, long the god of this world, has deceived the statesmen, financiers and the clergy, by inducing them to believe that by international

agreement or other combined efforts they can bring the desire of all nations; That all the world's present organization constitutes the visible part of Satan's empire or organization, and that Satan's empire must now fall before the forward march of the King of glory; That all international conferences and all agreements or treaties resulting therefrom, including the League of Nations compact and all like compacts, must fail, because God has decreed it thus; . . . We further hold and testify that this is the day of God's vengeance against Satan's empire visible and invisible." More than 45,000,000 copies of this challenging proclamation were hurled into the face of Gog of Magog and his visible allies throughout the world. A stunning blow indeed, but only the beginning of a long series of such plaguing denunciations from Jehovah by the mouth of his witnesses.

<sup>6</sup> The following year (1923) on August 25, in Los Angeles, California, another convention of Jehovah's witnesses unanimously adopted another fiery resolution entitled "A Warning." It was one of the strongest denunciations ever delivered against "those who pretend to be Christians, but do not believe in the Bible as God's inspired Word of truth, who repudiate the doctrines of the fall of man and his redemption through the blood of Jesus Christ, which class is made up of apostate clergymen and 'the principal of their flocks', who are worldly men of strong financial and political influence, which class exercises the controlling influence and power in the denominational organizations." These are the ones under Gog's influence and control who "have with selfish design," the resolution declared, "invaded the schools, colleges, seminaries and universities with their God-dishonoring doctrines of higher criticism and evolution,

4. Explain why Jehovah's witnesses are the only ones capable of delivering Satan's death notice.

5. What challenging proclamation was hurled into the face of Gog and his allies at Cedar Point, Ohio, in 1922?

6. The following year what "Warning" was served on Gog's earthly allies?

[and] have led the people into gross error and destroyed the faith of multitudes in the inspired Word of God." Millions of copies of this resolution, together with the supporting argument entitled "All Nations Marching to Armageddon," were freely distributed throughout the earth.

<sup>7</sup> In July, 1924, at another international assembly of Jehovah's people, in Columbus, Ohio, a resolution designated "Indictment" was adopted and later, in printed form, distributed to the ends of the earth. Among other things it said: "We believe and hold that it is God's due time for his displeasure to be expressed against wicked systems that have blinded the people to the truth. . . . We present and charge that Satan formed a conspiracy for the purpose of keeping the peoples in ignorance of God's provision for blessing them with life, liberty and happiness; and that others, to wit, unfaithful preachers, conscienceless profiteers, and unscrupulous politicians, have entered into said conspiracy, either willingly or unwillingly; That unfaithful preachers have . . . willingly made commercial giants and professional politicians the principal ones of their flocks. We present and charge that the clergy have yielded to the temptations presented to them by Satan and, contrary to God's Word, have joined in said conspiracy."

<sup>8</sup> Again Jehovah's witnesses, at a big convention in Indianapolis, Indiana, on August 29, 1925, sent out a "Message of Hope" addressed "To All Peoples of Good Will," which said in part: "For centuries man has been the victim of oppression, war, famine, sickness, sorrow and death. . . . The causes for this deplorable condition are that man by reason of original sin fell from perfection; and that Satan the enemy of God and all righteousness is

the invisible ruler or god of this evil world and by his various agencies has turned the minds of many peoples away from God and from his truth. The greatest crisis of the ages is impending and about to fall, because the old world has ended and Satan's lease of power is done. Knowing this, and that his time is short, the Devil is trying to overwhelm the peoples with a great flood of false and deceptive doctrines and to turn their minds completely away from Jehovah."

<sup>9</sup> With these yearly denunciations of Gog of Magog coming in such close succession the Lord's witnesses hardly had time to distribute one to earth's far corners before another blast against Gog was sent forth. So it was, only ten months later, "A TESTIMONY TO THE RULERS OF THE WORLD" in the form of another resolution was adopted by Jehovah's faithful witnesses assembled in Royal Albert Hall, London, England, in May, 1926. It read in part: "World powers are designated in the Scriptures under the symbol 'beast' for the evident reason that they are the result of the combined effort of the commercial, political and ecclesiastical leaders of men and are influenced and dominated by Satan, the god of this world, and have been, and are, military, harsh, cruel and oppressive, and manifest the spirit of Satan, their invisible ruler, or god; . . . divine prophecy now fulfilled, and in the course of fulfilment, bears testimony to the fact that Satan's lease of power is done, and that the old world has ended, . . . by reason of the blinding influence of Satan the minds of the rulers and the ruled are turned away from the true God, and the evil forces are gathering the whole world unto the great battle of the Lord God Almighty; that there is now impending a time of trouble such as the world has never known, during which con-

7. What satanic conspiracy was specifically mentioned in the 1924 "Indictment"?

8. Again, in 1925, the responsibility for mankind's deplorable conditions was fixed upon whom?

9. What fearless warning was sent forth from London's Royal Albert Hall as "A Testimony to the Rulers of the World" in 1926?

flict Satan's powerful organization shall fall never to rise again."

#### SATAN'S DOOM BROADCAST

##### AROUND THE WORLD

<sup>10</sup> The power of the printing press aided greatly in making known these divine pronouncements as millions upon millions of printed copies were widely circulated in many languages. Now, in 1927, a new force was added to this message against Gog of Magog, namely, the power of radio broadcasting. History was made in Toronto, Canada, in July of that year when an address entitled "Freedom for the Peoples" was broadcast over the largest hookup of radio stations up until then. Fifty-three stations from the Atlantic to the Pacific, plus shortwave facilities, were used. On that occasion another important resolution was broadcast that, to quote a portion, declared: "As Christians and witnesses to the name of Jehovah God we deem it our privilege and duty to call your attention to the following vital facts: . . . That the invisible ruler of the nations of 'Christendom' or 'organized Christianity', so called, is Satan the Devil, who has fathered the scheme of forming 'organized Christianity' to deceive the people and to keep them in subjection to himself and his agencies. . . . That the kings and rulers of the earth, to wit: those constituting the said unholy alliance, have been duly notified that God has set his King upon his throne and that his kingdom is at hand; but they refuse to understand or to take heed, and they walk on in darkness. Therefore God has decreed and declared that there shall come upon the world a time of tribulation such as never was known; and that during that trouble 'Christendom' or 'organized Christianity', so called, and all of Satan's organization shall be destroyed."

10. What historic event occurred in 1927 to give impetus to this message of doom being delivered against Gog of Magog?

<sup>11</sup> The following year another milestone in history was reached. "The most extensive and expensive radio hookup in history," to quote the *New York Times*, in which 107 radio stations covering the United States and Canada, and shortwave channels carrying the message to foreign lands, was arranged for August 5, 1928. This sensational hookup used 33,500 miles of telephone lines and 91,400 miles of telegraph lines, with more than 500 telephone experts superintending the network. What was the occasion? The broadcasting once again of Jehovah's message against Gog of Magog! It was in the form of a resolution entitled "Declaration Against Satan and for Jehovah." Jehovah's people assembled in international convention in Detroit, Michigan, the resolution said, "do declare themselves against Satan and wholly for Jehovah of hosts, and emphatically announce further these vital truths, to wit: . . . That Satan the Devil has caused strife amongst the nations and is responsible for all the cruel wars, wicked murders, all heinous crimes and other corrupt acts that have been committed; that until now Jehovah has not restrained Satan from the exercise of power and influence over man, . . . that for many centuries Satan has been the invisible ruler of the world, constantly defaming the name of Jehovah God and working great injury to men and nations; That Jehovah promised that in his due time he would restrain Satan and establish a righteous government in the earth that men might have an opportunity for life everlasting in happiness; . . . That because Satan will not surrender his wicked rule over the nations and peoples of the earth, Jehovah of hosts with his anointed executive officer Christ Jesus will press the conflict against Satan and all of his forces of evil, and henceforth our battle-cry shall

11. What was the occasion when the history-making "Declaration Against Satan and for Jehovah" was adopted in 1928?

be, THE SWORD OF JEHOVAH AND OF HIS ANOINTED; that the great battle of Armageddon soon to begin will result in the full restraint of Satan and the complete overthrow of his evil organization." At the conclusion, the resolution was enthusiastically adopted by a vote not only by the visible audience of upward of 12,000, but also by the far-greater number in the unseen radio audience.

<sup>12</sup> Again Columbus, Ohio, this time July 26, 1931, and again a warning was sounded, addressed "TO THE RULERS AND TO THE PEOPLE." It said in part: "BE IT KNOWN: That there is but one true and Almighty God, whose name is Jehovah, the Most High; that there is but one Redeemer of man, whose name is Christ and whom God has anointed and installed as King of the world; and that his Kingdom is now come, and is the hope of the peoples of the world. That Satan, the Devil, is the great enemy of God and of man. For centuries he has been the invisible ruler of the world, and has brought great reproach upon the name of God and has led men into degradation; that the condition of suffering and distress now in the earth is due to the wickedness of Satan and his agents; that the time has come, as God declares, when Satan's rule shall for ever end; that in 1914 Satan was cast out of heaven down to the earth; that within a short time from now Jehovah by Christ will destroy Satan's power and organization in the earth; that before so doing, however, it is the expressed will and commandment of Jehovah God that his message of warning shall be delivered by his witnesses to the rulers and to the people." Immediately following this convention 165 other conventions throughout the world echoed the same themes of the Columbus assembly and adopted similar resolutions.

12. In 1931 what two great truths were called to the attention of "The Rulers" and "The People," and how was this message further expanded throughout the earth?

#### THE URGENCY OF THESE FINAL YEARS

<sup>13</sup> The intervening years from and since 1931 have been filled with similar denunciations and exposés of Gog of Magog and his nefarious allies, and it is certain that this important work will not slow down or cease until it is finished at Armageddon. For example, when the "New World Society of Jehovah's witnesses" gathered in Yankee Stadium in New York city for an eight-day assembly, July 19-26, 1953, the 112,700 at the evening session of the fifth day heard a talk entitled "New World Society Attacked from the Far North." In that stirring forthright discourse not only were Gog and his allies identified but also the strategy they will use in their last all-out attack upon the Lord's faithful people was revealed and described in detail. It was certainly another timely warning from Jehovah, for the whole world to hear; therefore it was later published in the October 1, 1953, issue of the *Watchtower* magazine, which issue had a circulation of 1,650,000 copies in thirty-nine languages. And now that message continues to go forth in the book *You May Survive Armageddon into God's New World*, released in English in 1955, the first edition of which was one million copies, and the twentieth chapter of which is entitled "Awaiting the Attack by Gog of Magog."

<sup>14</sup> But over the years what has the delivering of this caustic message against Satan the Devil accomplished or what purpose has it served? First of all, never lose sight of the all-important fact that this is Jehovah's message that he long ago purposed should be delivered against Gog of Magog in these closing years of Satan's wicked rule. "Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets. . . . The Lord

13. Has the delivering of Jehovah's message against Gog of Magog slowed down or ceased since 1931?

14. What effect has this warning message had upon Gog and his allies?

Jehovah hath spoken; who can but prophesy?" (Amos 3:7, 8, AS) Of course Jehovah is under no obligation to warn the wicked of their error, but because of his long-suffering with these vessels of wrath that are only fit for destruction Jehovah warns such of their impending execution even though the message only hardens their already stony hearts. That is what happened in Pharaoh's case, and he was a fitting picture or type of the Devil. This exposure of Gog's global operation infuriates this wicked one and he schemes how to silence Jehovah's witnesses for making these things known. This is why he causes his earthly agencies to heap so much persecution and suffering upon them in an effort to hinder and stop their preaching activity. We may confidently expect that Gog of Magog in his maddened desperation will in the future attempt to make even greater efforts to wipe out Jehovah's faithful witnesses completely. That final desperate attack, however, will mark the beginning of Armageddon.

<sup>15</sup> So the proclaiming of this message under these adverse conditions serves a good purpose in that it puts the message-bearers to a test. Will they obey Jehovah God and continue to proclaim God's ordained message or will they water it down, sugar-coat it with compromise, or will they quit altogether and run for cover? Will they stick to the organization Jehovah is now using in the earth or will they attempt to break away from the theocratic organization and set up one of their own design and making? Here and there an isolated individual who stops walking in the counsel of Jehovah may drop out and turn back, as Lot's wife did, but the organization as a whole will not fail in its dedicated purpose, because Jehovah's purposes

never fail. Jehovah's faithful witnesses will stand the enemy's fire and will thus prove their integrity under the test. There is no doubt, then, the message of warning against the Devil and all those under his cruel rule will continue until the "cities" or organizations of this old system of things are no more to be found.

<sup>16</sup> Many people of good will are deceived by Satan and are held by him as captives against their own will. So the sounding of this warning message serves another very good purpose. Its loud and continuous proclamation awakens these people of right heart condition, opens their blind eyes, and leads them out of the Devil's captivity into the glorious freedom of the truth, thus enabling them to escape the execution of Jehovah's judgment that will fall upon the Devil's organization in the near future. More than a half million of such lovers of righteousness have already fled for safety in these comparatively few short years since this proclamation began. Here, then, is tangible evidence that the delivering of this message of warning has not been in vain, but rather has been attended by overwhelming prosperity and success. As the Proverb says, "a trustworthy envoy insures success." And again it is written: "Like a draught of snow-cooled water in the time of harvest is a faithful messenger to those who send him; he refreshes the spirit of his master." (Prov. 13:17; 25:13, AT) The Master Jehovah has in turn smiled with approval upon his trustworthy witnesses and their work, and has indeed refreshed and sustained them over the years. No doubt a great multitude of other people of good will must yet hear and flee to safety as this proclamation continues a little longer.

<sup>17</sup> The urgency of the times cannot be

15. What effect has the opposition to this message had upon Jehovah's witnesses, and what assurance is there that this message will continue to be preached until Armageddon?

16. The serving of Satan's death notice has had, and will yet have, what effect upon people of good will? 17. Why is it necessary to emphasize the urgency of the times?

emphasized too strongly. The time is short, much shorter than when this proclamation began, and there is no time to lose. Armageddon draws on apace. It is now almost forty years since Satan was cast out of heaven down to this earth. The climax of all ages is fast approaching. Jehovah's Word and name are about to be completely vindicated. The one that challenged Jehovah's universal sovereignty in the first place, he who boasted he would be "like the Most High," is about to be brought down to the pit, the abyss. (Rev. 20:1-3, NW) Just think of it—the one responsible for this world's ignorance, superstitions and fears, the one responsible for mankind's fallen condition of sin, sickness, sorrow and death, the one responsible for all the wickedness in the earth, all the wars and famines, the delinquency and

immorality, the crimes and calamities and woes, yes, man's greatest enemy, Satan the Devil, will shortly be abysed for a thousand years!

<sup>18</sup> What a privilege, then, you witnesses of Jehovah have! In the long line of witnesses extending from Abel's day on down to now it is your privilege to be standing among those who are now delivering Satan's death notice! Do not neglect so rare and so sweet a privilege! Do not delay and do not retard serving this weighty and urgent notice. Remember, Jehovah's blessing and prosperity will continue upon all those who obey his will and serve his purpose and faithfully deliver this divine message, for 'surely as Jehovah has purposed, so shall it stand.'—Isa. 14:24, AS.

18. Do you count it a privilege to be one of Jehovah's witnesses today? Why so?



### Schoolteachers Accept the Truth

From the Watch Tower Society's Nigerian branch

☞ I am writing to tell you that two out of four teachers at this school have now become Jehovah's witnesses. They have joined us in the grand work of promoting true worship. All together, including myself, we are five in number. When I first started to preach to my fellow teachers they would joke about it and start arguing. But as time went on they began to listen intently and asked many reasonable questions. At our last circuit assembly these two teachers were baptized. It was a delight to see these two new brothers returning from the assembly full of joy, rejoicing in the truths set forth in *The Watchtower* and responding to the call by saying "Send me!"

☞ Because of their stand for the truth, the members of the Apostolic church tried their utmost to turn them away, but all to no avail. Finding their efforts failing,

they began abusing us by calling us "bigots," "intolerant," etc. But these new brothers were not moved. They have all the latest publications and have obtained new Bibles. They are filled with love and enthusiasm and are continually studying. The more they go into the field the more and better are their experiences.

☞ Now the headmaster of the school and the other teacher are paying much attention. The headmaster even brings "*Let God Be True*" with him to school and is studying it very seriously.

☞ The fifth teacher, although not yet baptized, has already started preaching. One brother told me that he saw this teacher preaching near the court at the week end. Unable to answer a question he called the brother over for help. The three of us teachers who are brothers now give our students regular talks about Jehovah God and the new world after school is over.



## Presidential Visit to **BURMA, THE PHILIPPINES** and **HONG KONG**

**A**RRIVING in Burma, Brother Knorr was greeted at the Rangoon airport by fifty of the brothers. It was enjoyable to see the missionaries there and to join with them in their assembly. They had arranged the convention in their own Kingdom Hall. On Saturday, April 7, five were baptized. By Sunday evening the number in attendance had increased to 115. Missionaries and others were in Rangoon from Mandalay, having come down by train. It was a dangerous trip and they had to have a troop train traveling right ahead of the passenger train to protect the passengers from bandits and revolutionists. It is not uncommon for the bandits to blow up bridges or put bombs on the tracks. Sometimes trains are delayed a whole day while bridges are being repaired. The government is trying to bring peace to the country, but there have been many years of violence in the northern part of Burma. In the big cities there is peace and general prosperity and business goes on as usual. It is amid these conditions that the missionaries and publishers of Jehovah's kingdom are preaching good news.

The public meeting was held in the Town Hall. There were seven Buddhist priests who sat in the front row, attired in their yellow robes, while others were scattered throughout the audience, which numbered 268 in all. The audience was very much interested in what was being said about "Making All Mankind One Under Their Creator"; and 165 stayed to hear the closing remarks by the president and the concluding discourses of the convention that continued there at the Town Hall.

As soon as the meeting closed Brother Knorr

was rushed off by car to Radio Burma, where he gave a fifteen-minute discourse over the only radio station to serve Rangoon. It was a real pleasure to talk with the men at the radio station and to present to them publications of the Society. Monday (April 9) was spent in the branch office and there were discussions with the missionaries about the work. It was emphasized that it is absolutely essential for the missionaries to take greater interest in the language. Where missionaries learn the language of a country greater progress is made. However, for the last two years Burma has been standing still as far as an increase in publishers is concerned; and it is believed that one of the principal reasons is that the missionaries have not put forth sufficient effort to speak the tongue of the country. While they may argue that the majority of the people speak English, still if that were true, why publish the *Burmese Watchtower*? Its first issue was released at the convention, and if we need magazines in Burmese it certainly indicates that those working in the country need the language. The very fact that one speaking at a convention must speak through an interpreter shows that Burmese is necessary to communicate with the people, and therefore those representing the Society should speak that tongue fluently. The missionaries were impressed with these points, and it is believed they now will study diligently. Maybe with greater effort on their part to reach the people in their own tongue progress will be made in that country. We can only pray and hope that Jehovah's blessing will be upon the instructions given and that if there are other people of good will in that land they will be found and gathered into the New World society. Burma is a big field and there is much more work to be done, but to accomplish it greater effort must be put forth by the missionaries and congregation publishers. This good news of the established kingdom must be preached. It is their responsibility to do it.

Brother Knorr left at 2:45 a.m. Tuesday, April 10. His plane went by way of Bangkok, Thailand, where at four o'clock that morning he was greeted by some of the publishers. Here Brother Adams rejoined him for the trip on to Manila. The plane made a stop at Hong Kong for a few hours, but by seven o'clock that evening Brothers Knorr and Adams were met at the Manila airport by a happy throng.

### TRIUMPHANT KINGDOM ASSEMBLY AT MANILA

For months the brothers in the Philippines had been preparing for a national assembly. Many of the witnesses of Jehovah had to arrange to travel long distances to Manila. In order for them to make the trip some had to make special arrangements—raising pigs and other farm commodities, which had to be sold to provide transportation expenses. At Manila 1,800 brothers had attended a special meeting to handle the housing problem. It was estimated that 12,000 brothers would be traveling to Manila; so ample space had to be obtained. For six weeks the brothers covered the territory around the Rizal Memorial Football Stadium, and 8,338 accommodations were listed. The majority of these were for free rooms, which shows the warm hospitality of the Filipino people toward Jehovah's witnesses coming to this assembly. Weeks of work were necessary to prepare for a cafeteria and refreshment stands, but all of these were in readiness for the big gathering.

At the beginning of the assembly week the usual dry season for the Philippine Islands was rudely interrupted by a freak typhoon, which caused continual rain in Manila, but this did not dampen the zeal of the brothers in making preparations for the three-day assembly, Friday, Saturday and Sunday. Two hundred brothers came by boat from far-off Davao, a city on the island of Mindanao. For six days they traveled, braving the stormy weather, and now were met in Manila by a crowd of happy brothers. As the delegates from Davao landed each one was given a neatly printed map of Manila and vicinity that showed the assembly place, convention headquarters, branch office of the Society, and addresses of the 26 Kingdom Halls in the Manila area.

On Wednesday morning many witnessed a spectacular sight: Lined up on both sides of the road that passes the Stadium were forty-five chartered buses, some carrying 200 brothers each, from faraway Cagayan, Northern Luzon. Brothers were pouring into the assembly city in small and large groups. By this time, too, the storm had passed and the usual hot, sunny weather returned to make the pre-assembly work easier. By Friday morning all was in readiness, even though a crew of 200 brothers had to work all night to get the football field fixed up with sound equipment and to arrange the platform. The speaker's stand, covered by a colorful plastic canopy, was erect-

ed in the center of the playing field, and beautiful flowers and other decorations were arranged in a tasteful display.

The convention was opened by Brother Stewart, the branch servant and convention chairman. His talk and all that followed were given in English and simultaneously translated into Tagalog and Ilocano. The audience that sat to the north of the speaker's stand heard the talk in Ilocano, while the center section directly in front of the platform heard it in English, and those to the south heard it in Tagalog. Each interpreter wore earphones so he would not be confused by hearing another dialect. In these islands eighty-six dialects are used, but the two main dialects were used during the assembly so the majority of the brothers in attendance could understand.

Many interesting experiences were given at the convention. One special pioneer who had been in her assignment for only four months reported that although there was no interest in the town when she arrived, twelve persons of good will had accompanied her to the assembly and two of them would be baptized. Many special pioneers going into isolated territory find good-will persons quickly and soon build up congregations.

The first day's sessions concluded with a talk by the president, heard by 11,460. Immediately after conclusion of the evening session the brothers were invited to stay a little longer to hear an 8:30 broadcast over the radio. Brother Knorr was being interviewed by two noted radio personalities on a program called "News Scoop." Normally this program is thirty minutes in length, but the interviewers became so interested in the subject matter that it ran for forty-five minutes. The brothers said that this interview in the Philippines gave a tremendous witness because it was over one of the most widely-listened-to programs. In the forty-five minutes the doctrines and the work of Jehovah's witnesses were discussed, and Brother Knorr was able to tell of the expansion of the work of Jehovah's witnesses.

The baptism was arranged for Saturday morning at eight o'clock, and at that time 10,000 of the brothers were in the Stadium. The witnesses were divided into nine groups, according to their dialects; and upon request they came forward to the running track in front of the platform to hear and respond to the two questions that were propounded at the end of the discourse. Although these candidates

spoke many different languages, each one heard and answered these questions in his own dialect, because the questions were translated from English to Tagalog, Ilocano, Cebu-Visayan, Hiligaynon-Visayan, Benguet, Pangango, Ibanag and Pangasinan by competent brothers. It was a real thrill to see these 434 brothers of many tongues who had dedicated themselves to Jehovah, all speaking one pure language—the truth of God's Word.

The visiting brothers gave the same talks at this convention in the Philippine Islands that they had given at other places. By Saturday night the attendance reached a peak of 11,567. The brothers who heard the stirring narrative by the president on the work in Russia were shocked by the story of brutality and persecution, but thrilled by the integrity of their fellow servants behind the iron curtain. The wonderful endurance, the unity and strength of the harassed brothers in Russia are stimulating to Jehovah's witnesses everywhere.

Sunday's program was a full one. Along with Brother Adams, Brother Barry, the Japanese branch servant, spoke in the morning. The day's program was brought to a climax at five o'clock in the evening when the public lecture was delivered. As Brother Knorr began his talk the sun was low in the sky and there was plenty of cool shade for the crowd that packed the stadium and overflowed into the bleachers to the left and the right of the platform. There were 17,259 in attendance, which meant at least 5,000 persons of good will had been gathered to hear this message on "Making All Mankind One Under Their Creator." As the tropical sun set on the final day of the Triumphant Kingdom assembly all who had gathered together felt strengthened and comforted and determined anew to carry on in the great work assigned to them by Jehovah to preach the good news of his kingdom everywhere.

In recent years tremendous strides have been made in the ingathering work in the Philippines. In 1945 there were 2,000 preaching the good news, but in only ten years this number increased to over 24,000. The brothers there are enthusiastic and they like to talk. Of course, when they do talk it is the truth that first comes to their mind, and so it has spread rapidly throughout the country. Many of the brothers are sincerely trying to put Kingdom interests first in their lives. In checking the pioneer records it was found that of the 500 pioneers and thirty-five circuit servants almost

all these brothers and sisters were unmarried, so they could spend the good years of their youth in the full-time work before settling down to the obligations and responsibilities of married life. They were a very happy group, and it is clearly seen that Jehovah is blessing their efforts richly. Many of these brothers are enjoying great increases in their assignments as those of good will hear the truth and join with them in the service work.

#### ONWARD TO CHINA

Early the next morning Brothers Knorr, Adams and Barry boarded a plane for Hong Kong. They left behind them memories of the largest and happiest assembly ever held in the Philippines, and a strong determination on the part of the Filipino brothers to apply the counsel given and to do their share in bringing the whole tithe into the storehouse of Jehovah's temple.—Mal. 3:10, AS.

Within a few hours the plane the three brothers were in was skimming low through the hills that very closely surround the Hong Kong airport. (This is one airport that travelers hope the pilot knows his way around in in order to land safely.) The missionaries and local brothers who were waiting for their arrival were happy to greet them. In Hong Kong there is much activity. Many big changes are under way. Even as the group left the airport they observed a crew of workmen busily cutting away at rock and dirt of a large hill, leveling it off to provide more space for this crowded city. This was being done in numerous places. Approximately 2,250,000 people are jammed into the small area of the free port of Hong Kong and adjacent Kowloon. Many of these are refugees from the mainland of China, who have come to Hong Kong in the past five years. Pouring into an already overcrowded city, and with no place to go, they were forced to get along the best they could in little wooden or corrugated-tin shacks. This situation has now been much improved, however. After the big fire in December had destroyed large sections of the squatter areas, the government quickly moved in and erected concrete apartments for the people. While these buildings provide just the bare essentials, still they have greatly improved the situation and the people now have a roof over their heads and do not have to live in the streets.

Because of Hong Kong's political connection with the mainland of China it has been possible

to keep in touch with the brothers in Shanghai. There they continue to do well in gathering together the "other sheep," even though it is almost impossible to do house-to-house work without interference. Brother Knorr was very happy to receive a letter from the brothers in Shanghai while visiting Hong Kong, and excerpts follow:

"Greetings in the name of Jehovah to yourself and the brothers traveling with you from your brothers up here in Shanghai. The Shanghai congregation rejoice in the opportunity you now have to meet with their brothers in Hong Kong. How sorry we are that it will not be possible for you to come to us up here, or for any of us to come down and meet you there. This is because of circumstances entirely beyond our control, but we shall be thinking of you all the time and offering prayers to Jehovah for his blessing and spirit to be upon your visit to Hong Kong and other congregations here in Asia. We can but hope that the day is not too far away when we ourselves can enjoy the pleasure of your visit.

"We want to take this opportunity of sending you our heartfelt love, and to ask you to convey our love to all our brothers you will meet on the rest of the trip to the East and carry it back home with you to the Bethel family at Brooklyn.

"Be assured at all times of our sincere desire to press on in Jehovah's kingdom service, spreading the Kingdom good news by any way we can find, sticking close to the New World society, living and acting the way it does, this by Jehovah's undeserved kindness through Christ Jesus our reigning King. We are so very grateful for all the help we are getting through such mediums as the latest Bible literature released at last year's summer gatherings, and the steady flow of truth that comes regularly to us through Jehovah's present channel of communication. We pray we shall be allowed the continued freedom to put such spiritual food to good use in gathering yet more in this large city to the only place of safety, the New World society under the triumphant kingdom of our God Jehovah."

All of Jehovah's witnesses throughout the world appreciate the love and zeal of their brothers in Shanghai, China, and will delight to remember them in their prayers.

In Hong Kong the convention had gotten off to a good start on Sunday at the Social Club on Nathan Road in the heart of Kowloon and

it gathered momentum now with arrival on Monday of the three brothers from Manila. Brother Barry gave a fine talk to the brothers in the afternoon while Brother Knorr spent the time at the branch, considering problems of the brothers in that territory with the branch servant. Every minute was put to use as the schedule called for only two full days in Hong Kong. In the evening Brothers Knorr and Adams spoke to the brothers. It was good to see their rapt attention and how they quickly made notes or looked up the scriptures mentioned, in their Chinese Bibles. There is a very fine congregation in Kowloon and also at Hong Kong. A large number of young people are associated with these congregations and many of them do well in the service as they enjoy studying and learning new things.

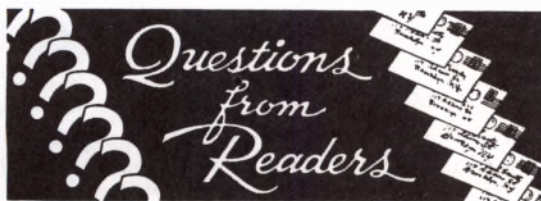
However, at the missionary meeting the next morning it was learned that in recent years many have associated with the organization for a time, learned the fundamental truths, only to drop by the wayside as victims either of the heat of opposition from their families or of apathy. What could be done? It was explained that just because a person begins to associate with the congregation and goes out in the service does not mean he is mature and able to stand up against opposition and continue in the faith. Accurate knowledge is needed and continued association, so the brothers were encouraged to show patience and love with the newer ones by continuing to study with them until they are thoroughly grounded in the truth and have achieved a measure of maturity.

In this connection it was observed that language was still a barrier for the missionaries, preventing them from best serving their Chinese-speaking brothers. Due to the fact that there are several dialects of Chinese spoken in this area and since many of the people speak English fluently, the brothers had not felt it necessary to work hard on learning the language. Yet at the meetings all the talks were being interpreted. *The Watchtower* was being translated into Chinese. So obviously there was a need to communicate with the people in the tongue they know the best. Arrangements have been made for the missionaries to concentrate on mastering the language now, and it is believed that this will greatly help them in serving the common people. Even the aid of the congregation was enlisted by Brother Knorr, as he advised the brothers never to speak to the

missionaries in English, but only in Chinese until they learned to speak it fluently. After this talk one little Chinese girl came up to Brother Knorr and told him that she wanted him to learn Chinese too, so she was only going to talk to him in Chinese. It is hoped all the Chinese brothers and sisters will now become teachers and the missionaries their pupils in the Chinese language.

For most of the sessions there were between 80 and 100 in attendance, which made it possible to meet many of the brothers and hear of their experiences. Tuesday evening was the climax of the assembly. The public talk was

scheduled for 8 p.m. at the Boy Scouts Hall in Kowloon. The publishers and missionaries were busy bringing their friends and gathering up those of good will to hear this important message and all were delighted to have 294 in attendance. Still this is just scratching the surface in this populous territory and much work is yet to be done. The brothers were encouraged to get in the pioneer work if at all possible, to help fill the need for mature workers in this territory. And as those of the New World society in Hong Kong continue to plant and water the seeds of truth, all will look to Jehovah to give the increase manifold.



● Revelation 13:18 (NW) states: "Here is where wisdom comes in: Let the one that has intelligence calculate the number of the wild beast, for it is a man's number; and its number is six hundred and sixty-six." What is meant by this number?—E. J., United States.

The suggestion that this number refers to the pope of the Roman Catholic Hierarchy is not Scriptural. It could not apply to the office of pope. It is the number of a beast. The Bible uses beasts to symbolize beastly human governments, as is the case in Daniel, chapter 7. In Revelation chapter 13 "wild beast" is used to symbolize Satan's visible organization, so it is this organization whose number is said to be 666.

From the first human political government at Babylon down to our day, governments by men have had three principal elements: religious, political and commercial. Now the number 666, three orders of six together, names or represents these three elements of Satan's beastly visible organization. Why six? Because the Bible uses six to represent imperfection. Seven designates spiritual completeness or perfection, and six is short of that and therefore is incomplete or imperfect. The number 666 in the original language is denoted by three different alphabetic letters or symbols in the Greek text, namely,  $\chi$  (600),  $\xi$  (60) and  $\varsigma$  (6).

Six symbolizes imperfection, which is abomi-

nable in God's sight, and therefore reprehensible. Six hundred would attach to the most reprehensible element, which is false religion. It is the false religions of the world that hypocritically pose as worshiping God but actually misrepresent him and either lead people away from God or turn them against him by their falsehoods and blasphemies. Rather than looking to God and Christ and the heavenly kingdom, these religions love money and extol political substitutes for that kingdom. Moreover, it is the religious clergy that bitterly oppose the preaching of the good news of Christ's kingdom by Jehovah's witnesses, and stir the other two elements of Satan's visible system to oppose also.

The commercial element is more reprehensible than the political element, because it wields more power behind the scenes, whereas the political class are the willing, loud-talking tools in the public eye. Therefore the 60 well represents the commercial element and 6 the political element. All together the three elements make up Satan's visible organization and the number 666 represents these combined elements that are imperfect and reprehensible in God's sight.

The number suggests selfish gain because in olden times King Solomon's annual revenue was 666 talents. Also, the dimensions of Nebuchadnezzar's golden idol-image, which the three faithful Hebrews refused to salute and adore, were sixty cubits high and six cubits broad. And wicked Goliath, who fought against God's nation Israel, had a brother giant with six digits on each hand and on each foot, and pictured Satan's visible dictatorial organization that claims to be the "higher powers" instead of acknowledging Jehovah and Christ as such.

So six represents a completeness only in man's sight and falls short of the completeness or perfection that God designates by the number seven.—1 Ki. 10:14; Dan. 3:1; 1 Chron. 20:6; Rom. 13:1.

Because six falls short of God's perfect number seven, it is called a man's number and is yet to be done. The brothers were encouraged to get in the pioneer work if at all possible, to help fill the need for mature workers in this territory. And as those of the New World society in Hong Kong continue to plant and water the seeds of truth, all will look to Jehovah to give the increase manifold.

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## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ What can really help you to understand the Bible? P. 451, ¶4.
- ✓ What shows that just doing constructive good works is not enough for the Christian? P. 453, ¶1.
- ✓ What is even more important than loving your neighbor? P. 453, ¶7.
- ✓ Where you can find history written in advance? P. 460, ¶2.

attaches to the visible organization of men under Satan, the god of this world, and which organization is symbolized by the wild beast. So it is with this meaning in mind that this number of the wild beast is said to be "a man's number." It is not God's perfect number of spiritual completeness.

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- “WATCHTOWER” STUDIES FOR THE WEEKS
- September 2: Jehovah's Message Against Gog of Magog. Page 460.
- September 9: Delivering Satan's Death Notice. Page 467.

- ✓ Who "Gog" is and why it is appropriate that he is from "Magog"? P. 461, ¶6.
- ✓ Why Jehovah chose the obscure people that he did? P. 467, ¶1.
- ✓ What effect the serving of Satan's death notice has had upon people of good will? P. 473, ¶16.
- ✓ What increase Jehovah's witnesses have had in the Philippines since 1945? P. 477, ¶3.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**AUGUST 15, 1956**

Semimonthly

**'JUDGE, O JEHOVAH!'**

MAINTAINING INTEGRITY

WERE THE TEN TRIBES LOST?

COMMUNISTS CONTINUE TO PERSECUTE  
JEHOVAH'S WITNESSES

PRESIDENT SERVES IN TAIWAN,  
OKINAWA AND JAPAN

©WTB&TS

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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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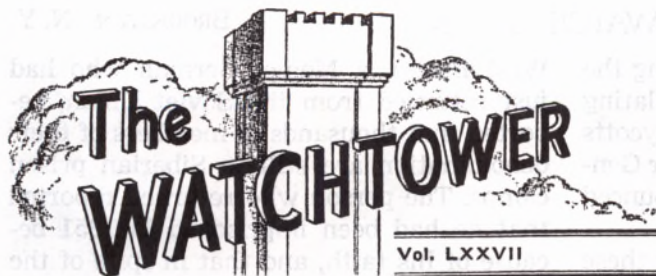
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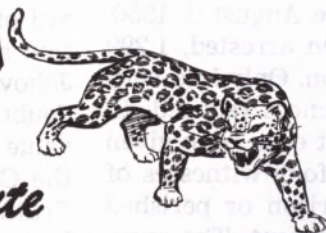


Announcing  
**JEHOVAH'S  
KINGDOM**

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Number 16



## **JEHOVAH'S WITNESSES**

One striking evidence of the insincerity of the Communists appears in their treatment of Jehovah's witnesses. They step up the arrests of the witnesses, though they

**C**AN those do good who are accustomed to doing bad deliberately? No more than a leopard can change his spots. Thus God's Word answers at Jeremiah 13:23.

Today the predatory, bloodstained, intolerant totalitarian leopard of communism claims to have changed his spots. In his overtures for friendship with the West his spokesmen are making loud and profuse pretensions of reform, blaming all his past misdeeds on one Stalin.

Those who are inclined to indulge in wishful thinking have been quick to conclude that because the communistic leopard has changed his tactics and propaganda line he has also had a change of heart. But actions speak louder than words, and, in view of the facts, the warning of a wise ruler of long ago is apropos:

"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties: For as he thinketh within himself, so is he: Eat and drink, saith he to thee; but his heart is not with thee."  
—Prov. 23:6, 7, *AS*.

release other "political" prisoners.

Proof of this is seen in the report appearing in the *Berlin Daily Mirror*, June 9, 1956, under the heading "No Persecution on Account of Faith in Soviet Zone?" which had the following to say about the situation in East Germany:

"During recent weeks groups of political prisoners of nearly all categories were released from prison institutions in the Soviet Zone before serving out their terms. One category, however, comprising 1/15 of all political prisoners was not represented among those released: 'Jehovah's witnesses.' On the contrary, new arrests have taken place in Altenburg, Rostock, and Magdeburg and that as late as April and May.

"Though Jehovah's witnesses avoid having anything to do with any kind of political intrigue or conspiracy—this being also a part of their confession of faith—they have been accused of being spies, diversionists and foreign agents. Moreover,

they have been charged with violating the infamous Article 6 (aimed at circulating prejudicial rumors, instigating boycotts and imperilling peace), and this, after General Prosecutor Melzheimer had announced a revision of that Article.

"Till now all proceedings against these accused ones have been held with the public debarred. Neither relatives, friends nor witnesses for the defense have been permitted to take part. Since August 8, 1950, 2,814 witnesses have been arrested, 1,299 of whom are still in prison. Only in a very few cases were the sentences reduced. In 73 cases a verdict has not even been given or made known. Thirty-four witnesses of Jehovah have died in prison or perished because of inhuman treatment. The average sentence is upward of six years; fourteen have received life terms.

"Until 1954 these prisoners were not allowed to work. Often they had to wear red ribbons around the arm and leg, which meant no reading of books, no playing chess and no attending of occasional movies, as well as living in isolation. As the witnesses do not eat blood sausage, and this is often the only kind of meat served, they have also suffered from a lack of nutrition.

"Grotewohl [prime minister] has repeatedly stated that there is no persecution because of faith in the 'DDR' [German Democratic Republic]. However, if proof of this is ever to be given, then the gates of freedom must finally open for the witnesses of Jehovah also."

That this persecution is not limited to East Germany is seen from the report appearing two days later in another Berlin paper, the *Monday's-Echo*, June 11, 1956. Under the page-wide headline: "Thousands of Jehovah's Witnesses Languish in Siberia," the report stated:

"Berlin (AP). At an assembly of 'Jehovah's witnesses' held over the weekend in

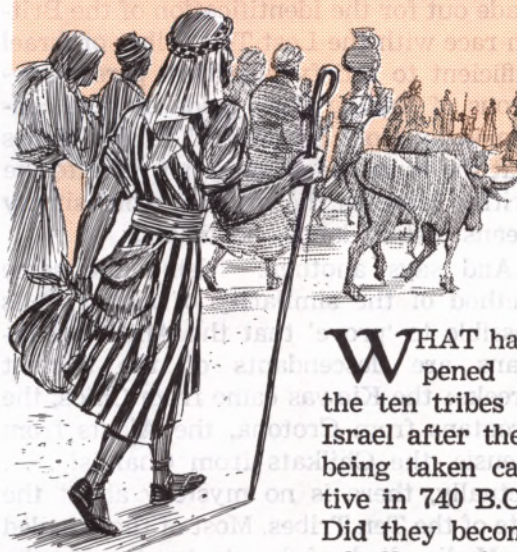
West Berlin, a Memel German who had just returned from the Soviet Union, reported that thousands of members of their denomination are still in Siberian prison camps. The person who returned reported that he had been imprisoned in 1951 because of his faith, and that in spite of the ban the witnesses of Jehovah keep on preaching their faith inside the camps."

Why does this fierce and powerful leopard of communism take such ruthless action against the peace-loving witnesses of Jehovah within his borders? One reason doubtless is that there is no propaganda value in releasing them. Another is that the Communist leopard fears Bible truth. Truth is so much more powerful than lying communistic propaganda. And further, Jehovah's witnesses stand by the Scriptural principle that Jehovah God comes first and Caesar can have only that which God does not require. Communism, demanding to be recognized as supreme, has therefore a consuming hatred for all those who put God first, who unequivocally refuse to compromise.—Matt. 22:21.

So long as Jehovah's witnesses by the thousands languish behind Communist prison bars and barbwire fences and more are being arrested, the propaganda line about communism's having had a change of heart must be branded as sheer hypocrisy. The free world, so called, should be thankful for the example of Jehovah's witnesses, whose fearless and uncompromising stand against totalitarianism sets in such bold relief the ruthlessness, the intolerance and the hypocrisy of the Communists. No question about it, the Communist leopard has not changed his spots.

"Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake."—Matt. 5:11, NW.

# WERE THE TEN TRIBES LOST?



Are the English-speaking nations the descendants of the ten-tribe kingdom of Israel? Are they God's chosen instrument for the blessing of all mankind? What do the facts and the Bible show?

**W**HAT happened to the ten tribes of Israel after their being taken captive in 740 B.C.? Did they become wholly extinct?

Or did some members of them unite with the remnant of the two-tribe kingdom of Judah and thus survive? Or did they get lost to reappear as the ancestors of the English-speaking people of the world?

Among those who called the attention of Christendom to the ten "lost" tribes in times past was one David Reubini, a sixteenth-century impostor. Because of his scheme for freeing Palestine from the Turks he succeeded in gaining an interview with the pope and persuaded him that he was of the tribe of Reuben and that the other nine tribes also were extant. Reubini received letters of recommendation from the pope for his project. However, his prestige in Roman Catholic circles was short-lived when it became apparent that his messianic ambitions as a Jew were his chief concern!

On the basis of the theory that the British were descendants of the ten "lost" tribes many Jews emigrated to England in the seventeenth century. The modern apostle of this theory was one Richard

Brothers, an Englishman, who in 1822 published a treatise entitled "Correct Account of the Invasion of England by the Saxons, Showing the English Nation to Be the Descendants of the Lost Ten Tribes." Today well over two million persons hold to this theory and are known as Anglo-Israelites.

The Anglo-Israelite theory is that shortly after the Assyrians took the ten tribes captive in 740 B.C. the Scythians appeared for the first time in Babylonia and shortly thereafter showed up in the British Isles. A similar argument is made in behalf of certain other peoples, such as the "Khumri." This is supposed to account for the dominating role that the British people have played in the past three centuries in politics, commerce and religion, and for their controlling one fourth of the earth's surface and population until recent times. It is also claimed that the Hebrew and English languages are strikingly similar and that the love of liberty of English-speaking peoples goes back to these Israelites.

It is further held that the present royal family of England has descended from certain Danites who came to Ireland long centuries ago; that these brought with them the stone on which Jacob slept, and that this stone is the very one used when a king or queen is crowned in England,

the Stone of Scone in Westminster Abbey.

The Anglo-Israelites put much stress on the similarity of names. The tribe of Dan is seen in such names as Danzig, Danube, Danish, etc. Jack is supposed to be a corruption of Jacob, and God's words to Abram, "I will make your name great," are said to be fulfilled in the name Great Britain. The "isles" mentioned in the Scriptures are taken to mean the British Isles.

The Anglo-Israelite theory also puts great confidence in the Pyramid of Giza as being of divine origin although their pyramid theories received a great setback in 1953, when something unusual was supposed to happen on the basis of pyramid measurements. The Anglo-Israelites also hold that, after the division of the nation of Israel into two kingdoms, Israel always refers to the ten-tribe kingdom and Judah to the two-tribe kingdom. The Messianic prophecies as well as those telling of Israel's restoration and prosperity are made to apply to the English-speaking nations. Incidentally, the Anglo-Israelites are not agreed among themselves as to who in all are included in the descendants of the ten "lost" tribes, some including practically all the Nordic peoples of Europe while others only the English-speaking people.

#### ANGLO-ISRAELITE THEORY DISCREDITED

Regarding this theory *The Encyclopædia Britannica*, Vol. I, p. 686, states: "It assumes that the English are descended from the lost 10 tribes of Israel; but the theory is untenable on any scientific grounds, for the tribes vanished through absorption in neighboring peoples and were not lost in any real sense."

After summing up the arguments in favor of the theory, the *Jewish Encyclopedia*, Vol. I, p. 60, states: "Altogether, by the application of wild guesswork about historical origins and philological analogies, and by slavishly literal interpretation

of selected phrases of prophecy, a case was made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture." It also shows that the term "isles" does not refer to the British Isles, as the original word simply means distant lands, not islands.

And says another: "Using the same method of the similarity of names, it is possible to 'prove' that the American Indians are descendants of the ancient Greeks: the Kiowas came from Chios, the Croatans from Crotona, the Aleuts from Eleusis, the Chilkats from Chalkis! . . . Actually, there is no mystery about the fate of the Ten Tribes. Most of those exiled to Media died of harsh treatment; the Assyrians were the Nazis of their day; the few survivors intermarried with and were swallowed up by the natives of the region."—*Time*, September 28, 1953.

#### NO TRIBES LOST

However, the strongest proof that the Anglo-Israelite theory is not true is found in the Bible itself, for it shows that at all times there were some of the ten tribes associated with the two-tribe kingdom of Judah. Thus we read that after the cleavage into two kingdoms King Rehoboam of Judah continued to reign over "the sons of Israel that were dwelling in the cities of Judah." Also of King Asa's reign, more than thirty years later, we read that because of his instituting reforms a "great number" from various tribes of Israel deserted to him because "they saw that Jehovah his God was with him." So, long before Israel was led away captive, Israelites in great number were living in the kingdom of Judah.—1 Ki. 12:17; 2 Chron. 15:9, NW.

Secondly, the Scriptures leave no doubt that both Israel and Judah were involved

in the return from Babylonian captivity. Perhaps not many of the ten-tribe kingdom returned, but not many of the two-tribe kingdom did either, that is, comparatively speaking. Thus we read: "For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return." (Isa. 10:22, AS) It would seem therefore that the some 55,000 that returned to Palestine were only a small part of the number of Israelites living in Babylon at the time Cyrus issued his liberation decree.

That the return from Babylon was understood to be a representative return of all the twelve tribes is apparent from a number of facts. For example, we find far more references to Israel than to Judah in the postexilic books of Ezra and Nehemiah. We should not find any references to Israel if the Anglo-Israelite theory were correct. Then again, we repeatedly find the expression "all Israel" applied to the returned exiles, in just the same style that Nehemiah speaks of King Solomon's being made king over "all Israel." (Ezra 2:70; Neh. 13:26) And that the returned exiles considered themselves as one, as representatives of all the twelve tribes, is further seen by their presentation at the temple's inauguration "as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel."—Ezra 6:17, NW.

This uniting of the two kingdoms was foretold in prophecies that had a miniature fulfillment at that time: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in my hand. . . . I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms

any more at all." Then also the prophecy was true that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Ezek. 37:19, 22; Isa. 11:13, AS.

And thirdly, the fallacy of the Anglo-Israelite theory is further demonstrated by the Christian Greek Scriptures, in which the Jews are referred to as Israel some seventy-five times. Jesus repeatedly stated that he was sent to the "lost sheep of the house of Israel," not just to the lost sheep of the house of Judah, but to all twelve tribes. There is also record of a prophetess Anna, "of Asher's tribe," serving at the temple. And when Jesus was impaled on the torture stake we find the terms "King of the Jews" and "King of Israel" used interchangeably.—Matt. 10:6; Luke 2:36, NW; Matt. 27:37, 42.

Consider: if only those of the two tribes had returned to Palestine, why would Peter on the day of Pentecost say: "Therefore let all the house of Israel know for a certainty that God" made this Jesus Lord and Christ? And if ten of the twelve tribes had gone to the British Isles and were lost, why would James, under inspiration, address his letter to the twelve tribes? Note also Paul's words: "Our twelve tribes are hoping to attain to the fulfillment of this [resurrection] promise by intensely rendering him sacred service night and day." How could Paul make such a statement if ten of the twelve tribes were lost and no longer trying to serve God?—Acts 2:36; 26:7; Jas. 1:1, NW.

#### PROMISES TO SPIRITUAL ISRAEL

An Anglo-Israelite writes: "Every Briton is born to a great inheritance, and therefore a great responsibility." But God's Word shows that ties of flesh are no grounds for boasting: "There is neither Jew nor Greek, there is neither slave nor freeman" in the Christian congregation. Yes, "from now on we know no man ac-

cording to the flesh.”—Gal. 3:28; 2 Cor. 5:16, NW.

The Scriptures further show that Jesus proved to be a stone of stumbling and “a rock of offence to both the houses of Israel.” Jesus’ words, “Your house is abandoned to you,” apply to the temple of both the houses of Israel; all twelve tribes were rejected and not just the two tribes of Judah and Benjamin.—Isa. 8:14, AS; Matt. 23:38, NW.

The law arrangement was but a “shadow of the good things to come,” it was merely a “tutor leading to Christ.” (Heb. 10:1; Gal. 3:24, NW) As it was replaced by a “new system of things,” so natural Israel was replaced by spiritual Israel. The promised seed of Abraham is not the ten “lost” tribes any more than it is the two tribes. The inspired apostle Paul identifies the Seed as Christ, and says to Christians: “If you belong to Christ, you are really Abraham’s seed.” (Gal. 3:16, 29, NW) At Revelation, chapters 7 and 14, we see that this seed of Abraham consists of the Lamb of God and a spiritual Israel of 144,000 members. These “will be priests of God and of the Christ, and will rule as kings with him for the thousand years.”—Rev. 20:6, NW.

Anglo-Israelites may apply Isaiah 54 to English-speaking nations, but the apostle Paul under inspiration applies that prophecy to God’s wife or heavenly organization that brings forth so many spiritual children in God’s due time that she has to spread out her tents. (Gal. 4:26, 27) Anglo-

Israelites may apply the prophecies regarding the “Rock” and “Stone” to Britain and the United States, but the inspired apostle Peter applies such prophecies solely to Christ Jesus. (Acts 4:11, 12; 1 Pet. 2:7, 8) Anglo-Israelites may arrogate to themselves Isaiah 43:10 (AS), but the facts show that no worldly nations but only the Christian witnesses of Jehovah are serving as Jehovah’s witnesses.

Today the English-speaking nations are losing the initiative to the Communist nations and the end of their domination of world affairs may be in sight. But even if such is not the case, the fact remains that the political corruption, the economic instability, the adult and juvenile delinquency and the religious hypocrisy and confusion of the English-speaking nations are glaring proof that by no stretch of the imagination can the marvelous prophecies telling of endless peace, great prosperity and happiness and the triumph of righteousness by means of the Messiah and spiritual Israel be applied to them.

No, the ten tribes of Israel were not lost to reappear as the English-speaking nations. Many of them were found right along with the two-tribe kingdom before, during and after the Babylonian exile down to the time of Jerusalem’s desolation of A.D. 70, since which time no descendant of Jacob can prove to which tribe he belongs. And God’s prophecies concerning Israel’s restoration and prosperity apply to his spiritual Israel, a heavenly organization whose head is Jesus Christ.

### Echo of the Inquisition

At the beginning of this century a priest named Harney of St. Peter’s Roman Catholic church in New Brunswick, New Jersey, made a statement that sounded like an echo of the Inquisition: “I do not doubt, if they were strong enough, that the Catholic people would hinder even by death if necessary the spread of heretical errors among the people, and I say rightly so.”—New York *Herald*, May 7, 1901, p. 5.

# Judge, O Jehovah!



"Jehovah ministereth judgment to the peoples: judge me, O Jehovah, according to my righteousness, and to mine integrity that is in me."

—Ps. 7:8, AS.



**T**ODAY we live in a period of judgment. The great Judge is dividing the righteous from the wicked. (Mal. 3:16-18, AS) Those who maintain soundness or integrity receive his approval. Those who do not recognize God and who do not obey the good news about his enthroned Son, our Lord Jesus, receive his adverse judgment. (2 Thess. 1:5-10; 1 Pet. 4:17, NW) Describing the lack of integrity among the professed people of God, his prophet Hosea said: "Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood."—Hos. 4:1, 2, AS.

<sup>2</sup> These words predictively tell of a condition that in our day is increasing to an alarming degree. World-wide hypocrisy,

injustice, falsehood, crime and immorality are rampant and spreading. Law-enforcing and welfare agencies, if themselves untainted, find their problems constantly multiplying. True, in the world there still are some honest persons, but too often those in political offices look for graft, bribes and gifts. Integrity is almost entirely forgotten. Also, there still are persons on earth who appreciate the value of integrity.

These include such as the physician interested not merely in his profits but in the health of his patient; the lawyer who fights not merely for a large fee but for justice for his client; the clerk or the laborer who toils not just for silver but to give genuinely good service; and the person who truly loves honesty and does not merely practice being honest because it is good policy. Refreshing as it is to hear of integrity kept among men, there is yet a more important consideration; namely, the keeping of integrity with God. Such integrity-keeping by Jehovah's slaves is praiseworthy and beautiful in his eyes. He will judge and in due time he will reward those practicing it.

<sup>3</sup> When we turn our minds away from the downward course of men and from their self-made standards of conduct and consider instead the infinite Creator, we are amazed at his holiness, his perfection. The exactness of his justice, the depth of Jehovah's wisdom, his long-suffering and obliging love and his irresistible power cause the understanding creature of flesh and blood to stand in wonder at the reve-

1, 2. As to what creatures does Jehovah now express his judgment, and why?

3, 4. (a) Why is accurate knowledge of Jehovah's standards essential now? (b) How may human creatures justly exercise their free will?

lation of those attributes of his Creator. From intimate acquaintance with his Maker, Moses wrote of him: "Who among the gods is like you, O Jehovah? Who is like you, proving yourself mighty in holiness? The One to be feared with songs of praise, the One doing marvels." (Ex. 15:11, NW) He it is that created man in his own image, with perfect freedom to exercise his own attributes of justice, wisdom, love and power as occasion required, yet wisely guided in their right use by the statement of God's law. That divine law was given not to restrict man in the proper exercise of his liberties but merely to guard him against improper use of these powers, so as not to injure others or himself.

<sup>4</sup> Obedience to Jehovah's expressed law was a test of man's integrity. Appreciation of his Creator should have prevented man from taking any false step contrary to God's instructions, regardless of the inducing cause. As an inferior to a superior, man owed obedience, devotion and allegiance to his sovereign God, his lawgiver and judge. Surely the offspring of the perfect Creator should properly reflect his Maker's perfection. To do less would be inconsistent. Although free to exercise his will, as free as his Maker, in thankfulness man should use his freedom to choose to do only right; hence to act constructively and in agreement with the work of his Father. Jehovah does not maliciously or mischievously destroy his own good creation. He is a God not of disorder but of peace. (1 Cor. 14:33, NW) Why should man act ruinously, destructively? Why cause disorder? Why bring bad and injurious effects into the perfect workmanship of his Father? Such misfortunes resulted from man's failure to maintain soundness, holiness, integrity—man's failure to heed the counsel of his perfect Lawgiver, the Judge of all the earth.—Gen. 18:25, NW.

<sup>5</sup> Jehovah himself sets us an example of perfect soundness or integrity. He always keeps his word and may always be relied upon. At Mount Sinai his prophet Moses informed the children of Israel in saying: "You well know that Jehovah your God is the God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations." (Deut. 7:9, NW) To us who live today on earth he still manifests his love and faithfulness in numberless ways. "Jehovah is righteous in all his ways, and gracious in all his works." (Ps. 145:17, AS) In other right words, the prophet David wrote of God's dependability: "As for God, his way is perfect: the word of Jehovah is tried; he is a shield unto all them that take refuge in him. For who is God, save Jehovah? And who is a rock, besides our God, the God that girdeth me with strength, and maketh my way perfect?" (Ps. 18:30-32, AS) It is, then, only the course of wisdom and prudence for men to give heed to God's instruction, for his word is reliable and trustworthy and all his commandments are faithful. Keeping these will enable one to maintain integrity and therefore to be adjudged worthy of the reward of life.

#### WHAT IS INTEGRITY?

• "Integrity" translates the Hebrew word *tōm* and its feminine form *tum-mah'*, both of which occur in the Hebrew Scriptures. Their meaning, as given by Prof. James Strong (1890), is "completeness, (moral) innocence"; and by Prof. Robert Young (1879), "perfection, integrity, simplicity." These significant definitions call to mind the words of Jesus to the Pharisee who was versed in the law: "You must love

5. Prudent persons follow what course now, and with what result?

6, 7. (a) What is integrity? (b) What are some illustrations of its grandeur?

Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' " (Matt. 22:37-39, NW) To the young rich man Jesus also said: "If you want to be complete, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower." (Matt. 19:21, NW) In these sayings of Jesus we sense the depth of meaning to be given to our word "integrity"—generally defined as 'state or quality of being complete, undivided, or unbroken; moral soundness; uprightness of qualities; honesty.' Although the word "integrity" does not appear in the *Authorized Version* of the Christian Greek Scriptures, the above references show that the key thought is by no means lacking, and the word does occur at Titus 2:7 in the Catholic *Douay* and *Confraternity* versions and in the *Revised Standard Version*, it being translated "un-corruptness" in the *New World Translation*. Its importance to the royal priesthood is clearly called to our attention in the breastplate worn upon his heart by Israel's high priest. In it were the *u-rim'* and *tum-mim'*, which word *tum-mim'* is the plural number of *tōm*. The expression "Urim and Thummim" is understood to mean "lights and perfections," implying that the priesthood must be integrity-keeping light bearers.—Ex. 28:30, NW, margin.

What a beautiful quality integrity is! In Jehovah it is comparable to a great mountain, immovable, dependable, unchangeable. In human integrity-keepers of past time it may be likened to a firm boulder on a rockbound coast. Against it waves of an angry sea may dash; surging waters and spray at times may wholly cover it; filth and scum may surround it; yet there it stands—uncorrupted, unmoved, firmly

rooted in its own sure place. Those who have integrity are like vessels of utility gracing the rich table of a noble house. In such a setting a simple pitcher of water can serve a good purpose when whole or unbroken; but if the pitcher leaks, it is as useless as a person of marred integrity. Consequently Paul admonished: "Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor. If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work." —2 Tim. 2:20, 21, NW.

\* Our first human parents' turning aside from righteousness and their thus losing integrity furnished a basis for the charge by the unfaithful one who became Satan—that all worshipers of Jehovah served him merely for the reward or bribe bestowed by him on them, and that, when tried, all would turn against Jehovah. That rebel's boast before heaven's holy angels was that even integrity-keeping Job, when put to the test, would renounce God to his face. (Job 1:8-11) Ever since, Satan has been the accuser of Christ's brothers and all other true worshipers of Jehovah. The true God, having taken the initiative by inviting Satan's challenge and accepting it, has given Satan ample time to prove his point, knowing that on this issue of integrity the faithfulness and unfaithfulness of all creatures can be determined. On this test the loyal creatures can be separated from the lawless, and the wickedness of Satan clearly revealed. In ancient time the issue was sharply drawn. Through display of his love and mercy, and at great cost to himself, Jehovah purposed to rescue some

8, 9. (a) How has Jehovah's righteous judgment prevailed against the agelong challenge by Satan? (b) What excellencies of Jehovah can we profitably copy for winning his approval?

from among the sin-cursed descendants of Adam who, appreciating the issue involved, chose to maintain their integrity. (Rev. 1:4-6, NW) These, serving God not for selfish gain but out of love, uphold his side of the issue. (Prov. 27:11) Because of Jehovah's gracious arrangement of undeserved kindness such integrity-keepers he eventually judges to be approvable.

<sup>9</sup> The rebel's challenge to Jehovah's sovereignty and man's failure to keep integrity did not disconcert or disturb the Creator in the least. In himself he had all the needed power to cope with any situation. Quickly he could and did rally his heavenly organization, his woman or wife, to his support. He purposed that one from among this organization would be the seed or instrument that would be permitted first to be bruised by Satan and then, in turn, would bruise the serpent's head. (Gen. 3:15) He decided to select 144,000 integrity-keepers from among men, who, by following the example of this seed, Christ, would demonstrate their fitness to be adjudged worthy of living and reigning with him as his bride, the Lamb's wife. (Rev. 14:1-4) These comprise the capital organization, the new heavens of the new world, which will undo the works of Satan and restore peace on earth to men of good will. (Rev. 21:1-3) To select, test and finally judge these integrity-keepers has required a long period of time, a period in which the righteous and the wicked have lived side by side, the latter repeatedly reproaching the name of Jehovah by word and deed. On God's part this required great patience and long-suffering; it required his refraining from immediately destroying the wicked. So also on the part of the evil-hating integrity-keepers, Jehovah's witnesses; these have remained steadfast, immovable in their devotion to God, "always having plenty to do in the work of the Lord." (1 Cor. 15:57, 58, NW) Aptly Job ex-

pressed it: "Till I die I will not put away mine integrity from me." (Job 27:5, AS) Will you be judged by Jehovah to be one of these present-day maintainers of soundness, an integrity-keeper?

<sup>10</sup> Without integrity it is impossible to win God's judgment of approval. But, you may ask, how can I become an integrity-keeping witness of Jehovah? By repenting of your former wrong course, by exercising faith in the ransom sacrifice of Christ and then by dedicating yourself to Jehovah, for exclusively and eternally serving him. It means disowning yourself, setting aside your personal choices and preferences and, instead, adopting God's—following Christ continually in doing the will of God as revealed in his written Word. This is walking according to the new world, a very happy way, a way contrary to this old corrupt system of things. In walking that way many have experienced deliverance from Satan's power through God's spirit and organization in tests under which flesh and blood alone would have failed. Having made this vow of dedication one must now fulfill it, for God has no pleasure in covenant-breaking fools. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccl. 5:4, 5, AS) Are you amazed? Are you inclined to ask: "Who, then, can be saved?" To a like question Jesus answered: "With men this is impossible, but with God all things are possible." (Matt. 19:26, NW) Never can we let the requirements of this obligation fade from our minds. Whatever sphere of activity we undertake, whatever commitments we might make, whatever ambitions we might seek to gratify, Jehovah's rightful claim, yes, his prior claim,

10. Why now is the obligation of one dedicated to Jehovah of highest importance?

to our exclusive devotion we must take into consideration. Accordingly, his prior claim upon us must limit or nullify other undertakings. Keeping integrity in his sight, according to the way he judges us as his exclusively devoted ones, must be foremost and first in our lives.

<sup>11</sup> To guide us in his right and joyful way, for his own name's sake Jehovah lovingly admonishes us: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27:11) Proof that Satan's accusation is false and that he is a liar can be established only by the integrity-keeping course of each one of us. Only then can Jehovah judge us as worthy of his approval. Will you gladly offer yourself as proof by remaining true to God? Christ Jesus our exemplar did; and he makes it possible for each of us to do as he did. He loved righteousness; he hated iniquity or lawlessness; therefore God anointed him with the oil of gladness above his fellows. (Ps. 45:7) You too can have gladness by winning God's approving judgment now through keeping integrity. Without his approval there is no gladness. In failure to keep integrity there certainly is no gladness, "but there is a certain fearful expectation of judgment." (Heb. 10:27, NW) For the joy that was set before him Jesus endured the torture stake, despised the shame, and has sat down at the right hand of the throne of God. (Heb. 12:2, NW) He made the Father's heart glad; the Father made Jesus' heart glad too. From the time of his dedication onward, when the heavens were opened to him and God's spirit descended like a dove upon him, he was made glad by the reassuring words: "This is my Son, the beloved, whom I have approved." (Matt. 3:17, NW) Shortly after this, when Jesus was tempted by the Devil to give to

him just one act of worship, Jesus' reply—"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'"—must have made Jehovah's heart very glad. (Matt. 4:10, NW) Throughout his entire ministry Jesus could say to his Father: "As for me, thou upholdest me in mine integrity, and settest me before thy face for ever."—Ps. 41:12, AS.

#### JUDGED WORTHY TO LIVE

<sup>12</sup> From very early in mankind's history men have lived who merited Jehovah's approval because they kept integrity. Their test was not for the purpose of determining whether the dedicated men are perfect in word or deed or in personality or not. That test was to determine whether they are completely and immovably devoted to Jehovah and his theocratic government or not. Faithful men and women mentioned in the eleventh chapter of Hebrews maintained integrity when put to the test even though many of them suffered horrible punishment. Of them the world was not worthy. In their lives we see illustrated examples of integrity.

<sup>13</sup> About 6,000 years ago the first of these, Abel, successfully passed the test, winning God's judgment of approval. In the brief recorded account of Abel's life we see that the issue involved was that of pure worship. Both Cain and Abel brought offerings to God, but since their offerings were different we may reasonably infer that there was disagreement between the two brothers as to what was the right way of worship. God settled the dispute by accepting Abel's offering and rejecting Cain's. Mere formalism, lip service—indeed, anything short of true faith—are never acceptable to God and prevent one

11. Jehovah's approval of Christ Jesus after test indicates what as to Jesus' followers?

12, 13. (a) How did pre-Christian witnesses of Jehovah demonstrate their worthiness of life? (b) What issue was involved in the test upon Abel, and how in his case was that issue settled?

from seeing His righteous requirements. It is only through the recognition of a sacrificial victim in atonement for sin, and proper faith in that sacrificed life, that one can now approach God. (Heb. 9:19-22, NW) Abel, innocent of any wrong, maintained his integrity through right worship; whereas his brother, through false religion, became a murderer. Satan determined to make an example of Abel to others, showing them what to expect should they refuse submission to him. Jehovah approved Abel because of his pure worship, and it was for this that he suffered death at the hand of his enraged brother. "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks." (Heb. 11:4, NW) Because ancient animal sacrifices, such as Abel's, were merely typical of better and greater things that have now come, God does not require animal sacrifices today. Rather, he is well pleased with the "sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Heb. 13:15, NW.

<sup>14</sup> Such approved public declaration even Enoch, "the seventh man in line from Adam," fearlessly made. He refused to be frightened from his course of integrity despite the growth of false worship in his day. His walking with the true God, Jehovah, is the first recorded instance of such faithful action. Of Jehovah's judgment coming upon all the ungodly Enoch prophesied: "Look! Jehovah came with his holy myriads, to execute judgment against all and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way and concerning all the shocking things that ungodly sinners spoke

against him." (Jude 14, 15, NW) Thus is highlighted the requirement to declare Jehovah's warning of coming judgment. Because the wicked refuse to heed, their destruction follows. Now we, even as Enoch, may walk with Jehovah by confiding in him, receiving his counsel, co-operating in achieving his objective and gladly sharing in the vindication of his holy name.

<sup>15</sup> Like Enoch, "Noah walked with the God." Of him it is written, "Noah was a righteous man. He proved himself faultless among his contemporaries." (Gen. 6:9, NW) Noah went along with Jehovah in the execution of Jehovah's purpose, serving as his witness, his loyal friend and companion. As time passed the line of demarcation between false and true worshipers became more pronounced. Outstanding in Noah's career was the fact that for many years before the flood he was a preacher of righteousness. (2 Pet. 2:5) Amid a generation of ridiculers he demonstrated his faith by his great work of building the ark as Jehovah directed. It provided God's salvation for Noah and his household. Immediately after the flood he established true worship. (Gen. 8:15-20, NW) Noah may frequently have expressed himself in words similar to those of Psalm 26:11: "But as for me, I will walk in mine integrity: redeem me, and be merciful unto me." Jehovah did adjudge Noah as worthy of mercy by preserving him through the flood when the ungodly were destroyed.

<sup>16</sup> Next consider anew Jehovah's approving judgment of Abraham. "By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up his only-begotten son." (Heb. 11:17, NW) Abraham never wavered in obedi-

14, 15. (a) In giving proof of his integrity, what exemplary conduct marked the career of Enoch? (b) Of Noah?

16, 17. (a) As to Abraham, upon what was the judgment of Jehovah based? (b) How does the life course of Sarah further illustrate the high value of maintaining integrity?

ence. Obediently he left his own country and wandered in a foreign land. Obediently he readily attempted to offer up his own son, through whom all of God's promises were to be fulfilled. Obediently he instructed his household in true worship.

<sup>17</sup> Abraham's wife, Sarah, Jehovah also judged as having exercised faith of conquering power. Therefore she also is distinguished among the great "cloud of witnesses surrounding us." (Heb. 12:1, NW) Satan tried to have her defiled so she would be unfit to bring forth a promised seed. Esteeming Jehovah faithful, who had promised, she maintained integrity by observing the proper theocratic relationship to her husband, and with him she triumphantly became heir of the favor of endless life.

<sup>18</sup> Best known to us as a man whom Jehovah judged with approval is Job of the land of Uz, whose name means "hated, harassed, persecuted." Although not in the direct fleshly line of the promised seed, Job feared God and shunned evil. Satan probably thought: 'When I turn his wife against Job he will give up just as Adam did; so Jehovah will have to condemn Job as he condemned Adam.' But no, Job was different. When by Jehovah's toleration Satan stripped Job of all his rich earthly property, even his loving children, and caused him intense physical suffering and mental anguish and to be reproached by his wife and harassed by his three friends, Job still held fast his integrity. Fearlessly he hurled the false accusation back into Satan's face, proving Satan a liar. Job maintained fidelity to what he believed to be right, regardless of extraneous influences brought to bear against him. He insisted on his own innocence of any willful wrongdoing and still maintained his faith in and devotion to his Maker, Jeho-

vah. Jehovah rewarded Job with restored health, with twice as much wealth, an equally large family and the high esteem of his former critics and persecutors, whom Jehovah now required to come to Job for intercession to obtain forgiveness from Jehovah. What an example of endurance! No wonder James wrote: "Look! we pronounce happy those who have endured." (Jas. 5:11, NW) Adam, in contrast with Job, had been the receiver of everything and had been deprived of nothing when Jehovah put Adam to the test of integrity, in which he failed.

<sup>19</sup> Finally, for our present study, Jehovah's judgment as to Moses claims closest consideration. Satan's philosophy is that every man has his price. But the riches of Egypt could not buy Moses. When grown up, he refused to be called the son of Pharaoh's daughter, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin. "By faith he left Egypt, but not fearing the rage of the king, for he continued steadfast as seeing the one that is invisible." (Heb. 11:24-27, NW) His demonstrating faithfulness in service, in risking life itself before Pharaoh and in leading a stubborn, faithless people for forty years amid many provocations, won for Moses Jehovah's approval, in these words: "My servant Moses . . . being entrusted with all my house. . . . Why, then, did you not fear to speak against my servant, against Moses?" "He that constructed all things is God. And Moses as an attendant was faithful in all the house of that one as a testimony of the things that were to be spoken afterwards." (Num. 12:7, 8; Heb. 3:4, 5, NW) Today, too, faithfulness in service without compromise is among the elements of exclusive devotion that Jehovah, the Judge

18. What lessons may we draw from the patience of Job?

19. How was faithfulness without compromise shown in the life of Moses?

of all the earth, rightfully exacts from every dedicated servant of his.

<sup>20</sup> Now summing up these desirable qualities, namely, the practice of pure worship, walking with the true God, serving as one of Jehovah's witnesses, obeying his instructions, exercising faith of conquering power, showing endurance under stress and faithfulness without compromise, we rightly think of them all as manifest perfectly in one person, Christ Jesus. To him there is no equal among Jehovah's creatures. Providing the ransom sacrifice for obedient humans did not itself require that Jesus suffer reproach and persecution and finally pass out of this life in disgrace like a condemned criminal, seditious and blasphemous. That part of the portion in the cup was poured into it by the Father to test to the limit the integrity of this Son of God and to prove the Devil a liar in his charge against God's Son and to show Jesus' unswerving support of his Father's universal sovereignty.

<sup>21</sup> Christ Jesus' faithful apostles and other early Christians followed his steps. To Jehovah they too proved themselves dependable. They were exposed to reproaches, tribulations, imprisonment and plunder, but they forgot not that they had an abiding possession in Jehovah's new world. Perseverance in keeping integrity will pay off shortly to all now in the New World society.

#### JUDGED WORTHY TO DIE

<sup>22</sup> No understanding person desires to break his bond of friendship with his Creator. But some have done so with disastrous consequences to themselves. Heaven's chief rebel and his long treasonable course is outstanding. He forsook his as-

signed honorable position of praising the Most High and chose instead to reproach Jehovah and to lead man to rebellion and destruction. In the role that this chief rebel chose to play there is no love, joy or peace. He aspired to exalt himself above his associates, but will shortly be brought down to the abyss—total, deathlike inactivity for a thousand years—"the uttermost parts of the pit." (Isa. 14:15, AS; Rev. 20:1-3, NW) His disloyal steps were followed by the first human pair. Eve's faithless acts, followed by Adam's willful one, brought to both of them disappointment, suffering and death, and added woes to their offspring. Integrity-breakers have their price, and it may be as low as a little self-gratification. Recalling the days before the Flood, we find that some of Jehovah's holy angels materialized in human form, desiring sexual intercourse with human flesh, contrary to God's law. Here was Satan's master stroke. Now he would have supermen brought forth by "the sons of God." These materialized angels married daughters of men and to them these bore children called Nephilim or giants. This hybrid offspring did much to fill the earth with violence in the time of Noah. That generation failed to keep integrity. Against them Jehovah's adverse judgment was expressed. There Satan saw his magnificent scheme frustrated when the floodgates of heaven were opened and his civilization on earth was washed out.

<sup>23</sup> Almost thirteen centuries later Saul the son of Kish was in line for many privileges when God chose him to rule as Israel's first king. At that time Saul considered himself quite unworthy, for he said he had come from the smallest tribe and his family was the least of all the families of Benjamin. He should have kept in mind the words of the man of God to the un-

20. What seven desirable qualities were perfectly exhibited in what one person?

21. How and why did early followers of Christ Jesus pass the test of integrity?

22. Disloyalty of Jehovah's chief enemy and his spirit associates provides what warning examples?

23, 24. What additional examples of broken integrity contrast sharply with examples of others who maintained integrity?

faithful house of Eli: "Those honoring me I shall honor, and those despising me will be of little account." (1 Sam. 2:30, NW) But King Saul was disobedient to instructions and failed to keep integrity, turning instead to demonism. He lost his kingdom and his life. One of the original twelve apostles of Jesus forsook all to follow the Master. But though Judas Iscariot had many privileges, he let Satan enter his heart, surrendered to wickedness and became a traitor. For failure to keep integrity he lost his joy and took his own life.

<sup>24</sup> "Upright men are guided by their honesty; but faithless men are ruined by their crookedness." (Prov. 11:3, AT) In view of this, consider: Is Jehovah's judgment for integrity-keeping worth while? All breakers of integrity have come to a sad end. You would not want to be judged as having followed their steps, would you? Contrast, then, the mentioned examples of integrity-keepers with these examples of integrity-breakers. Abel, who died for the

cause of pure worship, will be resurrected; but Satan, who originated false worship, will be destroyed. Enoch by faith walked with God; but Adam, who heard God's voice, deserted Jehovah's way. Abraham was obedient under a great test; but King Saul was disobedient even in a little thing. Sarah exercised conquering faith, but Eve manifested none whatever. Job held to his integrity despite the loss of all things, but Judas discarded integrity for selfish gain. Moses rejected the lusts of Egypt and served amid hardships; but the rebellious spirit "sons of God" yielded to unnatural desires and forsook their heavenly assignment. Let none of us become blameworthy by Jehovah as breakers of integrity and reap his death penalty for covenant-breakers. Rather let us hold dear the glorious treasure of service, ever keeping in mind that Jehovah judges, as David said, "according to my righteousness, and to mine integrity that is in me."—Ps. 7:8, AS.



**J**EHOVAH could have destroyed his enemies, including the entire human race, long before this time for their lack of integrity and their opposition to him. History's pages tell of uncounted

1, 2. (a) Why has Jehovah long tolerated evildoers? (b) How is vindication of Jehovah linked with his witnesses' maintaining integrity today?

## Maintaining INTEGRITY

*"Who shall ascend into the hill of Jehovah? and who shall stand in his holy place?" —Ps. 24:3, AS.*

bloody deeds, with but few outstanding individuals marked therein as those of whom the world was not worthy. Only through Jehovah's great mercy and forbearance has the human race been permitted to live. This period of tolerance of evildoers has provided ample time for testing human integrity and for the gathering of the little flock of those who are not of the world as well as thousands of the great crowd of "other sheep." Jehovah's purpose is to give a mighty witness to his name before the

world's end, and this was foreshadowed in his dealings with Pharaoh of ancient Egypt. That ruler pictured Satan the Devil, man's greatest foe, the god of this world or system of things. By Moses' mouth, Jehovah informed him: "By now I could have thrust my hand out that I might strike you and your people with pestilence and that you might be effaced from the earth. But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." —Ex. 9:15, 16, NW.

\* God was entirely within his right in choosing to delay the execution of his enemies until his own due time. Who can find fault with him for this? "If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much longsuffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, namely, us, whom he called not only from among Jews but also from among nations, what of it?" (Rom. 9:22-24, NW) We are glad for the undeserved kindness extended to us and we are happy to inform others during this limited time in which it is still available. (2 Pet. 3:15) For Jehovah will wipe out all worldly nations in his impending war at Armageddon and thereby, at last, after waiting 6,000 years, vindicate his holy name. We gladly enter with him into fulfillment of his purpose, proclaiming his name and mighty deeds throughout the earth; and thus we can maintain integrity. —Rom. 10:13, NW.

\* Jehovah having willingly endured reproach for good ends, it is becoming to us to endure, maintaining integrity, for the same reason. Remaining true to our God

is only a reasonable requirement. To whom else could we be true? Who else is worthy or deserving? There are none like Jehovah, none who have his qualities and loving purpose, none who have done so much for us. Do we have the qualities for being true, for maintaining integrity? In the past we promised to keep integrity, and that for good and sufficient reasons. Today those reasons are just as good. Keeping integrity today is just as possible as at any other time. Should there be any doubt in your mind, you can think back, Where did you come from? Why did you start out on this road in the first place? (Heb. 2:1; 10:32) Jehovah did not fail you at any time that you earnestly called upon him. Keep calling upon him in prayer; prove to him your sincerity, and he will deliver you. This is our testing period. This is the destiny-making time. Those serving the old world will, in the end, be disappointed with its destruction; but those showing love, confidence and hope in the new world of Jehovah's creation will exultingly share its joys and blessings for maintaining integrity.

\* God's law sets a right rule of action or principle, and his Word shows illustrations of its proper application. For example, the first commandment of his basic law given to ancient Israel is: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must never have any other gods against my face." (Ex. 20:2, 3, NW) Its application is illustrated in Jesus' sermon: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to Riches." (Matt. 6:24, NW) A further application is in the statements:

3. What three enduring and endearing qualities will integrity-keepers continually exercise toward God and all his obedient creatures?

4-6. (a) How is maintaining integrity shown in Jehovah's first commandment and in its application? (b) In his second commandment? (c) In his third commandment?

"You were bought with a price; stop becoming slaves of men." (1 Cor. 7:23, NW) "Little children, guard yourselves from idols."—1 John 5:21, NW.

<sup>5</sup> The second commandment prohibits making a carved image; it forbids one to bow down to such or to be induced to serve such, because Jehovah is a God exacting exclusive devotion. Jesus applied this commandment in refusing to bow to Satan or to render an act of worship to him. (Matt. 4:8-10) Jesus' apostles Peter and John applied it in refusing submission to the Sanhedrin, which forbade them to speak of Jesus. They replied: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." (Acts 4:19, 20, NW) They maintained integrity.

<sup>6</sup> The third commandment states: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." (Ex. 20:7, NW) Jesus applied it by showing we were not to involve Jehovah's name in our promises and oaths and then not say or do the truth and thus swear falsely or perjure ourselves. Israel's dreaming prophets did that, prophesying false things in Jehovah's name. So Jehovah destroyed those God-dishonoring false prophets. (Jer. 23:16-32, AS) God's sacred Record shows other similar examples, to guide his servants aright.—Ps. 119:105, AS.

#### EXAMPLES OF INTEGRITY

<sup>7</sup> Among many examples of integrity, here we can profitably recall three well-known ones: (1) Joseph's maintaining integrity by refusing to commit adultery with Potiphar's wife. (Gen. 39:7-12) (2) The

three Hebrews' refusal to bow before Nebuchadnezzar's golden image on the plain of Dura, regardless of threatened death in a fiery furnace. (Dan. 3:4-6, 16-18) (3) Daniel's refusal to surrender his privilege to pray to Jehovah, in face of being thrown into a den of lions according to Medo-Persian law. (Dan. 6:7-10) These instances prove how keepers of integrity always respect and obey Jehovah's word. Today Jehovah's witnesses do likewise, as historical accounts and court records abundantly confirm.

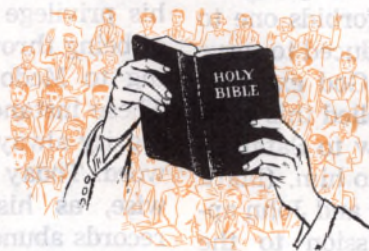
<sup>8</sup> To prevent our losing integrity the Creator has lovingly supplied abundant safeguards and adequate instruction. One of such aids is personal and congregational study of God's Word the Bible. What a storehouse of spiritual riches is contained in God's Word! In no situation that can confront us, in no difficulty or problem, is its advice or counsel inadequate. To continue walking in its progressively shining light we need to study the Bible with the aid of theocratically provided study helps. This magazine and kindred publications are Jehovah's provision on his table, and we should be ungrateful were we to neglect or despise such provision. (Luke 12:33-37; Matt. 24:45-47) It strengthens our faith when we use that provision; it increases our hope and promotes growth of love. Never think that you get too much spiritual food during a week. Brothers at the Brooklyn headquarters of the Watch Tower Society normally find they are participating in meetings and listening to God's Word during more than ten hours each week. In addition they do private study. Do you hear God's Word for five hours or less, with very little private study? Proper feeding on spiritual food gives us strength. Isaiah said: "They that wait for Jehovah shall renew their strength; they shall

7. What three ancient examples of integrity-keeping are strikingly matched today?

8. In what practical ways may today's integrity-keepers constantly enlarge faith, hope and love?

mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”—Isa. 40:31, AS.

\* What advice did the aged Paul give to youthful Timothy, who was to continue shepherding Jehovah's flock? He told him to continue applying himself to public reading, to exhortation, to teaching; to ponder over these things, be absorbed in them, that his advancement might be manifest to all. (1 Tim. 4:13-15, NW) By doing that, we also shall be neither inactive nor unfruitful in the accurate knowledge of Jesus Christ and in good works. (2 Pet. 1:8, NW) Peter and John were able to give a unique testimony before the Jewish Supreme Court because they had been with Jesus and learned of him. (Acts 4:13, 14) Stephen, a man full of faith and holy spirit, by his knowledge confounded the enemies of the good news, and they could not hold their own against the wisdom and the spirit with which he spoke. (Acts 6:5, 10, NW) Our Bible studies are upbuilding because those participating have studied. A public lecture about Jehovah's kingdom is inspiring, helpful and instructive because each assigned speaker has devoted much thought and time to its preparation through study. The brothers came to the meeting to give, not just to receive. Sometimes a hostess spends much time in preparing material food, but an extra-big meal is not required, nor any entertainment practice common to the old world. Martha's sister Mary, by choosing to take in spiritual knowledge, was commended by Jesus for having chosen that better part.—Luke 10:38-42.



<sup>10</sup> To prevent loss of integrity Christian assemblies are another aid. Jehovah commanded males in Israel of old to appear before him three times each year at the place which he chose, in addition to their weekly gathering. Most frequently the entire family came along for worship. What was the purpose of those assemblies? Deuteronomy 31:12 (NW) explains: "Call the people together, the men and the women and the little ones and your temporary resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law." All assemblies, whether local or national or international, are for Jehovah's witnesses—men, women, children, and every newly interested person of good will. Here we are together to listen, to learn, to fear and to obey all of Jehovah's words. Paul advised: "Let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:24, 25, NW.

<sup>11</sup> Jehovah has also provided the privilege of prayer to aid us in keeping integrity. Every faithful servant of God has prayed and ceases not to pray. Victory over our adversary the Devil would be impossible without prayer. But to be heard, prayer must be offered in sincerity to Jehovah in the name of Jesus. The prayer should be for Jehovah's name to be sanctified, for his kingdom to come, and for his

9. For maintaining integrity, how may we apply sound counsel Paul gave Timothy?

10, 11. (a) Why and how are larger assemblies of Jehovah's witnesses essential aids for maintaining integrity? (b) Why is proper prayer to Jehovah another essential aid?

will to come to pass on earth as in heaven. Those first things for prayer were put in that prominence by Jesus. (Matt. 6:9-13, NW) To what earthly ruler could you find immediate access with matters that to him may appear trifling? Not one. "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry." (Ps. 34:15, AS) Let us therefore approach God with praise and thanksgiving, pouring out our hearts to him in behalf of *others*—including first Himself and His enthroned King and His dedicated people, as well as ourselves individually. James wrote: "A righteous man's supplication when rendered with earnestness has much force." (Jas. 5:16, NW, margin) We may request Jehovah's holy spirit, wisdom and understanding, forgiveness and deliverance and necessary material things. Paul wrote: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God." (Phil. 4:6, NW) "Better a poor man, who walks in his integrity, than one who is crooked in his ways, although he be rich."—Prov. 19:1, AT.

<sup>12</sup> To keep us approvable by him God also gave us his spirit. It is "not a spirit of cowardice, but that of power and of love and of soundness of mind." (2 Tim. 1:7, NW) There is no soundness of mind in this old system of things. It is entirely out of course, lacking in love and integrity as those qualities are now measured by the Judge of all the earth. (Isa. 28:16, 17, AS) In the old world often it is a question of whom you know and not what you are; and frequently business or professional ethics replace simple honesty. However, through his Word Jehovah has revealed himself as the personification of true love; he has shown us how love, not selfishness, is the

ruling principle in his organization. Therefore if we have the love of God we shall love our brothers; for how can we love God whom we have not seen if we do not love our brothers whom we see? Love binds us to God and his organization in an unbreakable attachment, making us serve others because we have their eternal welfare at heart. Of that John wrote: "For this is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome." (1 John 5:3, NW) Of course not; they are for our good and their observance brings us many blessings now and eternal life in the end. "This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, . . . There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love." (1 John 4:17, 18, NW) The more than half a million Kingdom publishers now active regularly in announcing Jehovah's kingdom show they have God's spirit of love, having thus far conquered the fear of man and Devil and delighting to keep integrity.

<sup>13</sup> This is not the time for anyone to become overcharged with the cares of this life, to become bogged down by unnecessary weights and burdens. It is not the time to take a side stroll in bypaths leading away from faithful performance of duty. Do not neglect Jehovah's service through preoccupation with material things, such as secular work, family life, or personal pleasure. God will be angry if you beg off because you value earthly things more than heavenly. Luxuries of the present, such as the latest model automobile, you do not need in order faithfully to care for New World interests. Many so-

12. Jehovah's spirit of love plays what part in our maintaining integrity?

13-15. (a) For 'thoroughly accomplishing our God-given ministry' what nonessential practices may we thoughtfully curtail? (b) For the same end, what right practices may we increase and intensify?

called good things of this old world can become snares to us in our New World activity. Instead, by taking our God-given commission to heart and storing up heavenly treasure by helping others into the New World society, we practice the Scriptural advice to God's ministers: "You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry."—2 Tim. 4:5, NW.

#### ITS IMPORTANCE IN ALL OUR RELATIONS

<sup>14</sup> Integrity enters into every feature of the Christian's life. Loyalty and obedience are required of us in all things. Obedience often has been a hard lesson for former children of disobedience to learn. How important, then, to have a good conscience and to follow the leading of God's spirit and not the inclination of the flesh! Peter admonished: "Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil." (1 Pet. 3:16, 17, NW) Remember, keeping integrity never was easy; and the Devil and his hordes will make it even harder because he has but a short time. "Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:21, NW.

<sup>15</sup> "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." (Eph. 6:11, 12, NW) Our fight is not against human creatures or human governments. By now the rulers in every land should know that Jehovah's witnesses are not interested

in seizing political power that other humans have, or replacing it by another. Jehovah's Christ is already the King of his New World, and in due time the political rulers in all this earth will become keenly conscious of that also. (Rev. 11:15-18, NW) Our work is to announce Jehovah's kingdom under Christ and to liberate people of good will from Satan's snare and his wicked spirits, even as we ourselves have been made free by Jehovah's truth. (Ps. 117, AS; John 8:31, 32, NW) Only in this way can God-fearing persons, as well as we, keep integrity.

<sup>16</sup> Having agreed, from the time of our dedication onward, to follow the Lamb, Jehovah's enthroned King of the new world, we can, under his leadership, conquer the old world and the wicked one. By faithfulness, by keeping integrity, we place in Jehovah's hand the answer to Satan's malicious challenge—the answer that Satan cannot refute, the answer that proves him to be a false accuser. "For this purpose the Son of God was made manifest, namely, to break up the works of the Devil." "And they conquered him [Satan, the false accuser of Christ's brothers] because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death." "And this is the conquest that has conquered the world, our faith."—1 John 3:8; Rev. 12:11; 1 John 5:4, NW.

<sup>17</sup> But how does integrity influence our relation to our brothers? Jehovah now gives special privileges and responsibilities to servants in a congregation who willingly take the lead in labor and in care for Jehovah's sheep. (Acts 20:28, NW) Mature publishers can aid others in the house-to-house ministry, taking them along, showing them how to preach and training them

16, 17. (a) How are invisible but very powerful foes of Jehovah's people continually conquered now? (b) Within Jehovah's New World society how does maintaining integrity concern us?

to become fellow witnesses. Husbands too will remain true to their wives, and wives to their husbands. (Eph. 5:33, NW) Integrity-keeping parents will similarly teach and train their children. "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise."—Eph. 6:1, 2, NW.

<sup>18</sup> And how will integrity affect our relation to the worldly? Our commission is to do good to all, to injure none. (1 Thess. 5:15, NW) As far as possible our preaching and teaching work should be intensified as the world's end draws near. This means to read from the Bible to the people in their homes, at their doors, wherever possible—outside and inside prison walls. Integrity maintained in camps of hard labor proves that now also Jehovah protects his people in the lions' den. There they are happy because persecuted for righteousness' sake. They do not complain, because the spirit of glory, even the spirit of God, is resting upon them. (1 Pet. 4:13-17, NW) Neither repetition of lies nor any propaganda flood of falsehoods can erase the word of God from their minds and hearts. No brainwashing can quench their burning faith, for they will be ready to punish all disobedience when their own obedience is fulfilled. (2 Cor. 10:3-6, NW) We are not double-minded. With firmness and discretion we resist Satan's browbeating methods. (1 Pet. 5:6-11, NW) But strange as it may seem, we who have our physical freedom stand in greater danger than our thousands of imprisoned brothers. (Heb.

13:3, NW) Can we let trifling things interfere? Do we slack the hand? Do we make excuses? There is ingathering work to be done, a battle to be won! (Eccl. 11:4, AS) So daily give praise to Jehovah. Let us daily buy out the opportune time for ourselves, because the days are wicked.—Eph. 5:16, NW.

<sup>19</sup> The integrity-keeper has clean hands and a pure heart because as a faithful watchman he continues to give the warning. (Ezek. 3:17-19, AS) With faithful David of old he can say: "I have not sat with men of falsehood; neither will I go in with dissemblers. I hate the assembly of evildoers, and will not sit with the wicked. I will wash my hands in innocency: so will I compass thine altar, O Jehovah; that I may make the voice of thanksgiving to be heard, and tell of all thy wondrous works. Jehovah, I love the habitation of thy house, and the place where thy glory dwelleth." (Ps. 26:4-8, AS) The upright find the way of Jehovah a stronghold to them. He is a shield to those who walk in integrity. It guides and preserves them to everlasting life. (Prov. 10:29; 2:7; 11:3; Ps. 25:21) Satan and his crumbling organization alone will try to keep us from going on to maturity and pressing on to victory. Jehovah's prophets of old endured and were faithful. With them Christ Jesus, his apostles and other faithful early Christians jubilantly joined in saying 'Keep integrity!' And now our present-day brothers, enduring great persecution, constantly add their voices in urging us to keep integrity! Jehovah's mighty organization invisible and visible stands ready to help us maintain integrity.

18, 19. As Integrity-keepers, what are our daily responsibilities and privileges toward so-called outsiders, whether unfriendly or friendly?

### *Churchgoers Seldom Disappointed*

¶ The Louisville Times of January 10, 1956, in its column entitled "Names in the News" had the following item: "The Rev. Roy O. McClain of Atlanta, Georgia, told the Texas Evangelistic Conference that the average person today goes to church expecting little and is seldom disappointed."

## EARLY CHURCH FATHERS AND THE TRINITY

**A**CCORDING to the trinity the Father, the Son and the holy spirit are three persons of one godhead, coequal, consubstantial and coeternal. Those teaching it claim that the so-called church fathers also taught the trinity, and since they lived so close to the apostles themselves it must be that the apostles also believed and taught the trinity. But did these "church fathers" believe in a trinity as held by Christendom? Note the following quotations from these men as published in *The Church of the First Three Centuries*, by Dr. A. Lamson.

**C**LEMENT, who died about A.D. 100, was severely castigated by certain Catholic theologians because he termed "the Son of God a creature." He once stated that "the most perfect, and most holy thing, and most commanding, and most regal, and by far the most beneficent nature, is that of the Son, which is next to the only omnipotent Father." "If thou wilt be initiated [become a Christian], then shalt thou join in the dance around the uncreated and imperishable and only true God, the Word of God hymning with us."

**J**USTIN MARTYR, who died about A.D. 165, explained his belief regarding Jesus to a Jew as follows: "There is another God or Lord under the Creator of the universe, who is also called Angel, because he announces to men what the Creator of the universe . . . wishes to declare. He who is said to have appeared to Abraham, to Jacob and to Moses, and is called God, is other than the God who made all things. I say, in number, but not in will, for he never did any thing except what the Creator of the universe willed him to do and say."

**I**RENAEUS, who died about A.D. 200, reasoned that "if the Son did not blush to refer the knowledge of that day to the Father [Mark 13:32], neither do we blush to reserve the solution of difficult questions to God. Our Savior used this expression that we might learn from him that the Father is over all; for 'The Father is greater than I.'"

**T**ERTULLIAN, who died about A.D. 230, made similar observations: "The Father is different from the Son, as he is greater; as he who begets is different from him who is begotten;

he who sends, different from him who is sent; he who does a thing, different from him by whom it is done." And again, "God produced the Son, that by him he might produce the universe. Christ does nothing except by the will of the Father, having received all power from him." "There was a time when the Son was not." "Before all things, God was alone, himself a world and place, and all things to himself."

**O**RIGEN, who died about A.D. 253, said: "The Father and the Son are two things, as to their essence, but one in consent, concord, and identity of will." "Compared with the Father, the Son is a very small light." He explained John 10:30 (NW), which states, "I and the Father are one," by referring to Acts 4:32: "And the multitude of them that believed were of one heart and of one soul." And also observed that "the Father who sent him is alone good, and greater than he who was sent."

**H**IPPOLYTUS, who flourished in the first part of the third century, and who, says *The Catholic Encyclopedia*, "was the most important theologian and the most prolific religious writer of the Roman Church in the pre-Constantinian era," held that "the Father is one God, the first and only One, the Maker and Lord of all. He had nothing co-eval with him. . . . But he was One, alone by himself, who, willing it, called into being what had no being before."

**L**ACTANTIUS, of the fourth century, wrote: "Before this glorious world arose, God, the Maker and Disposer of all, begat a holy, incorruptible, and incomprehensible Spirit, who is called his Son, and although through him, he afterwards created others—an innumerable host, whom we call angels,—yet he has thought that first-begotten alone worthy of the divine name of 'Son.'"

Quotations by the foregoing could be multiplied and others, such as by Cyprian and Dionysius, could be given, to the same effect. And while not every statement of theirs may perfectly coincide with the light as it now shines on God's Word, there can be no doubt about the fact that none of these believed in a trinity in which 'God the Father, God the Son, and God the Holy Ghost are coequal, consubstantial and coeternal.'



# President SERVES IN

## Taiwan, Okinawa AND Japan

**W**EDNESDAY afternoon, April 18, Brothers Knorr, Barry and Adams flew from Hong Kong to Taipei, where they were met by the two missionaries recently assigned to that city, as well as by a number of local brothers. These brothers are rejoicing in the tolerance that the government is now showing to Jehovah's witnesses. Certainly any government that lifts restrictions on freedom of worship and opens up its territory to the proclamation of Jehovah's kingdom is to be commended. While the government of Taiwan continues its life-and-death struggle against the Chinese Communists, Jehovah's witnesses in that land are now able to comfort the people in the knowledge that God's kingdom will shortly sweep communism and all other forms of dictatorial rule from the face of the earth.

April 19 was to be the day of Taiwan's first theocratic assembly. The travelers rose early—the two missionaries, three visitors and two

others. It would be eight hours before they could reach the assembly site beyond the mountains. The first stage of the journey was a thirty-minute plane hop from Taipei to Hualien. This gave them opportunity to see some of the mountain terrain for which Taiwan is famous. Peaks rising more than 14,000 feet, and capped by snow, are skirted by tropical foliage and giant ferns.

After a stopover in Hualien the group set off down country by gasoline train. Now they had left the world of electricity, modern conveniences and comfort. Instead of the tractor, the caribou lazily plods the rice paddies and dirt roads. Agricultural implements are most primitive. For a livelihood Jehovah's witnesses here have to work on their farms from dawn till dark to produce their two rice crops a year. It takes real zeal to find time for the all-important sowing and harvesting of Kingdom service.

Finally the brothers arrived at their destination, the village of Fuyuan. The young green rice shoots in the paddies were looking their best. It was a quiet, peaceful village, basking in the noonday sun. The brothers were escorted by some of the publishers to the local Kingdom Hall, for a fifteen-minute walk. This was one of the thirty Kingdom Halls recently constructed in Taiwan since the lifting of the ban on the Watch Tower Society's work. Built of bamboo and earth, with straw-thatched roof, it was spotlessly clean. At the rear of the building was a new immersion pool, specially constructed for this assembly and measuring some 30 feet by 15 feet. A clear mountain stream ran into one end of the pool, which emptied at the other side into the nearby rice paddies. The travelers happily learned that here, during the morning session of this one-day assembly, 123 persons had been immersed.

Among those immersed were a number of the "mountain people," of whom some 50 were in attendance at this assembly. According to government restriction, no one in the valley is allowed to enter the mountain territory, as the men of the mountains are considered dangerous. However, about eighteen months previously one of the mountain people, on a visit to the valley, had contacted Jehovah's witnesses and learned about God's kingdom. Back to the mountain he went and preached where no one else was permitted to go. One by one his own people listened, until now there are eighty per-

sons associated in that area, of whom more than forty are Kingdom publishers. The mountain people are notorious for their unclean living and drunken brawls; but those of them who have become Jehovah's witnesses have made a complete change and now are living exemplary moral lives, to the amazement of the surrounding tribesmen. It certainly was happyfying that many of these people could attend this first assembly of Jehovah's witnesses in Taiwan.

While the brothers rested and took lunch at the Kingdom Hall they learned that the assembly had originally been planned and set up on a neighboring field. However, two days before, the field's owner, a Catholic, had backed out of his contract. The brothers obtained another site nearby, but torrential rains hampered their moving the equipment. It seemed that the assembly would be "washed out." But the brothers toiled on through the storm until everything was set up at the new site. As though it were a smile of approval on their zeal, the sun shone forth brightly on the morning of the assembly.

#### ASSEMBLY AT FUYUAN

The Taiwan brothers showed themselves to be masters of organization. Although this was their first assembly it had everything that the big 1953 Yankee Stadium assembly had had. In fact, all that these brothers knew about assembly organization was what they had seen in the motion picture "The New World Society in Action." There were all the departments, including "Lost and Found," First Aid, Territory and others. The cafeteria was a marvel of simplicity and cleanliness. A row of ovens had been constructed from baked earth, and here the rice and meat were cooked. There was an assembly line, where the brothers in turn made up rice cakes, put in the meat and put the lunch into a packet wrapped in a large green banana leaf. The lunches were then stored in racks until mealtime. The food had been paid for in advance by voluntary contributions from the brothers, so that now all the conventioners, even those who had been unable to contribute, could line up and each take his lunch in turn.

The setting of the assembly field was magnificent. Its location was the greenest of valleys, beside which great mountains towered skyward. Green rice paddies, papayas, banana trees and tropical palms surrounded the broth-

ers on every side. On the assembly field itself a tall platform had been built in the form of a watchtower, and this was beautifully decked out in tropical foliage and flowers. Even the stalls where assembly departments operated were bedecked with the same tropical flowers. The field was filled with benches constructed from bamboo, and the happy-looking people occupying these seats were themselves dressed brightly, like the surroundings. While the sun shone straight down in the heat of the day, the field was an ocean of colored and floral sunshades, mingled with black umbrellas. Each of Taiwan's thirty congregations sat around a pole bearing the congregation's name. In Taiwan it is the custom for the sexes to be segregated at meetings, men sitting on one side, women on the other. Here Jehovah's witnesses too had observed this custom until one year ago. Now, at this assembly, they were all sitting in family groups. Why the change? Because they had seen the movie "The New World Society in Action." They had noticed the pictured family groups and they wanted to do everything like their brothers all over the world. So out went tradition; and father, mother and the children all sat together to enjoy the assembly.

During the morning the brothers had enjoyed talks on "Exclusive Devotion," 1,600 attending that session. No one came late for the assembly. Most of the brothers had arrived at 4 a.m. by train from the south. It was 1,600 attendance from start to finish! None, not even the children, walked around during the sessions. While the assembly was in progress all remained as glued in their seats, attentive, listening. If one, because of having traveled all night, did start to doze, an attendant flicked his ear, as a reminder to keep listening.

When Brother Knorr and his party arrived at 2 p.m. they were treated to a song session by all in attendance. There was no musical accompaniment, but all sang in perfect harmony, as they followed the conductor's directions. These were Oriental Kingdom songs—the message of Jehovah's glorious kingdom set to folk music written by the Taiwan brothers. Particularly moving was their "persecution" song, which had helped them fight through many a year of anxiety. This was music and singing that sprang from Oriental hearts devoted to Jehovah.

At 2:15 p.m. Brother Knorr commenced his public address "Making All Mankind One Un-

der Their Creator." As with all the talks that afternoon, it was necessary to interpret from English into an Oriental language and then into the local tribal Ami language. These humble children of the soil understood the message well. It went straight to their hearts and to the hearts of many local good-will persons who now had assembled with Jehovah's witnesses, to make the total attendance 1,808. Almost the entire population of the village was there to hear Brother Knorr speak.

Following a thirty-minute intermission three more practical talks on Jehovah's service carried the program on through to 7 p.m. Dusk was now falling and the umbrellas had disappeared, so that there was an unobstructed view of a field full of smiling faces. It had been a long day, but still all listened intently and the young children continued to sit quietly with their parents. Came the closing song and prayer, and now it was time for Brother Knorr and those with him to leave to make the train connection. The audience stood, remaining in one body while waving a united farewell to the visitors as they started along the road.

The return train journey gave further opportunity of happy association, for many conventioners traveled by the same train. As each group alighted at its home station, all of them would come to the window by Brother Knorr and shake hands heartily before they walked off into the night. We learned that one of these groups would have to walk across country one and a half hours, and then wade a swift-flowing mountain river before they could reach their home village. In that village all families except one are Jehovah's witnesses. Here, too, we noticed something contrary to Oriental custom, which often makes a slave of the wife. Many of the husbands were now carrying the babies on their backs, thus showing consideration, after this tiring day, for the "weaker vessel," the wife. As elsewhere in the New World society, there is a fine spirit of co-operation and love, and an overflowing happiness, among Jehovah's witnesses of Taiwan. The visitors were happy, though tired; and at the train journey's end when, in Oriental style, they had to sleep on the floor at a Hualien hotel, they slept soundly and well.

Shortly after noon on April 20 the plane carried them back to the capital, Taipei, and there they spent several enjoyable hours with the two missionaries at their Taipei home. The missionaries have made a fine start in learning

the Chinese language. Although many people in Taipei can talk some English and would like to study in English, the missionaries have insisted from the beginning that their good-will students use the Chinese literature for Bible lessons. After three months they have more than twenty studies in Chinese, and are making some good progress with these. That same evening the visiting brothers took another plane for Tokyo, Japan.

#### OKINAWA

At 8 p.m. the plane came down for a thirty-minute stop at Okinawa. The entire local congregation, American, Filipino and Japanese, was there to give the travelers a hearty welcome. It was indeed wonderful to see these different nationalities welded into one people, praising Jehovah. Their field service report for the previous month had shown a peak of 26 publishers (60-percent increase), and these 26 publishers had jointly placed the astounding total of 2,662 copies of the Japanese *Watchtower* and *Awake!* in just that one month. As one of the Japanese special pioneers (newly assigned there) said: "This is a pioneer's paradise." The brothers left Okinawa with happy memories of a congregation united in praising Jehovah.

#### JAPAN

Arrival time in Japan was 1:10 a.m. on April 21. Considering the early hour it was surprising to see a group of more than twenty missionaries on hand to meet the travelers. The Tokyo assembly, which started the same day, was held in a beautiful new hall of up-to-date Western construction, the Nakano-Ku Kokaido. In preparation for the assembly there were distributed 200,000 handbills, 2,500 window cards and 20,000 copies of a special issue of the Japanese *Awake!* carrying the story of this assembly as well as of the world-wide assemblies of recent years, with many pictures. Newspapers also gave good publicity, announcing the assembly and Brother Knorr's arrival. For the first time in Japan extensive house-to-house rooming work was done and many visitors were accommodated in the people's homes. This resulted in a fine witness, helping many to take an interest and to attend the assembly.

Lapel badges advertising the assembly caused great curiosity. As these were to be seen everywhere on the trains and in the streets, it was not unusual to be stopped by someone wanting to read your name and where you came from,

giving plenty of opportunities to witness. Two publishers traveling by train from Kyoto to Tokyo witnessed the whole length of their car and placed many magazines.

Saturday, 7:30 a.m., found publishers from all over Japan and Okinawa at breakfast in the cafeteria, which had been set up in a banquet hall across the street from the assembly hall. This banquet hall was leased to us for the entire assembly, and some seventy of the brothers slept there each night. Each morning they rolled up their beds and stored them in cupboards, so that the floor space could be used for the cafeteria. As the conventioners sat at meals on the matted floor before low lacquered tables they could look out over a lovely old Japanese garden that surrounded the cafeteria. The assembly hall itself was striking in appearance, and for the three days of the assembly the spring sunshine streamed through the hall's front wall of glass that was forty feet high.

In the field on the first morning were more than 200 publishers doing magazine work and advertising the assembly. The smallest publisher, complete with placard and handbills, was just four years old. Meanwhile, at the hall, more than eighty pioneers and prospective pioneers heard good counsel from Brother Knorr. Afterward one said: "I feel a hypocrite that I did not become a pioneer earlier!" The Saturday afternoon attendance was 425, and these thrilled to Brother Knorr's talk on "Christians Must Be Happy." The whole audience was taking notes and constantly flicking Bible pages to find the scriptures being quoted. As a happy surprise at the conclusion of this session, there came announcement of the booklet *Songs of Praise to Jehovah* in Japanese.

Some fine experiences were told by Japanese special pioneers who are working out in additional cities and finding much interest. One family of three special pioneers, now working in a territory where the very strict Buddhist Nichirenshu sect predominates, after just three months' work reported thirty studies and six new publishers active with them in the field. Another special publisher called at a lodging house operated by the Tenrikyo sect, an offshoot from Shinto. An elderly lady showed good interest, a study was arranged and conducted in a low voice to avoid opposition. The

lady herself is now witnessing to all who come there.

The special pioneers brought newly interested persons with them to the assembly. Another interested person, who could not make the trip with the others, traveled all night so he could join his friends at the assembly the next morning and then immediately on arrival went with them in the service—his first time. Special pioneers from one town reported that in eight months they had fourteen studies and two publishers. One of these special pioneers, while street witnessing, was handed an envelope addressed to the "Watch Tower Parson." In it were some Bible questions. Next week the same person came back to the street location and collected the answers. An invitation to a public talk was given to him and he came. A study was started, but still he would not tell the publisher where he lived. Having had experience with the churches, he was afraid of being booked for contributions. However, when he finally convinced himself of the genuineness of Jehovah's people, he later willingly gave his address. Now he was in attendance at this assembly in Tokyo.

Baptismal service was held in a natural hot-spring pool at one of the assembly lodging houses. Fifty-four were immersed.

On Saturday evening Brother Adams' talk hit right out at one of the obstacles to the Japanese—opposition from their own families. Micah 7:6 has real meaning for many of the young publishers in Japan. One of such, who had received much opposition because of coming to the assembly, said she was greatly comforted. Her parents had argued with her till two o'clock in the morning, but she persisted and came, and now is filled with the further desire to break right away and become a pioneer. Another, considering pioneer service, said: "This talk really hit the point."

Brother Knorr's public talk "Making All Mankind One Under Their Creator" was most enthusiastically received. The fruits of weeks of diligent advertising now were seen in the hall filled with 974 eager listeners, a big increase over the 400 brothers who had been attending throughout the assembly. Of the 974, 660 stayed on to hear Brother Adams' talk



that followed after an intermission. Some expressions that were heard afterward:

"This organization shows real hope for uniting the world."

"Jehovah's witnesses are not interested in money, as other religions are."

"A wonderful talk for the new interest; anyone could understand well."

To cope with the crowd after the public talk box lunches were provided for the first time at an assembly in Japan. These lunches could be taken anywhere and eaten, and proved very successful.

By the time Brother Knorr came onto the platform for his final talk on Monday evening, enthusiasm had reached its highest peak. There was spontaneous and enthusiastic applause. The thrilling story of Jehovah's witnesses in Russia was relayed to an attentive audience through fine interpretation. Several times clapping broke out. What a joy to realize that the brothers even in iron-curtain countries are active and fighting along with Jehovah's organization world-wide! All left the assembly with hearts filled with joy, determined to put more into the service here where we are free.

On the evening following the assembly Brother Knorr met with the fifty-five missionaries in Japan, at the branch home, and an informal dinner and a pleasant evening of association were enjoyed by all. The missionaries in Japan have done fine work over the past seven years. When the first missionary came to Japan after World War II, there were no Kingdom publishers reporting. However, March, 1956, had just brought a new peak of 567 publishers, a 21-percent increase over the previous year, and of these more than forty are native Japanese

pioneers. Particularly interesting in the March report was the new peak of 20,368 magazines placed. The publishers are rejoicing in having both the *Watchtower* and *Awake!* magazines in Japanese. These magazines are arousing much interest among the people of Japan.

#### AN INTERESTING BACK-CALL

Last summer, while returning from the European assemblies to New York, Brother Knorr had witnessed to the passenger in the seat next to him on the plane. He happened to be Mr. Ohama, president of Waseda University, one of Japan's great universities, having an enrollment of 25,000 students. Brother Knorr sent Mr. Ohama some of the Kingdom literature in Japanese. Later, when he heard that Brother Knorr would be coming to Japan, he invited him to give a lecture at the university in the language students' auditorium. This meeting took place on Wednesday afternoon, April 25, Brother Knorr speaking through an interpreter to an audience of 386 professors and students, who listened most intently. They applauded enthusiastically at the close of the talk. Brother Knorr was then invited to tea with the professors, and this gave a further opportunity to talk about the work of Jehovah's witnesses to the faculty. By their questions they showed that they had followed the address very closely. It was a most enjoyable and pleasant experience for Brother Knorr. The local missionaries are hopefully following up this interest.

So another delightful visit and encouraging assembly came to a close. The six days in Japan had passed all too quickly but with good memories of happy hours; and then the three brothers departed again, this time for Korea.

### HOSPITALS, TAKE NOTICE!

🕒 A personal testimony from one of Jehovah's witnesses said: "Due to hemorrhage after the birth of my baby I bled for six hours and was practically unconscious when I was rushed to the hospital at Abington, Pa. The doctor said I had lost two thirds of my blood and without blood transfusions I had no chance of recovery. My husband, on his own, sent out and obtained two bottles of *Dextran* and insisted that it be administered. In view of his insistence the doctors decided to use me as a test case. I responded to the *Dextran* so well that the attending physician commented: 'That is amazing stuff. It was absorbed immediately and she is showing wonderful improvement.' My recovery was far speedier than the doctors expected and I had no untoward effects afterward. Today, two and a half years later, I am still enjoying good health. That was the first introduction to *Dextran* had by the medical staff of the Abington Hospital. Today they carry a supply of it for similar emergencies. Trusting that this may be of interest to others, I remain [signed] Mrs. C. C. H."

## Finding Sheep in "Death Row"

**J**UST as it is quite impossible to judge a person by first impressions or by their initial reactions at the door when you are presenting the Kingdom message, so one cannot always judge by his past course in life whether a person has a heart of good will. This fact was strikingly brought to our attention by a letter from a minister of Jehovah's witnesses who visits the United States Disciplinary Barracks at Fort Leavenworth, Kansas.

¶ This minister has been given permission by the authorities to visit those within the prison who have manifested interest in the good news of Jehovah's kingdom. Quite a number of the inmates have progressed in their study of the Bible to the point that they have become Jehovah's witnesses, even though incarcerated for various past crimes.

¶ It is quite striking to know that even men in "death row" have become active witnesses, not in some last-minute emotional death-bed-repentance outburst, but with intelligent faith, realizing that even though the hours that remain may be few, they must be devoted to doing what Jehovah's will is, as revealed in his Word. Here is what the minister who visits these men in "death row" reports:

¶ "This letter is in regard to my visit with the men in 'death row' of this prison. At present two of the three men being visited there are still in this confinement, condemned to death.

¶ "Brother Z was baptized by me on December 12. Prior to now this has not been reported. The circumstances surrounding this baptism no doubt are different from most, in that extreme caution was taken by the military with this man since it was necessary to

bring him out of his place of confinement. The baptism was performed in a large bathtub in the prison hospital. The unusual thing is that four guards stood by and heard the baptismal discourse. The prayer and the baptism itself was witnessed by the Commandant, who is the one who sets the time and orders the executions carried out, three of which were done recently. In attendance also were his assistant, a major, and eight guards, all of top noncommissioned rank.

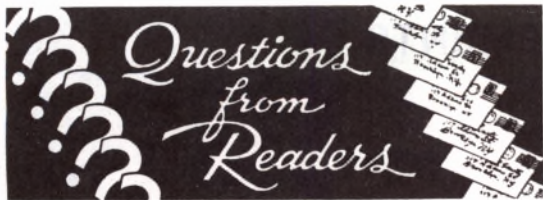
¶ "Brother Z is certainly maturing in his study and he witnesses to other prisoners. The other man in death row could neither read nor write, but with Brother Z's help he has trained himself to read and is studying the Bible.

¶ "The third man formerly confined to death row (for two and a half years) has had his sentence changed to life imprisonment and expects eventually to be moved to a Federal prison. He now attends the meetings for Jehovah's witnesses regularly each week along with three men of good will. All these assembling here in the Disciplinary Barracks certainly thank Jehovah for his Word, his organization and his spirit. Their thanks go out to Jehovah for the latest Bible aids which are to be found in this institution's library."

¶ In the hour of Jesus' death an evildoer befriended Jesus and rebuked those who spoke abusively of him. Exercising faith in Jesus as the Christ, this evildoer said: "Jesus, remember me when you get into your kingdom." And Jesus said to him: "Truly I tell you today, You will be with me in Paradise." Those coming to Christ today in the same faith can entertain the same promise despite their past conduct.—Luke 23:42, 43, NW.

## It's Only a Business

¶ Under the heading "Priests Demand Union Wages" the Ithaca, New York, *Journal* of January 19 printed an Associated Press dispatch that said that in Ahmedabad about a hundred priests "have formed a union to fight for higher wages and improved working conditions. Contending they are employees of an industry, the priests have asked the Bombay state government to bring them under the minimum wages act and allow them to take their case before a state industrial tribunal." How unlike the true religion, which is a service of God, not self, and in which mature ministers "shepherd the flock of God . . . , not under compulsion, but willingly, neither for love of dishonest gain, but eagerly."—1 Pet. 5:2, NW.



● If an unmarried pregnant woman who has made arrangements for the baby to be adopted comes to a knowledge of the truth before the baby is born, should she then feel obligated to keep the child in order to teach it the truth of God's Word?

One may argue that if the baby is adopted it will have more in a material way and will not have to bear the stigma of illegitimacy. But spiritual provisions are more vital than material things, and if necessary the social stigma can be avoided by the mother's moving to another place.

Jehovah commands the parent: "These words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." How could a parent do this if she gives her baby away? How could she give it the right start in life: "Train up a child in the way he should go: and when he is old, he will not depart from it"?—Deut. 6:6, 7, NW; Prov. 22:6.

At the moment it might seem wise to unburden oneself of the problem by having the baby adopted, but it would be against the motherly instincts and as time passed there might be bitter regret because of this course. It would be against natural affection, although in these last days of critical, difficult times we are told that many persons would be "having no natural affection." It would seem better to follow the principles of motherly affection and love for offspring and the keeping of a clear conscience. Even the principles of Christian faith would seem to be violated by failure to look after the child one brought into existence. Paul wrote: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith."—2 Tim. 3:3; 1 Tim. 5:8, NW.

So it would seem more courageous and more Christian to bear the burden of keeping and rearing the baby, facing whatever consequences that might follow, such as loss of reputation. Especially so now that the mother has come to a knowledge of the truth and is in position to teach the truth to her offspring and perhaps make it possible for it to live forever in a new world of righteousness. The person finding herself in this difficult position must make her own decision as to the course she will follow.

## The Wonderful Ways of Fish

❏ Scientists are ever coming up with new evidence as to the strange and wonderful ways of fish. In Scotland W. M. Shearer has produced proof that sea trout return not only to the fresh water stream in which they were spawned but to the very same little inlet, even the same stretch of gravelly bank. Shearer discovered this by capturing, tagging and liberating sea trout in the many inlets of the River Dee. A year later he recaptured six of these fish, each one in the same inlet where it had been caught originally. In the United States John Briggs of the University of Florida also came up with something new. He found evidence to support a belief that the first fish returning to a spawning ground swim at once to its outer reaches. The reason for this? Why, to leave room for later arrivals. That is real intelligence! Obviously, giving the fish the credit is not enough, as the God-fearing man Job explained: "But ask now the beasts, and they shall teach thee; and the birds of the heavens, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of Jehovah hath wrought this, in whose hand is the soul of every living thing."—Job 12:7-10, AS.

## ANNOUNCEMENTS

### NOTICE OF ANNUAL MEETING

#### WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

The Watch Tower Bible and Tract Society of Pennsylvania will hold its annual meeting of members on Monday, October 1, 1956, at ten o'clock in the forenoon at the registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh, Pennsylvania.

Members of the corporation should be certain that the secretary's office has the proper addresses to which to mail the usual letter of notice advising them of the meeting and in which the proxy forms are enclosed. We need to have all the proxies returned to the office of the secretary of the Society not later than the 15th of September. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

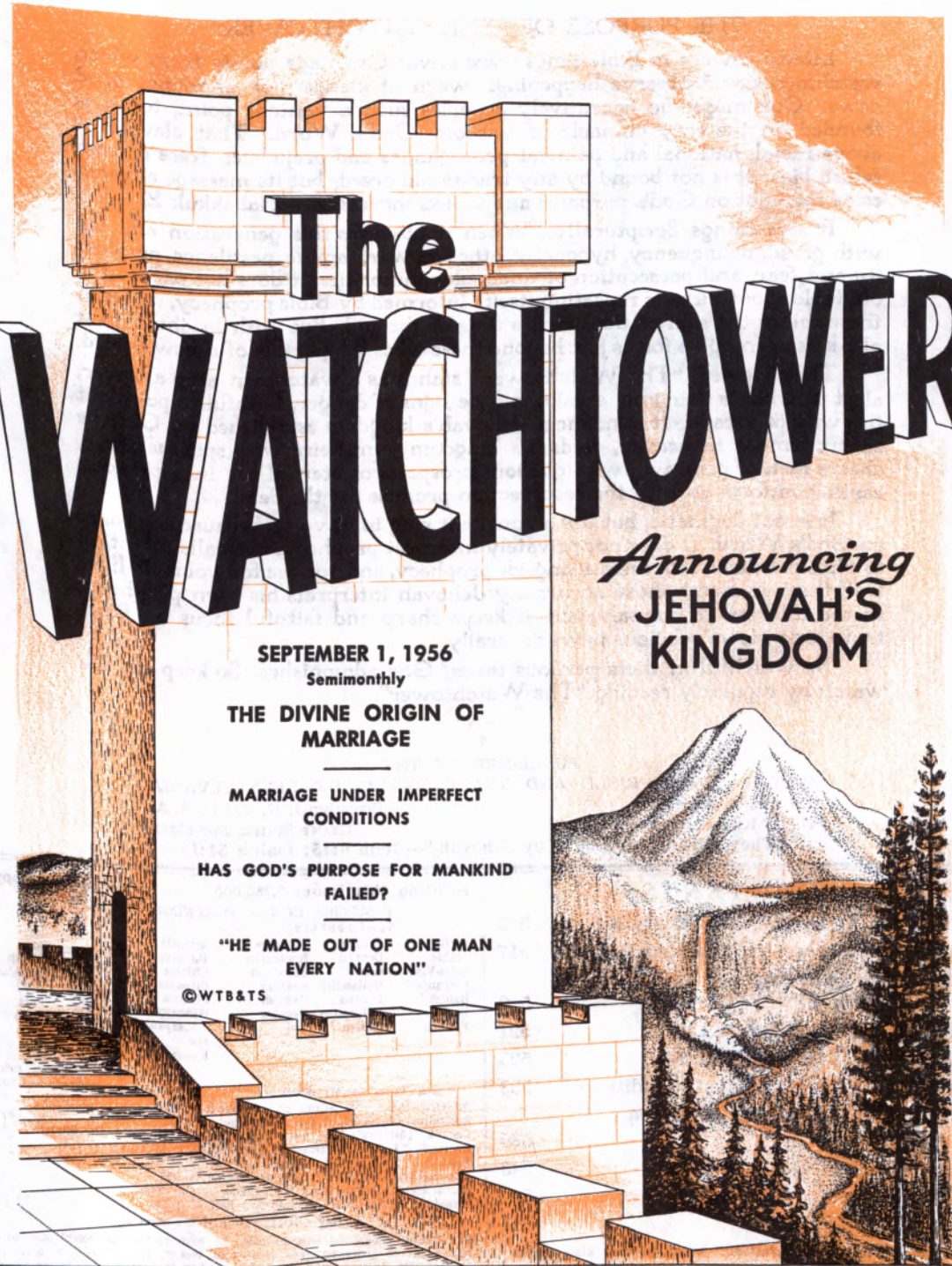
September 16: 'Judge, O Jehovah!' ¶ 1-21. Page 489.

September 23: 'Judge, O Jehovah!' ¶ 22-24, and Maintaining Integrity. Page 496.

## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ What treatment Jehovah's witnesses are receiving in the Eastern Zone of Germany? P. 484, ¶1.
- ✓ What is the strongest proof that the Anglo-Israelite theory is false? P. 486, ¶6.
- ✓ What the definition and interesting background of the Bible word "integrity" are? P. 490, ¶6.
- ✓ What seven desirable qualities to copy are summed up in Christ Jesus? P. 496, ¶20.
- ✓ Why God has let evildoers remain? P. 497, ¶1.
- ✓ How early "church fathers" showed that they did not believe in the trinity? P. 504, ¶2.
- ✓ How a new congregation was organized among the mountain people of Taiwan? P. 505, ¶5.
- ✓ Under what unusual circumstances prisoners at Fort Leavenworth, Kansas, have become Jehovah's witnesses? P. 510, ¶3.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**SEPTEMBER 1, 1956**

Semimonthly

**THE DIVINE ORIGIN OF  
MARRIAGE**

**MARRIAGE UNDER IMPERFECT  
CONDITIONS**

**HAS GOD'S PURPOSE FOR MANKIND  
FAILED?**

**"HE MADE OUT OF ONE MAN  
EVERY NATION"**

©WTB&TS

**"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".

PUBLISHED BY THE

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N. H. KNORR, *President*

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

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### Abbreviations used in "The Watchtower" for the following Bible versions

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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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

Vol. LXXVII

September 1, 1956

Number 17

**"He made  
out of  
one man**



**EVERY NATION"**

**P**RIEST John  
A. O'Brien

wrote about Jehovah's witnesses in the national Catholic Action weekly *Our Sunday Visitor*, May 20, 1956. To show that the witnesses as a group were unattractive and undesirable, priest O'Brien said that basically their numbers were made up of poor persons, relief cases, workingmen and the mentally and economically underprivileged. Pursuing this argument, O'Brien then added:

"According to the *Christian Century* for July, 1955, every fifth witness is colored. The masses of newly transplanted Puerto Ricans of New York and the Mexicans of California and the Southwest have contributed substantial numbers to the sect's membership. Indeed, the organization is making some of its most sizeable gains in backward countries where illiteracy abounds."

Primarily the "backward countries where illiteracy abounds" are Catholic countries where the Catholic Church wields great power and controls the educational facilities. When Jehovah's witnesses preach there they teach the people to read and

write and study the Bible. Then these people start moving forward. They learn from the Bible that the Catholic Church

has not taught them the truths of God's Word. They become Jehovah's witnesses.

Many of them may be colored or Puerto Ricans or Mexicans, but that does not make them undesirable in the eyes of Jehovah's witnesses. Jehovah God calls them desirable, when foretelling the time that they would start coming into his organization, coming in from all nations and races: "And I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the LORD of hosts." Their numbers swell the volume of the voices that sing Jehovah's praises and fill the earth with words extolling his glory.—Hag. 2:7, *English Revised Version*.

These peoples may not seem desirable to the proud religions of orthodox Christendom, but they are to true Christianity, and the Bible foretold that the majority of true Christians would be drawn from the lowly rather than from the lofty: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to

shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God."—1 Cor. 1:26-29, NW.

Jehovah's witnesses do not believe in prejudice or discrimination or segregation because of race or color. Where communities are democratic enough to allow it, Jehovah's witnesses of different races and colors meet together in one congregation. Colored persons, Puerto Ricans and Mexicans, along with all other races and colors, are in the bride of Christ and are in heaven with God. They are not segregated in heaven; they should not be on earth. But there are many things on earth that should not be. These evils will be erased from earth at Jehovah's war called Armageddon and they will not exist in his New World of righteousness. Jehovah's witnesses cannot convert the world, do not try to, but await God's destruction of it. Only in the new world that follows will prejudice and discrimination and segregation completely end.

It is the good news of this incoming new world that Jehovah's witnesses preach. When they come to your door with this message, do you listen? Do you welcome them into your home for a Bible discussion? If you are a Catholic you certainly should, according to priest O'Brien. He says it is the Catholic's duty to do so:

"The simple, untutored sincere members who constitute the rank and file of the witnesses are hungering for food and are being fed husks. Their zeal is worthy of a better cause. We must welcome them into our homes, let them quote their dozen memorized texts, then show them from the Scriptures the blinding evidence of the divinity of Christ, the establishment of His Church on earth, His bestowal of authority upon it to teach all mankind and His promise to be with it all days 'even unto the consummation of the world.' No matter how pestiferous and cantankerous the misguided witnesses may be, they are the children for whom Christ died and whom He loves and wishes to have in His fold. They are our brothers, and we must love them, be patient with them, pray for them and help lead them to Christ."

Jehovah's witnesses hope that the Catholic people heed this advice. The witnesses will consider it a privilege to enter the homes of Catholics and present their message and also to listen to the Bible evidence that Catholics wish to present to them. It is by such discussions that truth is learned and that Jehovah gathers into his fold all persons of good will toward him, regardless of nation, race, language or color. All men seeking God are equal and desirable in his sight and in the sight of his true people, because "he made out of one man every nation of men, to dwell upon the entire surface of the earth."—Acts 17:26, NW.

### In Love with Truth

The following letter was sent to the Federation of Churches in the United States and forwarded by them to the Society: "I would be obliged if you would get me on to a branch church of Jehovah's witnesses to take a Bible study course by correspondence and become a minister of the gospel. I am a member of the Baptist Church for many years but I am afraid I've not been given enough work to do. By reading the Gospel tracts and magazines of Jehovah's witnesses I've fallen deeply in love with their doctrine. I am anxiously waiting an early reply, A. G. T., London."

# HAS GOD'S PURPOSE FOR MANKIND FAILED?



What is God's purpose for mankind? Has it failed or will it yet be realized? If it will be, what must we do to benefit from it?



**I**S GOD'S purpose for mankind the conversion of the world to the so-called Christian religions? That is what the majority of the sects of Christendom teach. These also hold that the earth is merely the temporary home of man, that man's destiny is heaven and that someday the earth will be consumed by fire.

Definitely disagreeing with such beliefs are the deists who, while believing in the existence of God, deny the inspiration of the Bible. These hold that God, once having created the universe, including the earth and man, is not directly concerned with what goes on upon the earth but lets mankind go its own way.

If God's purpose for mankind is the conversion of all men to any or all sects of Christendom it has signally failed. How so? Because not only is earth's population increasing at a greater rate than are the sects of Christendom, but even in Christendom comparatively few can be said to be true Christians.

God is the great First Cause. Of himself he says: "I am Jehovah, that is my name." And that name literally means "he causes to be." For God to be the Great Causer, and yet not have a purpose, why, that would be unthinkable. It would indicate a lack of intelligence, and God, above all others, is The Intelligent One, the Source

of all knowledge and the Personification of wisdom.—Isa. 42:8, AS.

But why speculate on what God's purpose is when he has given us his well-authenticated Word for the very reason of revealing to us his purpose for mankind? Failure to make his purpose known to intelligent creatures would be both unjust and unloving and so not at all like God. "Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants."—Amos 3:7, AS.

## GOD'S PURPOSE FOR MANKIND

What is God's purpose for mankind? His purpose he made known by a mandate he gave the very first human pair in Eden. Incidentally, all mandates or commands issuing from God, the divine One, are divine mandates. To distinguish this one from all other divine mandates it therefore seems best to speak of it as the "procreation mandate." And of what did this procreation mandate consist? Of three specific commands:

First of all, "Be fruitful and become many and fill the earth"; with righteous creatures, of



course, like Adam and Eve, having a right to life, living in harmony with their Creator and dwelling in happiness and at peace with one another. Secondly, "and subdue it," that is, the earth; by making all the earth a paradise even as was the specially prepared garden of delight in Eden. And, thirdly, 'have in subjection all the lower animals.' Man was to be a wise and loving ruler, not over fellow humans, but over the lower, unreasoning, brute creation.—Gen. 1:28, NW.

Note that God said nothing to Adam and Eve about going to heaven. Neither did he tell them that someday the earthly globe was to be destroyed. Rather he told them that they would live as long as they obeyed a certain commandment. We must therefore conclude that man's destiny was earthly, not heavenly. And so we read: "The righteous shall inherit the land, and dwell therein for ever." But how could they if someday it were to be destroyed by fire?—Ps. 37:29, AS.

What a marvelous prospect God's purpose held out to mankind! What a testimony that procreation mandate was to God's love, justice, wisdom and power! Yet today, some six thousand years removed from the time God gave that mandate, do we see God's purpose for mankind practically realized? Far from it!

Instead of man's making the earth a paradise he has so exploited it that large areas are barren because of dust storms and soil erosion. Destructive wars have ruined other large sections and now scientists warn that production of atomic energy may eventually make the entire earth uninhabitable.

Likewise man has failed to exercise wise, just and loving dominion over the lower animals. Instead, man has abused his charges, causing them much needless suffering, and has wantonly slain them for commercial gain or for sport, even to the

extent of completely wiping out some species. And far from filling the earth with a happy and righteous race of humans having the right to life, man has filled the earth with an unrighteous, wretched and dying race.

Why this apparent failure of God's purpose for mankind? Because of original sin, caused by the rebellion of one of God's spirit creatures who was placed in charge of the earth and man, and who, because of his rebellion, is now known as Satan the Devil—a record all too well known to need detailed repeating here.—Gen. 3:1-19; Rom. 5:12.

Does that mean that God's purpose for mankind will not be realized? Not at all. None of God's purposes ever fail. How could they, when he is both all-knowing and all-powerful? As he himself assures us: "I have purposed, I will also do it."—Isa. 46:11, AS.

Actually it is merely a matter of God's purpose for mankind being temporarily interrupted, which God permitted for very good reasons. Such as? To demonstrate his superiority over a rival even when that one is given practically free rein, and also to prove that he can have creatures that will prove true to him in spite of all the temptations and persecutions that God's enemy Satan can bring against them. For an example see the book of Job.

#### GOD'S PURPOSE WILL YET BE REALIZED

How will God's purpose for mankind yet be realized? Necessarily, by removing the condemnation resting upon mankind because of Adam's transgression. This God made possible by having his Son come to earth and take man's place in death. As we read of Jesus: "See, the Lamb of God that takes away the sin of the world!" Yes, even as the sin of one perfect man, Adam, brought death to the human race, so the sacrifice of one perfect man, Jesus, opens

the way for all lovers of righteousness to get life.—John 1:29, NW.

However, before mankind can receive the benefits of Jesus' sacrifice or ransom, Satan and all his cohorts, both visible and invisible, must first be put out of the way, as they would obstruct all such activity in behalf of man. This Jesus Christ and his invisible armies will do at Armageddon, at "the war of the great day of God the Almighty." In that universal war all those on earth who do not take their stand for Jehovah will be destroyed, whereas Satan and his invisible hosts will be hurled into an abyss of deathlike inactivity for a thousand years.—Rev. 16:14, 16; 20:1-3, NW.

Armageddon's survivors, the lovers of Jehovah and righteousness, will then see Jesus' prayer being fulfilled: "Let your will come to pass, as in heaven, also upon earth." That will mean a "new heavens and a new earth" in which righteousness will dwell.—Matt. 6:10; 2 Pet. 3:13, NW.

That heavenly kingdom of God, which will realize God's purpose for mankind, consists of a King, Jesus Christ, and 144,000 royal associates. These associates are chosen from among men, are an exception to the rest of mankind and will be the only ones ever taken to heaven.—Rev. 14:1, 3.

As the seed of Abraham, Christ and his associates will bless all mankind. Under their Kingdom rule the effects of sin and death will gradually be removed. Their

first subjects, the Armageddon survivors, the "great crowd" of Revelation 7 (NW), will share in a token fulfillment of the procreation mandate, bringing forth children in righteousness. They will also exercise wise, just and loving dominion over the brute creation and subdue the earth, making it a paradise. And then those in the memorial tombs, or in God's memory, will hear Jesus' "voice and come out." —John 5:28, 29, NW.

At the end of the 1,000-year Kingdom rule Satan and his demons will be loosed so as to try all those dwelling on earth. All who succumb to selfish temptation will be destroyed with Satan and his demons. Those that withstand the test will be declared righteous by God and given the right to everlasting life. Then God's purpose will be fully realized as all mankind enjoy endless life in an earthly paradise, unitedly worshiping Jehovah in spirit and in truth and dwelling together in happiness, love and peace.

Would you like to share in Jehovah's glorious purpose for mankind, so certain to be realized, and that soon? Then give him the exclusive devotion all his creatures owe him and he rightfully requires of them. To help you give Jehovah exclusive devotion is the purpose of the Watch Tower publications and the activity of Jehovah's witnesses. Accept the help they offer, to your lasting benefit.

### *Blames God for Accidents*

Because of improper religious education imperfect men often blaspheme God by blaming him for accidents, as though God should continually perform miracles to protect men from the consequences of their own folly. Thus a Mr. Joseph Jenkins, Sr., of New Jersey, upon hearing that an auto accident had for the fourth time in five years claimed a grown son of his, said: "I don't know why God has to take my boys this way." His spouse gave him small comfort, for she also blamed God, saying, "The Lord gives them to us and the Lord takes them away."

God does not cause automobile accidents. It is blasphemy to blame him for mechanical failure or errors of judgment on the part of men! As the Scripture says: "Time and chance happen to them all."—Eccl. 9:11, RS.

## Triumphing Over Enemies by Kingdom Preaching

**J**ESUS foretold: "This good news of the kingdom will be preached in all the inhabited earth." (Matt. 24:14, NW) This good news, however, is not that preached by the various missionaries for the past nineteen centuries. How could it be when such have had no proper conception of what God's kingdom is? Besides, Jesus said that this preaching would be a feature of the sign marking his second presence.\*

This particular good news of the Kingdom therefore relates to the kingdom of God as established in this time of the end. Bible chronology pinpoints its having been set up in 1914. This kingdom will wipe out all wickedness and cause God's will to be done on earth as in heaven, ushering in paradise.

Though this preaching is good news it has many enemies. As foretold, the rulers of the world, and especially communistic rulers, have taken counsel against God and his King Jesus Christ. They oppose all who preach God's kingdom, because it is to rule all nations with a rod of iron and dash them to pieces like a potter's vessel. It follows then that when Dean Pike, prominent New York city clergyman, says that "being a Christian is such a safe thing," he is not referring to those who genuinely follow Christ by preaching his established kingdom. They do not find it a safe thing anywhere on earth. Throughout the entire world their religious foes level any old charge to incite persecution.

But in spite of all this opposition Jehovah's witnesses continue to preach the good news of the Kingdom. They are triumphing over their enemies in doing so. In New York city alone the number of their congregations has increased from one in 1935 to 57 in 1956. And even in Com-

munist Russia their numbers are increasing amazingly and that even though they refuse to compromise one iota and have to carry on their work entirely underground. If, as Dean Pike also said, communism is a religion and it takes a better religion to defeat it, Jehovah's witnesses have that better religion.

What accounts for their triumphing over their enemies or theirs being a better religion? For one thing, the manner in which they carry on their work. Not only do they have ordained ministers preaching from the public platform, but each one of them is an ordained minister and preaches. Where? At the doorsteps of the people, in the market places, in the homes and as opportunity affords no matter where they may be. Whether worldly courts recognize them as ministers or not, they know they have dedicated themselves to Jehovah God to do his will, they know he has commanded them, through his Son, to preach the Kingdom and they are preaching.

And, chief of all, their triumphing is owing to their having the courage that only God can supply. They have what it requires to conquer the world, namely, faith. (1 John 5:4) They refuse to become part of the world, to live like it and for it. They are doing Jehovah's work, and if Jehovah is for them none can be against them and triumph. Having the truth they have the zeal that Jesus showed, a consuming zeal. And their triumphing is also due to Jehovah's spirit: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Yes, in 1914 the Kingdom proceeded to conquer its enemies in the heavens; at the present time it is triumphing over its enemies by Kingdom preaching and at Armageddon the triumph will be completed.—Zech. 4:6, AS.

\* For details see *The Watchtower*, October 15, 1955.

# Pursuing my Purpose in Life

*As told by Esther M. Rydell*

**O**N December 25, 1948, I set foot in my foreign assignment as a missionary in South America's Venezuela. So quickly has the time flown by that I now remember that happy day as though it were yesterday; and as I look back over the past years I realize how good Jehovah has been to me and how rich have been the blessings received from him while pursuing my purpose in life in the foreign field. Through Jehovah's visible organization we have been well provided for and everything possible has been done to keep us happy in our assignments.

At present I get so wrapped up in what I am doing that I wholly forget that I have not always been a missionary. As in all other things, I did start but I did not become a missionary overnight. It was a gradual process. That takes me back about a score of years when, on April 15, 1936, I started pioneering. That day I shall never forget, for it was one of the happiest of my life. For a long time I had been thinking of pioneering, and every time the Society sent out one of those let-

ters encouraging publishers to become pioneers I really worried because I was not one. Oh yes, I had dedicated my life to serve Jehovah, many years before; but it seemed I thought pioneering was not for me, as I was not strong physically. But finally, after hearing one of those letters read and realizing how much I was worrying because I was not putting in as much time in field service as I should, I made a definite decision to arrange my affairs and become a pioneer. I gave up my job as a secretary and my private office in a swanky New York skyscraper. It was easy to say good-bye to it all, as I always was sitting dreaming about walking down a nice country road every day with a bookbag under my arm and looking for houses where I might offer someone a drink of the water of life. I was walking on air the first day I started pioneering, for I knew Jehovah had helped me gain that goal. I had faith that he would hear my prayer for help to make the proper decision, and he did.

While I was pioneering in various parts of the United States the blessings were without number. The education I gained in meeting various kinds of people, living in different parts of the country, going in and out of jails here and there, all added to making pioneering interesting, to say the least. But the most important thing of all was the privilege of teaching so many people the truth of Jehovah's purposes for them. I remember so many persons who said:

"Teach me to pray; I don't know how."  
"Read to me from the Bible; I cannot see."  
"God must have sent you to me."  
"Thank you for



calling at my door; your message has meant so much to me." I could go on and on as I sit here recalling those faces. Today these same ones are experiencing the blessings I received back there. Was I ever sorry I made the decision to be a pioneer? No, never; not for one moment.

I was so happy being a pioneer that I could have kept on being one in my homeland, but something more wonderful happened. I was invited to go to Gilead in the spring of 1945. This was beyond my fondest dreams. I remember as a child how I sat for hours reading the "convention reports" (as we called them back in the days of the "pilgrims"), and I often wished I could go around to different places and preach. The few reports from foreign lands entranced me. Little did I realize that one day I should have the opportunity to go to some other part of the world as a missionary. I was delighted.

Gilead's fifth class included me. I hadn't heard too much about Gilead from anyone, except that it was wonderful. It was more than that: I felt as if I had stepped right out of this old world into the New World. I accepted it all as a marvelous gift from Jehovah and I shall forever be grateful for the training I received there. It helped me to have a far-deeper appreciation of Jehovah's organization, both invisible and visible. It showed me my obligation to serve Jehovah efficiently with kindness and love, as only love and kindness were shown me there. It showed me how to study the Bible and get the most out of it. It showed me how to express myself clearly, and most of all how to keep my mind and heart centered on serving Jehovah and filled with worthwhile things. Ever since, I have diligently tried to follow that pattern. Gilead shall always be dear to my heart; I loved every minute of it. I should think every pioneer who is able would love to go to Gilead and be trained for foreign

missionary work. I am glad I did. Look where I am today: in Venezuela, South America. Was I sorry I made the decision to go to Gilead? No, because I made that decision also with the help of Jehovah, feeling sure he would help me through that training period.

In July, 1945, I graduated and was eager to go into a foreign field and put into practice all the things I had learned. I did not go at once, but kept busy and happy being a missionary in the United States until at last, in December, 1948, I became one of six happy missionaries scheduled to sail on the Grace Line steamer for Maracaibo, Venezuela. We were so excited we could hardly wait until we got out of New York harbor; then we would feel we were really on our way.

After eight days of sailing we began to see land. Our foreign assignment! The hot air that blew in our faces felt as though it was coming from a furnace. Hundreds of tin roofs gleamed in the sun. It looked like a desert town in a sea of sand. I was so glad to get off the boat that it all looked good to me, and I was thankful to Jehovah that we had arrived safely. What the future held for me in this strange land I did not know; nor was I worried, as I had sufficient faith in Jehovah that as I continued pursuing my purpose in life he would take care of me.

As I write I am smiling while thinking about the six of us getting off that boat, each one loaded down with suitcases, boxes of candy and cake, heavy winter overcoats, hats, gloves, stockings—and the temperature 100 degrees. The perspiration started pouring off and we all started giggling and laughing so much we could hardly stop. There was not a speck of shade anywhere. A native brother met us, along with a brother from another town who spoke English. Here we were with a vocabulary of a few Spanish words, no

place to stay and not understanding one tenth of what the native brother was saying, and nearly cooking in the tropical sun. The brother who spoke English told us of a family who might take us in. They had a little house but he thought it would accommodate all of us. The husband had just become interested and the wife was not opposed. They had two children; so we six would make ten. We went to look for this little house and found it on a sand pile. We were more than welcome to share the house with them, but by the time we put our 15 or more trunks, 40 cartons of literature, and all our heavy clothes and bundles inside there was hardly room to turn around. They didn't mind. But where were we going to sleep? That was easy. They strung up four more hammocks here and there and my sister and I made a nice bed out of book cartons. Was this a hardship? No, it was a real experience. We had never had living quarters like these, and never shared a home with kinder people than they. Though they were very poor, and the husband out of work, their faces beamed with happiness to have us with them. Our conversation was very limited, but a month later when we moved to our own missionary home, they cried, and so did we. They could not understand why we could not continue to live with them. We knew Jehovah would bless this family for their kindness to us. In 1953 the father and mother attended the New World Society Assembly at Yankee Stadium in New York, and the following year the mother and her two children were summer pioneers. These dear friends will never know how much their kindness meant to us. We gladly accepted this humble provision as coming from Jehovah and that is why we liked our assignment from the very first day we set foot in it.

Soon we had our missionary home furnished comfortably. We organized a con-

gregation made up of the one brother, a few people of good will and the six of us. The congregation grew rapidly and by 1954 there were two units in this city.

Two days after we had landed in Maracaibo we started out in the territory, placing much literature. At each door we gave a brief witness, but we did not understand a word the people said. I think they thought it was easier to take the literature than to try to make us understand they did not want it. Two weeks after our arrival the Catholic priests announced that we had come. They described each one of us over the radio, telling the people not to take anything from us. That was fine! Now everyone in town knew who we were and many were the times when people came up to us to ask for books and Bibles. Often we had placed our first book by 7 a.m. Because of the heat the people rose early and so did we.

We worked hard and found many people of good will with whom we conducted studies with our meager knowledge of Spanish. I shall always remember with a great deal of pleasure one of the first studies I had. The lady could not read, so I had to read to her. I could not read very well, but between us we figured out what the paragraphs said. She soon became a publisher and her husband wanted the book read to him. By this time I could read a little better and explain a little more; but as time went on I realized I had to make a real effort to learn the language fast, as here were sheep who wanted information right away and could not wait until I took my own good time learning the language. Learning a foreign language was for me not easy but was interesting, and more satisfying as I came to understand what people were talking about. Daily we bought a newspaper and tried to read it. I studied books on the country and found Venezuela a very interesting land to be in.

To this day I keep up with its events and happenings, all of which makes me feel that I belong here.

After working three and a half years in Maracaibo's heat, we were transferred to Barquisimeto, an interior city, much cooler. An entirely different type of city, its people are very fanatical, poor, and much more than half of them cannot read. That meant we had to work a little harder to find the sheep, and now we have in this place a strong, growing, clean organization. Our hearts go out to these people; they are so blinded by the Catholic priests who continually warn them against us and the Bible. One day while I was witnessing in a store a Catholic priest stepped up and grabbed a booklet from my hand, tore it in four pieces and tried to hand it back to me. I told him it was my property and he would have to pay for it. He fished around in his skirts and came up with the price of the booklet. He didn't utter a word.

When the "saints" are carried from one church to another thousands of people walk in the streets, carrying lighted candles. Most of them have never seen a Bible, nor do they know who Jehovah is. One woman told me she had her own god and

ran into the house and came out with an image of Mary. She said: "This is my god."

What better career could I have chosen for pursuing my purpose in life than to be a foreign missionary and have the privilege of introducing the Bible, God's holy word of truth, to these people? Where could I have received more blessings than have been mine in this missionary assignment? Often I think of the rich blessings I would have missed had it become necessary for me to return to my home land during the first few months or first year in my assignment. I would not have learned a new language, nor learned to live in the tropics, where I can enjoy the beautiful flowers that bloom all year round, eat new foods, see congregations spring up where the truth had never been heard of, and associate with the "other sheep" of a different race.

I could just go on and write a book on the joys of being a missionary, but I think the time can be better spent by me in preaching and I'll let the pages be the "other sheep," and bind them in love and gild the edges in happiness. Thanks be to Jehovah for giving me the privilege of being a missionary.

*Jesus said to him: "If you want to be complete, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower."*

—Matt. 19:21, NW.

### **"Christ Has No Objection to Prosperity"**

Foremost advocate of divine healing in the United States is one Oral Roberts. In February, 1956, he visited Australia and, while putting on a healing campaign at Sydney, registered at the city's lavish hotel, the Glen Ascham, under an assumed name. When newspaper reporters discovered the subterfuge, Roberts replied: "Christ has no objection to prosperity." But if Christ has no objection to prosperity and Roberts had a clear conscience why did he register under an assumed name? Because of fear of man? Could it be that he feared some persons might make an unfavorable comparison between Roberts' choosing the most exclusive hotels and the example and teaching of the One whom Roberts professes to follow, Jesus Christ?

# The Divine Origin of MARRIAGE



*"Therefore, what God has yoked together  
let no man put apart."  
— Matt. 19:6, NW.*

**M**ARRIAGE is a close union between two parties. The main party to the marriage is called the husband. The other or lesser party to it is called the wife. The lesser party or wife may be a single person or individual or it also may be an organization made up of two or more persons. But the organization, because it is made up of a number of persons, does not form a number of wives; it forms just one organizational wife, because all the members of the organization are in one union to the one husband. The marvelous idea of marriage to a wife, whether as a single person or as an organization, was not thought out nor worked out by man nor by any of the animals lower than man and before man. Marriage was first thought of and set up by the Creator, the Maker of man and of the ani-

mals and plants that mate or pair. That Creator or Maker is God, the producer of all the universe seen and unseen.

<sup>2</sup> The Creator faithfully confesses or owns up to a marriage connection. He names himself as a party to a marriage. He puts it on record, in writing. He swears to carry out the proper obligations of the marriage and to make it fruitful with children. This remarkable record reads: "Thy Maker is thy husband [*bo'el*, or owner]: Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel: the God of the whole earth shall he be called. For Jehovah hath called thee as a woman forsaken and grieved in spirit, and as a wife of youth, that hath been refused, saith thy God. . . . For this is [as] the waters of Noah unto me, since I have sworn that the waters of

Noah should no more go over the earth: so have I sworn that I will no more be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my loving-kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah, that hath mercy on thee. . . . And all thy children [shall be] taught of Jehovah, and great shall be the peace of thy children." —Isa. 54:5-13, *Dq*, margin.

<sup>3</sup> These words were spoken by the mouth of the prophet Isaiah or written by his hand at or near the ancient city of Jerusalem. But the words were inspired or inbreathed into the prophet by Jehovah God in heaven and they were really addressed to some wifelike person or some wifelike organization in heaven. The words

1. (a) What is marriage? (b) Who is its main party, who may the lesser party be, and who first thought of it?

2, 3. (a) With what words does God faithfully own up to marriage obligations? (b) To whom were these words really addressed?

were spoken not alone for the benefit of this wife but also for the benefit of her children on earth. Who or what is this wife? One of her children, the Christian prophet Paul, writes to other Christian children of hers and says: "The Jerusalem today . . . is in slavery with her children. But the Jerusalem above is free, and she is our mother." Then he quotes from God's own words to her in the very same chapter of Isaiah's prophecy. At last Paul ends his proof of their being children of God's heavenly wife or "woman" by saying: "Wherefore, brothers, we are children, not of a servant girl, but of the free woman. For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 4:25 to 5:1, NW.

<sup>4</sup> The earthly Jerusalem of which Paul wrote nineteen centuries ago was later destroyed, but it was a city with over a million people in it when it was destroyed. It was a city organization. The free "Jerusalem above" is also an organization. The enslaved earthly Jerusalem also used to be called Zion, from the name of one of its hills. The "Jerusalem above" is also called Zion in God's own Word, the Holy Bible. Heavenly Zion will never be destroyed, for Jehovah God has sworn that his loving-kindness to her will never depart, nor will his covenant of peace be removed. His heavenly wife or woman, the "Jerusalem above," is the heavenly, invisible organization throughout the universe, his universal organization. He is the Maker of his wife or woman, and so his universal organization is composed of all his heavenly creatures in it. They are subject to him, their Creator, and they are united to him as an organization in a holy union that will never end.

4. What was earthly Jerusalem or Zion, and of what is the heavenly Jerusalem composed?

<sup>5</sup> Before Jehovah began to create his universal organization he was all by himself in endless space. Before ever this heavenly organization was he was God, an eternal, everlasting Being, hence without beginning even as he will be without end, ever blessed. Without overstatement David the king of Israel could pray: "Blessed be Jehovah, the God of Israel, from everlasting and to everlasting." (Ps. 41:13, AS) The prophet Moses, who wrote the account of earth's creation, could say to the Lord Jehovah: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Ps. 90:2, AS.

<sup>6</sup> Did he ever need a wife or a living organization in holy union with him? No! Did he ever feel the need of such a wife? No! Was it good for him to be alone? Yes. Everything that gave him pleasure and happiness was in himself; he felt no need of any kind, and his being entirely alone never hurt him or filled him with lonesomeness. His being alone from everlasting never spoiled him, never made him self-centered or introverted and never made him so that he could not begin to enjoy the company of creatures. He did not need a wife to help him produce children. Full creative power was all in himself. No wife demanded offspring by him or obliged him to give her offspring. Why, then, after being alone from eternity did he begin to create? Because he is love. He saw the way to express his love and let creatures enjoy his love. And so, not induced by anything outside, but being moved by his own perfect love, he himself willed to create. His heavenly creatures now know this fact, for they say to him: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, be-

5. What does the Bible say about Jehovah's existence?

6. (a) Why did God not feel the need of a wife?

(b) Then why did he create?

cause you created all things, and because of your will they existed and were created.”—Rev. 4:11, NW; *Delitzsch*.

#### CREATING A WIFE

<sup>7</sup> The first one whom the Almighty God Jehovah created speaks for himself, identifying himself to us, so that there is no mystery. He is the one who was once down here on earth nineteen hundred years ago and who is now known as Jesus Christ. Speaking from heaven in a vision to his beloved apostle John on earth, he said: “I am the First [the Firstborn, *Alexandrine Manuscript*] and the Last, and the living one; and I became dead, but, look! I am living for ever and ever, . . . These are the things the Amen says, the faithful and true witness, the beginning of the creation by God.” (Rev. 1:17, 18; 3:14, NW) “The First and the Last,” and “the beginning of the creation by God”? Yes. He was the “First” whom the alone God Jehovah created by himself, unaided. He was also the “Last” whom Jehovah God created by or through no one else. In this way he was the beginning of God’s creation, not the beginner of God’s creation. This first creature of God became a man and died as a human sacrifice and was raised from the dead and returned to heaven. So he was also the first to be raised by God’s direct, unaided power and he is the last to be thus raised, for God now uses him to resurrect all the others dead in the graves. He was thus the beginning of a “new creation” of God.—2 Cor. 5:17.

<sup>8</sup> After bringing this first creature into existence Almighty God empowered and used him to bring into existence all other creatures. (John 1:2, 3; Col. 1:15-18) Well, then, was this first creature God’s heavenly wife because God used him as his agent or instrument in creating all other things?

No! He was God’s Son, and this in a way shared by no other creature. He was God’s “only-begotten Son” in that he was the first and only one to whom God gave life directly, through no channel. (John 3:16; 5:26; 6:57) As a Son and a fellow worker he was one with God, never acting contrary to God. That is why he once said: “I and the Father are one.” (John 10:30, AS) Because of being one with his heavenly Father he was always subject to him and never rebelled against his Father’s will.

<sup>9</sup> For unknown time the Father and his only-begotten Son were together, finding full pleasure in each other’s company. Then Jehovah his Father willed to use him in creating other creatures in heaven. Accordingly this joint creative work went ahead and as time went on a great host of angels were created, all of them sons of God because from him the power of life sprang, so that with him is the “fountain of life.” (Ps. 36:9) To all these Jehovah God addressed himself by his only-begotten Son, thus making him “the Word of God” or God’s mouthpiece to all other sons. They became God’s heavenly household and God organized them all under his only-begotten Son, that all together they might do the great Creator’s will, each one doing his assigned part, smoothly co-working with all others and co-working with the Creator their spiritual Father. In that way, after creating all these spiritual sons, God made them an organization, his universal heavenly organization, because it lives and operates throughout the universe. He married this universal heavenly organization to himself, binding it to himself in an unbreakable union as his co-worker and helper. With his faithful only-begotten Son as the leading one in this organization God was sure that this organizational wife would be kept at one with him in loving

7, 8. (a) Who was the first one God created, and in what ways was he the first and the last? (b) What was the relationship of this one to God, and why?

9. How did God’s organization come into being, and in what sense did God marry it?

devotion and submission. Jehovah as Maker was her Head and God. Her becoming his organizational wife did not make her a goddess, a "Queen of Heaven" that later on deserved to be worshiped by men and women here on earth.—Jer. 44:17-19, 25; 7:18.

<sup>10</sup> In due time Jehovah's organizational wife was favored with seeing this principle of marriage put into action in a new way, in a new place—here on the earth. When the Creator by his only-begotten Son laid the foundations of this earth for his good purposes, all these other sons of God shouted in applause. On the third creative day of preparing this earth it was intensely interesting for them to see God's wisdom in mating certain forms of plant life, even causing some plants to unite in order to reproduce their kind. On the fifth day they saw God create innumerable kinds of fishes and sea animals that were paired or mated in order to bring forth their young, and then also many kinds of flying creatures and bird life. The applying of the marriage principle progressed still farther on the sixth creative day when God caused the earth to bring forth land animals, wild and domestic and crawling or creeping, "none without its mate." (Gen. 1:11-13, 20-25; Isa. 34:15, 16, *Mo*) In these unions of plant and animal life were to be seen the arrangement of male and female working together for a common purpose, the drawing powers of sex operating to bring them together. The word "sex" means the dividing of the vari-

ous kinds of creature life into male and female forms and is actually drawn from the Latin word meaning "to cut or divide." Nevertheless, the purpose of this sex division is not the producing of a disunion, but is rather for producing a union, a combining of forces to produce a combined result, neither sex being complete without the other, each sex being so constructed as to attract the other and carry out a certain function. Some forms of life are asexual, yet reproduce.

<sup>11</sup> For thousands of years, from the third creative day down into the sixth creative day, the arrangement of sex played a great part in keeping plant and animal life going on this earth. God saw that all this was good, but it was not the end of his purpose toward the earth. It was really preparatory, leading up to a crowning feature. The seven thousand years of the sixth creative day were drawing to their close when Jehovah God spoke to his only-begotten Son, his co-worker in this earthly creative work. "And God went on to say: 'Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is creeping upon the earth.'" (Gen. 1:26, *NW*) This creature called "man" or Adam was to be higher than all preceding forms of conscious life. What made man better and able to have these lower creatures in subjection was that he was made in the image



10. When, where, and how did God bring sex division into being before the creation of man, and for what purposes?

11. (a) What was the crowning feature of God's earthly creation and when was this created? (b) Why was he able to have the lower animals in subjection?

and likeness of God and his only-begotten Son, this Son himself being the "image of the invisible God, the firstborn of all creation." (Col. 1:15, AS) This was new for the earth.

<sup>12</sup> First God prepared a home for this creature man. Like no other planter, God made it a paradise, a sizable garden park, an improvement even over the rest of the earth outside, where the lower animals roamed and reproduced their kind before dying. In a separate creation from them God then produced the first man or Adam. "Then Jehovah God proceeded to form the man [*a-dam'*] out of dust from the ground [*a-da-mah'*] and to blow into his nostrils the breath of life, and the man came to be a living soul."—Gen. 2:7, 8, NW.

<sup>13</sup> From the invisible the Creator spoke to man and told him he had been created and settled in the garden of Eden "to cultivate it and to take care of it." This doubtless meant taking care of the "tree of the knowledge of good and bad," but man or Adam was commanded not to eat from it. To do so would be disobedience to God. So it would be sin, and the punishment for such a sin would be this: "In the day you eat from it you will positively die." (Gen. 2:15-17, NW) Then God acquainted the man or Adam with the flying creatures and wild animals that he was to have in subjection to him, and God let him name each one, and each one's name stuck. Adam interestedly inspected these creatures. He

saw that they were of a flesh different from his. He saw how they mated and had sexual connection and how they brought forth their young, also how they lived out their life span and died, leaving their offspring behind them to preserve their kind. But Adam did not need to die; he did not need to produce offspring to keep in existence his kind, human kind. If he continued faithfully to worship his Creator as God and to obey all his commandments, including the one forbidding him to eat of the tree of the knowledge of good and bad, he could live forever and be the caretaker of paradise and hold the lower animals always in subjection.—Gen. 2:19, 20.

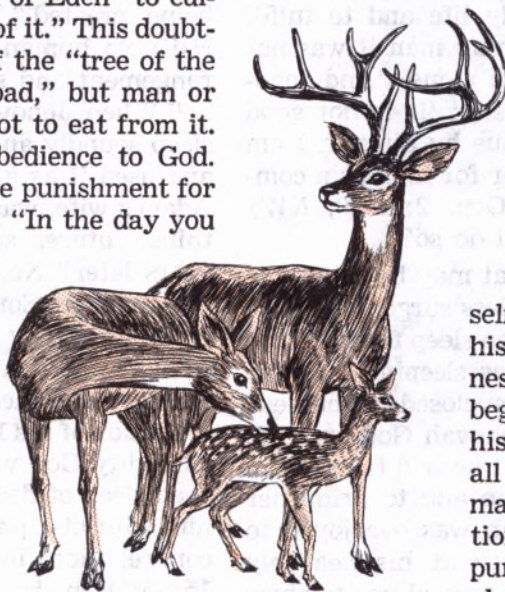
#### HUMAN WEDLOCK BEGINS IN PARADISE

<sup>14</sup> Adam felt no desires of sex. As a perfect man he was balanced and not divided as to sex. But would he have any companions like himself?

How would he get them? That was within the purpose of God and it was not man's part to try to counsel or advise or dictate to God. But God had not left even him-

self without creatures in his own image and likeness, first his only-begotten Son and then his other heavenly sons, all of whom together made up his organizational wife. Was it his purpose to leave Adam alone of his kind?

<sup>15</sup> Of all the animals that Adam named he could call none of them his fellow man or *Ish* (Hebrew). He found himself alone



12. What kind of place did God prepare for man, and how was man created?

13. What privileges and obligations did Adam receive, and in what vital respect was he different from the lower animals?

14-16. (a) What lack did Adam note, and what could God have done to supply Adam's need? (b) How did God supply Adam's lack, and for what further purpose?

of his kind; he must do his work all by himself. He could converse with no one but his God or God's heavenly representative in the invisible realm—a wonderful, soul-satisfying, all-surpassing experience for Adam. By creation Adam was a human “son of God.” (Luke 3:38) Was God satisfied with only one human son of God on earth? Just as God had foreseen and foreknown it, he saw and knew the state of matters now in actual fact: “for man there was found no helper as a complement of him.” Adam stood out different from all the lower animals; he had no mate with which to reproduce his kind. God could have produced other men just like him from the dust of the ground, each one separate and distinct from Adam, each an immediate creation of God. But that would not have resembled the pattern of life found in other kinds of earthly creatures. To harmonize with the life-patterns of those forms of earthly life and to fulfill God's purpose concerning man it was not best for him to remain alone. “And Jehovah God went on to say: ‘It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him.’” (Gen. 2:18-20, NW) How did Jehovah God do so?

<sup>16</sup> He performed what may be called the first operation of painless surgery. “Hence Jehovah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man.” The man was overjoyed to receive and accept her at his heavenly Father's hand, and he named her to show she was part of himself. “Then the man said: ‘This is at last bone of my bones and flesh of my flesh. This one will be called Woman [or *Ish-shah'*], because from man [or *Ish*] this one was taken.’” (Gen. 2:21-

23, NW) God had now divided the feminine characteristics from Adam and put them in this woman or *Ish-shah'* and thus produced the human sexes. In the fatherly blessing that he now gave them as a married couple he set before them the work that he authorized them to carry on together. As it is written: “And God proceeded to create the man in his image, in God's image he created him; male and female he created them. Further, God blessed them and God said to them: ‘Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth.’” “This is the book of Adam's history. In the day of God's creating Adam he made him in the likeness of God. Male and female he created them. After that he blessed them and called their name Man in the day of their being created.” (Gen. 1:27, 28; 5:1, 2, NW) So human marriage is a divine arrangement and should be viewed as holy.

<sup>17</sup> When Jehovah God caused Adam to sleep soundly and removed one of his ribs and used it as a base with which to build Adam's wife, was he foreshadowing something future, something four thousand years later? No. He was not foreshadowing that his Son Jesus Christ would become the only other Adam, “the last Adam,” and would fall asleep in death as a human sacrifice for his “bride,” the congregation of his 144,000 followers, and that Almighty God would raise him from that deep sleep of death and afterward present him with his spiritual “bride,” his faithful congregation, in heavenly glory. (1 Cor. 15:45; Eph. 5:25-27; Rev. 21:2, 9) Had God done this, it would have meant that he peered into Adam's future, that he let himself foresee that Adam would sin by

17. Why was God not making a prophetic picture of Christ and his bride by the manner in which he created Eve?

eating from the forbidden tree of the knowledge of good and bad. Thus God would have foreordained that Adam should break his law and come under the sentence of death and that Jesus Christ should die as a corresponding ransom to save his 144,000 followers from among Adam's descendants that these might become a bridal organization, a wife to Jesus Christ in heaven. To have foreordained that Adam should sin would have made Jehovah God responsible for his sin, whereas God is not responsible for sin and is not bound to make a sacrificial atonement for it.

<sup>18</sup> Rather than foreshadow and foreordain something by the way he created Eve, Jehovah God was copying on an earthly level a great heavenly pattern of his own. As Eve was taken from Adam and was really bone of his bones and flesh of his flesh, so Jehovah's universal organization, his heavenly organizational wife, was taken from himself. It was a creation emanating from himself without pain and beginning with his Word, his only-begotten Son, and finally taking in all his holy angels of heaven. This holy organization of them all he presented to himself as his "woman," his "wife," whom he will never divorce, for she will never be estranged from him, come a Devil even.

<sup>19</sup> Because the first woman was taken from the first man instead of being made a distinct creation, not only was she one flesh with him but also all the human family that sprang from them is one flesh. This fact made her man's closest relative on earth. For this reason he should stick to her. God pronounced this bond of husband and wife to be the closest relationship of two humans on earth, closer than that of a son to a father and mother, and hence

the husband should stay with the one to whom he was closest, his wife. In Eden after uniting the man and the woman in wedlock God said: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Gen. 2:24, NW) Thousands of years later certain self-wise ones brushed aside this genuine account of the ideal human marriage in the paradise of Eden and the Son of God said to them: "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart." (Matt. 19:4-6, NW) The Christian apostle Paul gave his measure of support to the trueness of this marriage account by quoting from it in his argument and saying: "For, 'The two,' says he, 'will be one flesh.'" (1 Cor. 6:16, NW) A married man's place, therefore, was to be, not with his papa and mamma, not with his gang, his men's association or his social club, but with his closest partner, his wife. He was to stick to his wife, not send her back home to her father who gave her to him. He was to permit no one to get in between.

<sup>20</sup> When God took the male and female characteristics or qualities that were combined in balance in the original Adam and divided them between the sexes he did not mean to start any battle of the sexes in the paradise of Eden. He did not mean to start any competitive coexistence between the sexes. Though the man Adam had the feminine properties divided from him and embodied in his wife, he was still left perfect; he was still in God's image and like-

18. Of what was Eve's creation an earthly copy?

19. (a) What facts and scriptures show a husband's closeness to his wife? (b) And, therefore, where is his rightful place?

20. (a) What did God not mean, and what result did he purpose in creating Eve? (b) Why would the marriage of Adam and Eve not result in deformed or unbalanced children?

ness. Eve, with the female characteristics controlling in her, was likewise perfect, but she was one flesh with Adam. One flesh does not hurt itself; it does not fight itself. The living cells of the flesh combine together, hold together in various organs and tissues, according to the law of the great Organizer, Jehovah God. So it was to be with the two sexes, for they are in reality just one flesh. They were to complement each other, the one to supply to the other what the other felt it needed, and vice versa. God so organized the two sexes that they found their greatest happiness and contentment by co-operating together in doing the perfect will of their heavenly Father. The marriage of a woman from his very own bone and flesh to Adam would not result in odd children, overbalanced in any direction, showing unusual peculiarities or deformities. The man and woman were both perfect. Perfection united with perfection produces—perfection. A perfect son of Adam and Eve married to a perfect daughter of theirs would bring forth a perfect child.

<sup>21</sup> That this was God's will in dividing Adam and producing the sexes male and female God stated at the time he went ahead to produce a wife for Adam. God said: "I am going to make a helper for him, as a complement of him." God did

not say he was going to give Adam a boss, a head. Adam already had a head. His Creator God was his Head. He did not need another. A complement is not a head. In Hebrew or the language of God's creation account the word for "complement" means that which is in front of one, in sight of one as if standing opposite. It is not something in opposition but is a counterpart, something that matches one, something that looks or goes suitably and properly with one, making a nice balance. The woman, and no lower animal female, was a satisfying match for Adam and so was a complement for him, especially

as she had the bodily organs by which she could become the mother of his children. (Lev. 18:23) She could produce the eggs that would provide the bodies of his children, but only he as the head of the married couple could pass on the life sperm that would start life in her eggs. He was the first to have human life and his wife received her life by being made from his rib, and it was proper that he continue to be the transmitter of life to his children. The man had his function, the woman had her function, subordinate to him and dependent upon him. So according to God's will the woman was to be her husband's "helper," and a helper is not a boss, dictator or commander. A helper takes orders and works with the one that takes on this help. The woman could now furnish a necessary help to Adam in carrying out God's command to them to become many and fill all the earth with a perfect human



21. In what ways was woman to be a helper and a complement, and why did Adam now look balanced?

family. Standing beside the lordly lion and his lioness or beside any mated pair of animals in Eden, Adam no longer looked one-sided, incomplete, for now his perfect mate, his wifely complement and helper, stood beside him. Everything matched. The sight was lovely. It was good in the Creator's eyes.

<sup>22</sup> When Jehovah God brought this perfect woman to the awakened man in Eden and pronounced his blessing upon them and set their joint duties before them their marriage was consummated. It did not require any physical sexual union between them first to consummate their marriage. If that sexual connection were first necessary to make the marriage a real, valid, binding one, then Adam and his woman

22. (a) When did Adam first have relations with his wife, and what does this show as to when the first marriage was consummated? (b) In their perfection what was their attitude toward each other?

were never married in Eden. It is first after this couple found themselves outside of Eden some time later that, we read, "now Adam had intercourse with Eve his wife and she became pregnant. In time she gave birth to Cain." (Gen. 4:1, NW) Adam and Eve knew that the purpose of the sexual connection was to bring forth children. So in their perfection and with perfect self-control and without shame at their nakedness and without feeling passion at the sight of each other's unclothed body they refrained from having sexual union and conceiving children while in Eden. Nevertheless, they were fully married and were bound to cleave to each other lovingly in faithfulness. Jehovah God, the divine marriage-maker, had yoked them together. No creature could rightly put them apart.

## MARRIAGE UNDER IMPERFECT CONDITIONS

**M**ARRIAGE has been put under much stress and strain by imperfection. Imperfection is due to sin. Sin is unrighteousness, disobedience to the perfect laws of Jehovah God. The marriage of Adam and Eve in Eden was a perfect one because it was performed by Jehovah God, all of whose activities are perfect, all of whose ways are justice. (Deut. 32:4, NW) The taking of a rib from Adam and along with it the female characteristics that were originally in him did not make him unhappy. God's presentation of these things back to him in the form of a per-

fect woman for his wife ushered him into a happiness he had never known before. His wedding day in Eden was a most happy one. The marriage that it inaugurated was meant to be a continuously happy one and was to lead to the unspeakable happiness of being fruitful and bringing forth perfect children of their kind. God himself who had united them would be happy at all this, for thus his purpose in creating the earth would be fulfilled, to have it "inhabited."—Gen. 1:26-28; Isa. 45:18.

<sup>2</sup> What, then, interrupted the complete

1. What had God meant marriage to bring to man and to accomplish?

2. (a) What interrupted the complete happiness of the first human pair? (b) How had Adam taught his wife, and by doing what would he show his love for God and her?

happiness of human marriage and brought it under imperfect conditions? First of all, it was a failure to recognize the right relations that God had set up between the husband and the wife and their refusal to hold to those relations. Adam and Eve belonged to each other, just as a head and a body belong to each other. "For Adam was formed first, then Eve." (1 Tim. 2:13, NW) Adam taught Eve. He toured her around the paradise garden of Eden with which he was fully acquainted. He told her the names that he had given to the animals. Most important of all, he told her how to live forever in this paradise of pleasure as the mother of a perfect human family by telling her the special commandment of Jehovah God. This was something special, preceding the instructions that God gave to both of them regarding the food for all creatures. (Gen. 1:28-30) As stated to Adam alone, God's special command was: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:16, 17, NW) This command now applied also to Eve, for she was a part of him; she was one flesh with him. Even as he had taught her this divine command, it was his responsibility as head over her to enforce this life-protecting law. If he loved her he would enforce this law, because to do so would be also to love himself. She was part of his own bones and flesh, and naturally he would not hate his own bones and flesh. By this law enforcement Adam would specially love their precious Life-giver, Jehovah God, whom they were to love more than themselves or each other.

<sup>3</sup> For a time Eve submitted to the headship of her husband. She did not question

the punishment for the breaking of God's law. She did not think her husband had been deceived by what God said as to the breaking of his law. She did not think that she ought to decide or lay down the rule as to what was good and what was bad. She was a real helper to Adam and fitted perfectly into his life and found safety and happiness in doing so. Then a lawbreaker, a marriage-disturber, presented himself to her while she was by herself. By means of a serpent in the garden of Eden he asked her for information. She told him what her husband had told her. Then the serpent, or the unseen one speaking by the serpent, did not here resort to any gossip by idly talking trivialities or by repeating a lie. He did what Jesus Christ said he did. He directly lied, and made himself the father of all lies. (John 8:44; 2 Cor. 11:3) Right off he contradicted what Adam had told Eve and what God had first told Adam. "The serpent said to the woman: 'You positively will not die.'" Then, pretending to know the actual facts about that forbidden tree, he continued: "For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad." (Gen. 3:1-5, NW) The real purpose of the Serpent, Satan the Devil, in opposing and slandering God this way was to begin breaking up the marriage union between Jehovah God and his organization wife, his "woman," that is to say, his universal organization of holy creatures, to which Adam and Eve then belonged.

<sup>4</sup> Did Eve, out of regard for her marriage relationship, now reply: 'What right have you to contradict the word of my husband, and what right have you to contradict the word of his God who gave me to him? Shall I subject myself to you, a mere

3. (a) What was Eve's course until a lawbreaker presented himself to her? (b) What did Satan do to accomplish what purpose?

4. (a) How should Eve have responded, but whose word did she take in preference to whose? (b) Why was Eve's a case of marriage insubordination, and what prompted her?

beast, instead of to my husband, my God-appointed head?" No! Nor was it a case of Eve's taking the word and law of God *in preference* to the word of her husband. Here it was a case of taking the serpent's word in preference to the word of her husband *in harmony with* the word of Jehovah. Here were two witnesses, Jehovah himself and Adam, against the one false witness, the great Serpent. In safe respect for her human head Eve should have said that she would first consult her husband and see whether he approved of eating the forbidden fruit contrary to God's command, for he knew God better than she did. Rather than look for her husband and go over God's law with him, Eve looked at the forbidden fruit from the new viewpoint presented to her by a beast. She let desire for it form in her. Her desire led her into temptation, and induced her to take action and thus sin was conceived. This conception of sin was bound to give birth to the death penalty. (Jas. 1:14, 15) "So she began taking of its fruit and eating it." (Gen. 3:6, NW) She ran ahead of her husband and put her own intelligence above that of her head, her husband. She was grossly deceived, but just the same it was a case of marriage insubordination.

<sup>5</sup> Eve ate the forbidden fruit in outright disrespect of God as her heavenly Sovereign and of her husband as her head. The Bible account does not say that at once her conscience smote her and she realized that she was stark naked, making her feel panicky and want to hide from the opposite sex, from her husband. Proverbs 9:17, 18 (RS) tells us: "'Stolen water is sweet, and bread eaten in secret is pleasant.' But he does not know that the dead are there, that her guests are in the depths of Sheol [mankind's common grave]." So, totally deceived, not scared of the death penalty,

and knowing no sexual shame but tasting the temporary sweetness of the fruit she had stolen from the forbidden tree and had eaten in secret from her husband, Eve self-conceitedly went and offered some of the forbidden fruit to Adam. Now what should he do?

<sup>6</sup> Adam at once knew that Eve had been deceived by the serpent and had sinned. God's Word says: "Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression." (1 Tim. 2:14, NW) Eve did not speak or act for him her head. The head was to decide and Adam must either approve of her sin by joining her knowingly, willingly, in eating the stolen fruit or disavow her act and stop it immediately from becoming the practice in his household. Jehovah's theocratic law, later stated to the nation of Israel, agreed with this, declaring: "In case a woman should make a vow to Jehovah or she does bind herself with a vow of abstinence . . . if she should at all happen to belong to a husband and her vow should be upon her or the thoughtless promise of her lips that she has bound upon her soul, and her husband has heard it and has kept silent toward her on the day of his hearing it, then her vows must stand or her abstinence vows that she has bound upon her soul should stand. But if her husband on the day of hearing it should forbid her, then he has annulled her vow that was upon her or the thoughtless promise of her lips that she bound upon her soul, and Jehovah will forgive her." (Num. 30:3, 6-8, NW) So Adam could have reproofed Eve and let God be true and the Serpent the Devil a liar, thus vindicating himself as no party to her breaking of God's law. God had appointed him head. He should have respected God's appointment and resisted Eve's acting as head in making decisions.

5. What immediate effect did Eve's eating of the fruit not have, but instead what effect did it have?

6. What theocratic law, later stated, shows the course Adam should have taken; and why is this so?

# **BAD CONSEQUENCES FROM MARRIAGE DELINQUENCIES**

<sup>7</sup> Had Adam loved himself, loving life for himself and his offspring, he would have refused to accept forbidden fruit at his wife's hand. He would have shown her the right course by refusing, for she was his own flesh. Had he loved God more than himself, including his wife, he would have turned down her offer and kept God's command. He would rather part with his wife than part with his God. Acting the role of a real husband, he would have respected his own divinely appointed headship and made the right decision for himself and his house. He would have shown strength and measured up to his responsibility and kept his integrity toward God. But Adam looked not toward God. He looked at his wife who was holding out the fruit to him. Now a desire for her, not as a helper and complement to carry out God's procreation mandate but as a means of satisfying his flesh, formed in him. He was enticed by it. Giving more mind or attention to it than to the pleasure of obeying God's command, he weakened. He disowned, rejected his own headship as husband. He listened to his wife's voice, not God's. He accepted the forbidden fruit and put it to his mouth.

<sup>8</sup> He stuck to his wife, yes, in wrong, but parted company with his God and Father. Undeceived, he willfully joined the Serpent Satan the Devil in rebelling against God. Without describing the mental battle or the emotions that were called forth, the Bible simply says: "Afterward she gave some also to her husband when with her and he began eating it." Now both had sinned, but Adam's sin was the greater sin because he was more responsible. No more could they look at each other in a pure, natural way. "Then the eyes of both of

them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin-coverings for themselves."—Gen. 3:6, 7, NW.

<sup>9</sup> Between the man and his wife a barrier had now formed, even though represented only by fig leaves sewed together. Not feeling clean-looking before his wife, Adam could not feel clean-looking before his God. He no longer felt comfortable in communing with God; in place of eagerly looking forward to it, he now fled from it. So when they heard the approach of God's invisible presence Adam as well as Eve hid behind trees. God called for him, not for his wife. Adam told God he did not feel presentable before him. Well, then, why? Had Adam eaten of the forbidden fruit? Well, not directly from the tree, but he had eaten from his wife's hand in order to please his wife. Why, then, had the woman been the one to eat right from the forbidden tree? The woman now admitted that she had not acted so smart. She said: "The serpent deceived me and so I ate." (Gen. 3:8-13, NW) She never thought the aftereffect would be like this.

<sup>10</sup> So God turned to the great Serpent Satan the Devil, who had now put the marriage of Adam and Eve under great difficulty. But if the Serpent Satan the Devil for one moment thought that he could break up the marriage between Jehovah God and his "woman," his heavenly universal organization under his only-begotten Son, he was absolutely mistaken. Cursing Satan the Devil to a low-down existence that would feed on mere dust, Jehovah God the Great Husband mentioned his own "woman." He decreed for his woman a course of action different from the one Eve took, saying: "I shall put enmity between you and the woman and between

7. Had Adam refused the fruit Eve offered what would he have shown? and by accepting it what did he show?  
8, 9. What was the result of Adam's preferring his wife to God? And how did they answer to God?

10. (a) What marriage would Satan not be able to break up, and why? (b) What did God decree for Satan and his seed?

your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:14, 15, NW) His heavenly organizational wife would stick to him in love but would hate the Deceiver, the Serpent, Satan the Devil. Her offspring or children would resist the Serpent's deceitful offspring or seed. The injury that her offspring would give the great Serpent would be worse than the injury the Serpent would give her offspring, which would result in a temporary limp. It would be in a more vital spot and would leave the Serpent's head crushed in, with destruction to all his seed. God's organizational wife or "woman" would to all eternity have fruit to show that would bear the name of her Husband, Jehovah.

<sup>11</sup> Jehovah now predicted that human marriage would from then on have its difficulties and married couples would have "tribulation in their flesh." The woman's position in the marriage arrangement would be specially difficult, and what Jehovah said about it in Eden has not proved untrue after six thousand years of experience. "To the woman he said: 'I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children, and your longing will be for your husband, and he will dominate you.'" (Gen. 3:16, NW) The husband's domination of the woman was not a mere allowance of him to dominate if he wanted to or if she was willing to submit to it. His domination of her was as sure to operate as the increase in the pain of her pregnancy was to come and she was to bring forth children in birth pangs. Despite all this she would long to have a husband. She would consider it an embarrassment, a reproach, not to have a husband. She would look upon it as a frustration, a defeating of the purpose of her sex, if she were not

to have children, a disappointment to herself and a disappointment to her husband. Let him be owner, dominator. Only give her marriage with children.

<sup>12</sup> How humiliating it must have been to the appointed head of the married couple when God began his death sentence upon Adam by saying: "Because you listened to your wife's voice." Yes, it was all because of this. He listened to the creature instead of the Creator, who commanded him not to eat from the tree of the knowledge of good and bad. In the effort to please his wife with the hope of not losing her, Adam the husband did something that brought consequences that were not pleasing to her. So he was certain to fall in her estimation and respect. His lack of wisdom showed up in the results. He lost for her the paradise home. He lost his position as an approved son of God to plead with God for her and gain some consideration for her, deceived woman that she was. He left her with no sufficient protection against the further deceptions and the attempted misrule of Satan the Devil. If she did not die first, he might himself die and leave her a widow, without a husband. With him she was driven out of the garden of Eden to die disowned of God.—Gen. 3:17-24, NW.

<sup>13</sup> God's Word tells us very little of the married life of Adam and Eve outside the paradise garden of Eden. It was not a happy life, that is sure. As each one looked at the other and recalled the respective part that each had played in bringing about this sad result, neither one could be happy in the other. Adam had now lost his perfect self-control. It was first outside of Eden that he had sex relations with his wife. It was no happy occasion when he saw her writhing in her birth pangs to

11. What did God predict for human marriage from then on, and why would woman's position be especially difficult?

12. Trying to please his wife brought what results upon Adam?

13, 14. Why could their life outside of Eden not have been a happy one, and what was responsible for this?

bring out their first child, a son. This boy, Cain, turned out to be a murderer, a killer of his own brother, an assassinator of the first human witness of Jehovah, faithful Abel. Cain came under the curse of the God of whom Abel was a witness. He was marked for execution, for destruction by no one but God himself. His married life with one of his sisters in the land of Fugitiveness was not a happy one.—Gen. 4:1-17; 1 John 3:12; Heb. 11:2, 4; 12:1.

<sup>14</sup> Adam and Eve lived long enough to see increasing bad fruitage from their imperfect married life. The marital estate of none of their offspring turned out to be completely blissful. What was responsible for all this? In the first place, the failing of the first man and his wife to love God unitedly and more than each other. Along with lack of love for God and as a result of it, each one failed to respect the God-assigned places of husband and wife in the marriage arrangement and to live up to the responsibilities and the obligations of that place. Adam, as the head, was foremost in responsibility for all this. Pointing to him as chiefly responsible for all the sinfulness and death that have come to us who have been born as a result of their damaged marriage, the Word of God the Judge says: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned— . . . death ruled as king from Adam down." (Rom. 5:12-14, NW) So the injury caused by the mismanagement of the marriage arrangement originally set up by God can be very far-reaching and disastrous.

<sup>15</sup> Jehovah God's own marriage to his organizational wife, his universal organization in heaven, has continued unbroken and in happiness, and has been most fruit-

ful, in spite of all that the malicious marriage-disturber has tried to do against it. The seed of Jehovah's woman has been brought forth and soon will crush the Serpent's head and see that justice is done to the universal sovereignty of the Most High God. In harmony with his own marital happiness Jehovah God originally purposed that the married life of his faithful sons and servants here on earth should also be a pleasurable experience, with no "tribulation in their flesh" that must now unavoidably come because of the imperfection of each and every married couple and because they are living in a worldly system of things the god of which is Satan the Devil. (1 Cor. 7:28, NW) In token of this, in the days of Noah Jehovah God cleared out all the married couples who were a part of the corrupt, violent "world of that time" by sinking them under a mountain-high global flood for a whole solar year. In those days "men were marrying, women were being given in marriage, until that day when Noah entered into the ark." But God spared alive through the flood only four married couples, all of whom were witnesses of Jehovah, namely, Noah and his wife, and their three sons, each married to one wife.—Luke 17:26, 27, NW.

<sup>16</sup> The preflood world was entirely gone when these four married couples stepped out of the ark on Mount Ararat to start life anew on the cleansed earth. The circumstances were then almost like those when Adam and Eve were inside Eden. All the earth outside was without human inhabitants, for which reason God blessed them and gave them a command to bring forth children and fill the earth with them. Apart from the four couples on Mount Ararat human creatures were to be found nowhere else on earth. So in support of his

15. (a) What can be said about Jehovah's own marriage? (b) What was Jehovah's purpose regarding mankind's marriage, and what did he do in token thereof in the days of Noah?

16. (a) What were the immediate postflood circumstances as regards marriage? (b) What blessing did God bestow on those survivors, and what has this meant until now?

original purpose for the earth God blessed those surviving four married couples, after they had revived the worship of Jehovah God on the dried land. "And God went on to bless Noah and his sons and to say to them: 'Be fruitful and become many and fill the earth. . . . And as for you men, be fruitful and become many, make the earth swarm with you and become many in it.'" (Gen. 9:1-7, NW) That meant the making of many marriages during the thousands of years till now. Today, as a result, the

earth swarms with people, and marriages continue to multiply. Under the growing imperfection of the married couples and the conditions under which they live this has led to many complex marital problems. How can these be handled in a way that pleases Jehovah God and that will result to the lasting happiness of those involved in marriage? How these are being handled in the New World society will be explained at length in forthcoming issues of *The Watchtower*.

## Outstanding Assemblies in **KOREA**



## and **ALASKA**



**A**S TO Kingdom work, Korea is really bustling. In

April, 1956, 1,506 publishers were energetically preaching in major cities and many isolated regions of the country. Newly interested persons are constantly coming to the congregations, wanting to know about the work and why Jehovah's witnesses are so different. The people are especially amazed but very grateful to see American missionaries preaching from door to door and speaking to them in their own language. When Christendom's clergy, particularly those of Korea's strongest churches (Presbyterian and Methodist) talk against the work of Jehovah's witnesses, the people become all the more curious. Even among unbelieving people there is high respect for the Bible. It is common to see Bibles in people's hands as they walk along the streets. For these reasons working in Korea is very fruitful.

All of Jehovah's witnesses in Korea were happily anticipating the assembly in Seoul, April 27-29. The brothers worked hard and quickly to complete arrangements. Indeed they do everything swiftly. In the Korean language two of the most frequently used terms are, "There is no time" and "Do it fast." The brothers engaged a school auditorium for all sessions except Sunday's public lecture. Since a larger crowd was expected the swimming pool stadium located inside Seoul Stadium grounds was also obtained. Posters had been put in every streetcar in the city as well as window signs all around town. Days ahead the sisters were busy preparing huge quantities of rice, fish and various Korean dishes.

As these arrangements progressed, excitement mounted. The brothers talked of nothing but the convention.

Finally April 27 came. That morning some 800 brothers had met at the various congregations for field service. No announcement had been made concerning the arrival time of the Society's representatives and it did not seem likely that many of the brothers would be able to go. However, the branch servant and the missionaries did arrange to meet the visitors.

Because of a head wind the plane was late, but by 12:30 p.m. four busloads of Korean witnesses of Jehovah were on hand at the airport—not too much of a surprise, in view of the known disposition of these earnest brothers. Scores of them, representing Seoul's flourishing congregations and other congregations, were vigorously shaking hands, snapping pictures

and discussing Scriptural questions, with their Bible pages fluttering in the breezes. Koreans discuss the truth everywhere. Most of the sisters were dressed in their full costumes, Korean-style—colorful, delightful. Blue lapel badges identified all as Jehovah's witnesses.

The plane having landed, its giant door opened and soon Brothers Knorr, Barry and Adams came out smiling at nearly 500 brothers who had been waiting to welcome them, the brothers waving and joyful. What a sight! As Brother Knorr walked down the ramp he was greeted by the branch servant and Brother Yuh Wan Chang, who is Minister of Reconstruction for the Republic of Korea. The visitors greatly appreciated the stirring enthusiasm and sincerity of the huge welcoming delegation.

That afternoon the convention opened at the Hui Moon Middle School auditorium. Even before the session started the hall was filled to capacity. Benches were provided to sit on, except in the front part of the auditorium, where straw mats had been placed. By people's sitting on the floor the space available is conserved for seating more people, and Koreans are used to sitting on the floor. Eager, bright faces, young and old, listened to the address of welcome in Korean by Don L. Steele, branch servant for Korea. Then followed discourses by local brothers and missionaries. That evening the local brothers were thrilled to hear Brother Knorr talk to them for the first time. The 1,330 in attendance went home refreshed and happy, but eager for more. Here in a struggling country, a new republic, Jehovah's witnesses are really alive, preaching about Jehovah's new world of righteousness.

A chilly but bright and bracing Saturday morning brought everyone together early for the baptismal discourse. As the talk was concluding the speaker asked the candidates to stand. It was indeed wonderful to see 303 rise from an audience of about 600. There were 202 women and 101 men. This ratio of 2 to 1 was particularly encouraging, as two years before it had been three women to every man. Then manpower was really short, but now many more men are associating with the New World society. Among the candidates was an American soldier who had come into the truth during the previous eight months; also an ROK army general's wife and the daughter of a former prime minister of Korea.

After the prayer the candidates filed out to the waiting chartered buses. In time the buses arrived at the Han River bridge on the north bank, and minutes later hundreds of happy people were walking along in the sand to a place about a quarter of a mile away, where the baptizing was done.

To reflect on that lovely scene also served to recall that just three years before over these same hills soldiers were crawling and fighting a bloody war. Now all appeared peaceful. The slopes had been gracefully landscaped, including patches of green grass and a few houses scattered here and there. In midsummer the river is filled with floating concessions and small pleasure boats, where thousands lazily spend afternoons escaping city heat. Those attending this assembly were glad it was being held during chilly weather.

At the baptismal site a small house was used as a dressing room, divided into two sections. Brothers and sisters quickly changed clothing and then, five at a time, walked courageously into the cold, cold water. The chilling air did not hold back any of the dedicated ones. Once before in early winter they had broken the ice for an immersion.

As hundreds viewed the immersion, 515 others were busy in the field service. Service arrangements for the entire assembly were directed from the local congregations. Each of the seven Kingdom Halls in the city (except one) is within twenty minutes' walking distance of any other one. Although Seoul's population now is 1,500,000, living space is very crowded, making the city's general area very small. Because of the zealous activity of the 700 publishers in Seoul, every home has been called on several times. The work of Jehovah's witnesses is well known, making Seoul the most-often-worked city on the Asian mainland.

#### UNUSUAL INTEREST OF THE KOREAN PUBLIC

During the assembly week the public relations department gave careful consideration to publicity. Good write-ups appeared in every newspaper in Seoul, as well as several published pictures of Brother Knorr. There were also excellent articles in some of Korea's leading magazines. In addition, a radio interview for Brother Knorr was arranged. It was conducted by a young woman who is employed as an announcer on a leading station in Seoul. She is studying with one of the missionaries.

Sunday was the climax of the convention with Brother Knorr's public discourse "Making All Mankind One Under Their Creator." Chilly air and brilliant sunlight beaming down on those seated and standing around the huge empty swimming pool inside the Seoul Stadium grounds made an ideal atmospheric setting for the widely advertised address. People kept pouring in until it became obvious that it was to be a capacity crowd. As for Jehovah's witnesses present, their joy was overflowing to see their expectations exceeded and the evident blessings of Jehovah thus manifested. The crowd having settled itself, a chorus of brothers sang Kingdom songs over the microphone. During the ninety-minute lecture delivered by the Society's president through an interpreter, the 3,473 assembled were listening carefully, the majority copying the Scripture citations in their notebooks. To see that throng (more than half of whom were persons of good will) brought real happiness, especially to the missionaries who love working in Korea.

After the lecture hundreds of that audience orderly and quickly boarded chartered street-cars, riding back to the school for the assembly's closing sessions. Exactly one hour later, despite heavy traffic, 1,408 had reassembled to enjoy Brother Adams' final talk and concluding remarks by Brother Knorr. Then, after one more delicious meal of rice, "kimchi" and other flavorful dishes, the brothers left the campus and headed for home. Filled with new truths and admonition, they talked of the work ahead—to find others like themselves who want to know Jehovah.

This first national assembly of Jehovah's witnesses in Korea not only stimulated the already marvelous zeal of the brothers but helped all to appreciate how necessary it is to advance to maturity. In Korea people usually see the truth very rapidly. Even people in high positions do not allow their pride to hold them from admitting their religious belief to be wrong. Once convinced, they become very diligent about studying and preaching. An example of this was an interesting experience related at the assembly.

A prominent prosecuting attorney and his wife were contacted by one of the missionaries about a year ago and a study was arranged. As Presbyterians, both strongly believed the doctrines of that religion. During the ensuing months the lawyer, Mr. Kim, reserved two hours from his work every Thursday afternoon

for a very detailed study of the Bible. So it took a great deal of Scriptural proof to convince them, but slowly and surely they came to see the truth. They stopped supporting the church, despite protests of the wife's father, a prominent local minister. Mr. Kim was sent on business to America by the Korean government and he has since visited Brooklyn Bethel and factory. He has enjoyed preaching in New York, but writes that he is eager to return to his homeland to help in the preaching there. Recently his wife has become very zealous in the service and she was immersed at the assembly.

Monday, April 30, through Thursday noon, May 3, Brothers Knorr, Adams and Barry visited the branch office to discuss missionary and branch matters. It was pointed out too that missionaries in Korea have a special responsibility to bring the vast multitudes, who have quickly come into the organization, to full maturity. They are diligent in this respect and try hard to do this. To accomplish this, the need to master the language was stressed as the most important step toward becoming an effective missionary. In just a year's time the new missionaries have done well; but only by becoming qualified to speak fluently in the language of the people can a missionary convey Scriptural and organizational points to brothers and persons of good will. All who received the benefit of the wise and loving counsel were greatly appreciative and eager to carry out the president's suggestions.

For all, these were a busy six days, and though the missionaries were sorry to see the visitors leave they were eager to put to good use the things they had learned. As the departing plane faded from their view and finally disappeared into the blue sky, these ministers of Jehovah firmly turned around for looking at their country and their responsibilities to its inhabitants. With thankfulness in their hearts they reflected upon the precious privilege they have to serve Jehovah full time in such a sheep-filled land as Korea.

The three travelers now had to return to Japan where Brother Barry would remain while Brother Knorr and Brother Adams went on to Alaska. On the flight back to Tokyo the scenery was outstanding, the plane soaring high above the rugged, picturesque terrain of Korea, then over the Sea of Japan and on by the beautiful mountain Fujiyama. Pleasant it was to be again with the missionaries in Tokyo

for two days. This time there was no earthquake as there had been a week earlier just before Brother Knorr spoke at the service meeting in one of Tokyo's Kingdom Halls, when he had started his speech by saying, "That was my initial nervousness."

#### ALASKA

At the Tokyo airport Saturday evening (May 5) at 6:30 Brother Adams and Brother Knorr waved good-by to a happy crowd of missionaries and others of Jehovah's witnesses. All that night and a good part of the next day they flew over the Aleutian Islands, finally landing at Anchorage, Alaska, at 2:30 Saturday afternoon. How strange one feels to live the same day twice! Again they had crossed the international date line. Before boarding the plane to Fairbanks a few hours were spent with a brother and a sister who were unable to go to the convention. They had met the visitors at the airport, showed them the modern, fast-growing city of Anchorage, and then took them to the new Kingdom Hall—one which any congregation anywhere could be proud of. While the structure was not quite finished, one could see this was due to become an outstanding assembly place for Jehovah's witnesses.

The plane to Fairbanks took off in the late afternoon, but the sun still shone brightly on the snow-capped hills around Anchorage and on the mountain range to the north—an awe-inspiring sight. The thick layer of snow blanketed the rugged peaks and lowly valleys as far as the eye could see. Towering above everything was Mt. McKinley, North America's highest point (20,300 feet above sea level), higher above the surrounding country than any other mountain in the world. Although this majestic peak was almost fifty miles to the west of the route to Fairbanks, it stood out prominently on the landscape as a monument to the unfathomable power of its Creator. Its summit under favorable conditions affords a panorama of an area over 200 miles in diameter.

Within an hour after arriving at Fairbanks the brothers were at Carpenters' Hall where the convention was being held, and a few minutes later Brother Knorr delivered his first discourse to an audience of 152. It was very pleasant to be with this small group. Here everyone was speaking English and this allowed for warm fellowship with the brothers after the talks and during mealtimes. The public meeting on Sunday packed out the hall

with 231 in attendance, and the brothers were indeed overjoyed with this largest group ever assembled together for a public meeting of Jehovah's witnesses in any part of Alaska.

On the previous day nine had been baptized, this bringing great joy to the missionaries and others who had served faithfully in Alaska. One of the brothers had prepared a baptismal font in his basement, as ice prevented an outdoor immersion. Alaska, as some probably think, is a hard territory in which to work. Indeed it is, but the missionaries who have gone there love it and feel right at home. The same is true of many other brothers who have made just one trip to Alaska. They feel the freshness of the air and the freedom of that great expanse of land and decide to make it their home. When they go out in the deep snows of midwinter to witness, the people usually invite them right into their homes and excellent Bible discussions can be carried on. Since Fairbanks is so near the Arctic Circle the days are very short in winter, but in spring and summer it never really gets dark. In fact, while the convention was on the sun rose at 2:51 in the morning. If one is used to getting up at dawn, he would find it a little early in Alaska. All during the assembly beautiful sunshine prevailed.

The brothers had arranged for a fifteen-minute interview on the radio as well as two television programs the day following the assembly. The local congregation was very glad to get all this publicity as they felt it would help the territory greatly by preparing the people for their next ministerial visits.

The day before they were to leave, Brother Knorr and Brother Adams had the pleasure of being with the missionaries and eating moose steaks well prepared by one of the brothers in the missionary service. It was a joy to discuss with them the marvelous increase of the work in Alaska. Eight years had passed since these same missionaries had been visited here by the Society's president, but they continue faithfully carrying on in their service.

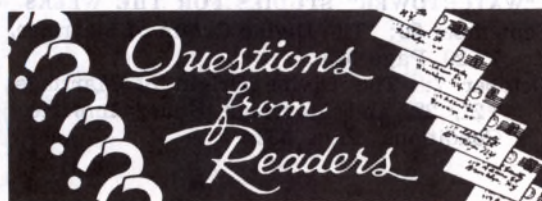
#### HOMEWARD BOUND

New York was the next stop, but before getting there thousands of miles had to be covered. The first stretch was flight over interesting Yukon Territory of Canada. A stop was made at Whitehorse, where a number of brothers who had traveled by car from Fairbanks over the Alaskan highway the day before boarded the

plane for the short one-hour hop over the mountains to their home congregation at Juneau, Alaska. Here again a group came to the airport to meet the travelers headed for New York. These little thirty-minute refreshers along the way certainly made the heart glad, both for the travelers and for the local congregation publishers. From the plane a fine view was enjoyed of the beautiful glacier of Mendenhall, as well as of the snow-capped mountain range along Canada's west coast. From the Seattle airport Mt. Ranier could be seen in all its glory as a tall cone standing above the low clouds.

The transcontinental flight in the United States was rapid. It was good to see from the air the fine new structure the Society had been building since the summer of 1955 (now completed) at Brooklyn. Thus ended ten weeks of traveling, meeting missionaries, branch serv-

ants, special pioneers, circuit and district servants and many thousands of other publishers of Jehovah's kingdom in far-flung areas of the South Pacific and Far East. Love shown by all these made one's heart glad and the Society's traveling representatives rejoiced that they had had the opportunity of serving their brothers and having wonderful fellowship with them in these many lands. Truly Jehovah and his enthroned King continue gathering together the "other sheep" from every nation, kindred and tongue, and the time draws nearer when all surviving mankind will be made one under their Creator. The thousands of Jehovah's witnesses in all these countries expressed their warm love and greeting to all their fellow workers world-wide, and are determined to stick together in the New World society, giving Jehovah exclusive devotion.



● 1 Samuel 28:6 (NW) says: "Although Saul would inquire of Jehovah, Jehovah never answered him, either by dreams or by the Urim or by the prophets." But 1 Chronicles 10:14 (NW) says about Saul: "And he did not inquire of Jehovah." How can these two texts be harmonized?—N. M., Hawaii.

Apparently Saul made inquiry of Jehovah, but not in the right way or with the right motives. His heart was not clean in the matter and Jehovah could see this, so no answer was given to Saul from God. Then Saul turned to the witch of En-dor, or to the spirit medium located there. He made inquiry of the spirit medium, a practice condemned by God. Saul went through certain forms of inquiring of God, but he did not make inquiry of God in an upright, clean

way, and for that reason God did not hear or answer Saul.

A person today may pray to God, but if the person is wicked or prays wrongly God does not hear the prayer. "You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure." "If one turns away his ear from hearing the law, even his prayer is an abomination." "The LORD is far from the wicked, but he hears the prayer of the righteous."—Jas. 4:3, NW; Prov. 28:9; 15:29, RS.

In one sense it may be said that a person prays, in that he goes through the form of praying. But it may be said in another sense that he does not pray, since he does not do it in the way that is acceptable to God and as a result his prayer is never heard by God. So in the same way 1 Samuel 28:6 may say Saul inquired of God because he went through the form of inquiry, and 1 Chronicles 10:14 may also say correctly that Saul did not inquire of God, meaning he made no proper, acceptable inquiries.

## ANNOUNCEMENTS

### NOTICE OF ANNUAL MEETING WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

The Watch Tower Bible and Tract Society of Pennsylvania will hold its annual meeting of members on Monday, October 1, 1956, at ten o'clock in the forenoon at the registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh, Pennsylvania.

Members of the corporation should be certain that the secretary's office has the proper addresses to which to mail the usual letter of notice advising them of the meeting and in which the proxy forms are enclosed. We need to have all the proxies returned to the office of the secretary of the Society not later than the 15th of September. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

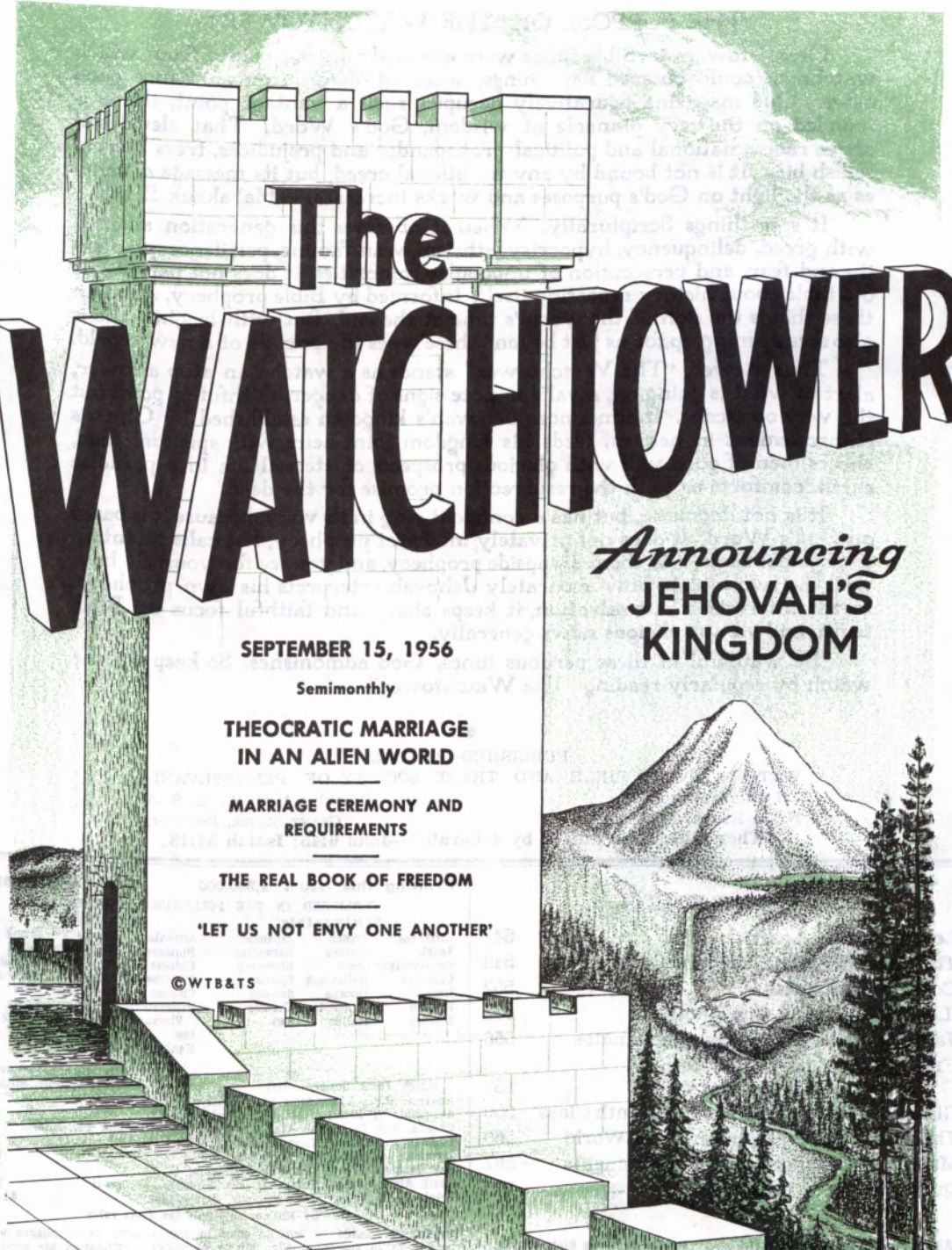
**"WATCHTOWER" STUDIES FOR THE WEEKS**  
September 30: The Divine Origin of Marriage, ¶ 1-20. Page 525.  
October 7: The Divine Origin of Marriage, ¶ 21, 22, and Marriage Under Imperfect Conditions. Page 532.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ What advice Roman Catholics have been given regarding Jehovah's witnesses? P. 516, ¶3.
- ✓ Whether Adam expected to go to heaven? P. 518, ¶1.
- ✓ Why earth's missionaries have failed to preach the good news of God's kingdom? P. 520, ¶1.
- ✓ What a Gilead graduate says about full-time missionary service? P. 522, ¶2.

- ✓ Who God's wife or "woman" is? P. 526, ¶4.
- ✓ Why marriage is holy? P. 530, ¶16.
- ✓ How the woman was to be a "helper" and "complement" for man? P. 532, ¶21.
- ✓ Why Eve's sin was a direct cause of marriage insubordination? P. 534, ¶4.
- ✓ How many of Jehovah's witnesses are actively preaching in Korea? P. 539, ¶1.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**SEPTEMBER 15, 1956**

**Semimonthly**

**THEOCRATIC MARRIAGE  
IN AN ALIEN WORLD**

**MARRIAGE CEREMONY AND  
REQUIREMENTS**

**THE REAL BOOK OF FREEDOM**

**'LET US NOT ENVY ONE ANOTHER'**

©WTB&TS

**"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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117 Adams Street

N. H. KNORR, President

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

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Abbreviations used in "The Watchtower" for the following Bible versions

<p><b>AS</b> — American Standard Version</p> <p><b>AT</b> — An American Translation</p> <p><b>Da</b> — J. N. Darby's version</p> <p><b>Dy</b> — Catholic Douay version</p> <p><b>ED</b> — The Emphatic Diaglott</p> <p><b>Is</b> — Isaac Leeser's version</p>	<p><b>LXX</b> — The Septuagint Version</p> <p><b>Mo</b> — James Moffatt's version</p> <p><b>NW</b> — New World Translation</p> <p><b>Ro</b> — J. B. Rotherham's version</p> <p><b>RS</b> — Revised Standard Version</p> <p><b>Yg</b> — Robert Young's version</p>
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Unless otherwise indicated, the Bible used is the King James Version

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# The WATCHTOWER

Announcing  
JEHOVAH'S  
KINGDOM

Vol. LXXVII

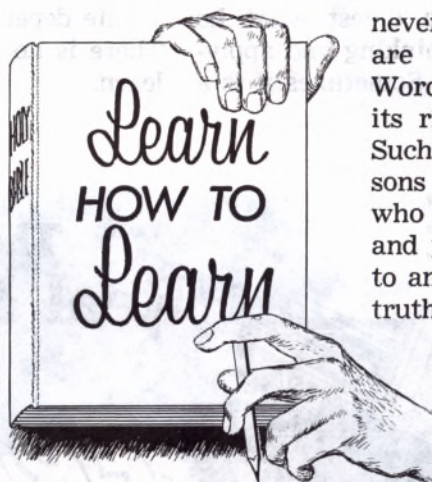
September 15, 1956

Number 18

**G**ROWING up requires learning how to learn. To grow up spiritually a Christian needs to learn how to learn. This is because Christianity is based on a learning process; the true Christian must continually take in life-giving knowledge. He must do this to be pleasing to "God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth."—1 Tim. 2:3, 4, NW.

A Christian must learn that he is never too old to learn. He must learn that learning is a cumulative process: the more he learns the more he realizes the need to increase in accurate knowledge of the truth. Not only that, but learning must be productive; like a tree it must some day begin to bear fruit. So learning should make a Christian fruitful in spiritual good works. What is the purpose of learning? "That you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God."—Col. 1:9, 10, NW.

Some professed Christians seem to be ever learning, but they never attain an accurate knowledge of the truth; and they



never become fruitful. They are unable to take God's Word, the Bible, and open up its rich meaning to others. Such ones are like those persons the apostle wrote of who were "always learning and yet never able to come to an accurate knowledge of truth." (2 Tim. 3:7, NW)

So what is wrong?

No one can come to an accurate knowledge of the truth unless the teaching he receives actually

leads to the truth. Jesus said there would be many false Christian teachers in these "last days." So the Christian who has learned how to learn will "make sure of all things." He will "keep testing whether" he has accurate knowledge and is "in the faith." This requires a willingness to examine what he has already learned to make sure that it is the right kind of teaching, that it is in harmony with the standard for accurate knowledge, the Bible.—1 Thess. 5:21; 2 Cor. 13:5, NW.

Even with the right teaching some are ever learning and never growing up. What is wrong? The Bible says: "The fool multiplies words" but "wise men store up knowledge." There may be too much talking. Some people just like to talk. They like to talk more than listen. If one spends more time multiplying words than storing up

knowledge, such a person may be ever learning but "never able to come to an accurate knowledge of truth." Talk has its place; it must not be allowed to crowd out listening and diligent personal study.—Eccl. 10:14; Prov. 10:14, *AT*.

The unproductive ever-learner usually has curiosity; he may just want knowledge for selfish purposes. Or it may be that he does not take time to digest what he learns. That requires thinking and applying learning to oneself. Sometimes it is a

matter of curiosity coupled with a flabby will. One must learn to make decisions. The biggest decision a person must make in life is whether to serve Jehovah and his Son. Said Jesus: "He that is not on my side is against me." It takes courage to decide for truth. But God gives "not a spirit of cowardice, but that of power and of love."—Matt. 12:30; 2 Tim. 1:7, *NW*.

Life depends on growing up spiritually. There is no time to waste. Learn how to learn.

Does it sound strange that the truth in a book can make men free? How can it do this, and why? This article answers.



## The Real Book of *FREEDOM*

**“W**HY should man need a book to be free today?” you may ask. “Does not the world have greater political understanding, more liberties, greater knowledge and more extensive education than ever before?” Indeed, knowledge has increased and literacy and the means of spreading information have expanded at a tremendous pace. But still, in a real sense, the world is neither physically nor mentally free.

The world is not free when more than one out of every three of its people—nearly a *billion* persons—are under the control of totalitarian communism, and when smaller totalitarian systems continue to exist even within the so-called “free world.”

Nor is the world free while wars and threats of wars hang ominously over its head and while so much of the resources of nations is directed either toward aggression or defense.

Nor is the world really free as long as slavish anxieties, neuroses and mental illnesses hold so many people in bondage that the president’s commission for the study of national health recently called emotional disabilities the United States’ foremost health problem.

Nor can the world really say it is free as long as religious falsehood and moral bankruptcy hold it in bondage to error and corruption. People are not really free who are held in subjection to false religious traditions. Yet so many contradictory things are taught in today’s churches that some of them must be false. In the

United States alone there are at least 23 groups of Baptists, 15 divisions among the Brethren, 15 divisions of the Eastern Orthodox Church, 7 kinds of Pentecostals, 10 groups of Presbyterians, 21 divisions among the Methodists, 9 divisions among the Friends, 20 groups of Lutherans and 13 kinds of Mennonites. Certainly not all of these groups could be right, because they disagree with each other; so some must be in slavery to falsehood.

Even further, the scoffing of science keeps many people away from the true source of freedom. This scoffing leaves the impression that true science contradicts the Bible. Yet modern discovery has demolished many of such theories. For example, the radiocarbon clock has disproved some of the fantastic ages that scientists have attributed to various forms of life. One instance was where they had said a destroyed spruce forest in Wisconsin was an amazing 125,000 years old. This figure was at least 91 percent wrong, for the radiocarbon clock brought the forest's age down to a mere 11,000 years. Yet some persons still put their confidence on the shifting sands of such false theories rather than on the solid rock of God's Word that remains always the same.

So the world is still in need of both physical and mental freedom, as well as freedom from all false ideas that lead men into error and away from truth and light. Where can this true freedom be found? The Bible is the book of such freedom. It shows (1) why man is in bondage today, (2) how to get a really free mind now and (3) how to gain permanent freedom of both body and mind under the righteous new conditions that are so near at hand. What does it say about these things?

#### THE LOSS OF FREEDOM

The Bible says that men are in bondage because of Satan's rebellion and Adam's

fall. It tells us that originally man was created free, that he was free in both body and mind, and that he was put into a free world that knew neither sin nor unrighteousness nor death. What changed these conditions? A spirit creature rebelled, became Satan and led men away from God. He led them away by promising the first woman, Eve, that through disobeying God "your eyes are bound to be opened and you are bound to be like God, knowing good and bad."—Gen. 3:5, NW.

Of course, that was a false promise of freedom. Adam and Eve were free to do everything that was right. But accepting Satan's false promise that they would be better off by doing wrong brought them into the greatest slavery. They now became slaves to sin and to death and to the great adversary Satan himself, and they passed this slavery on to their descendants. Satan was the real enslaver of mankind, and even today the fight for true freedom is still against this same adversary, Satan. This is why Ephesians 6:12 and 1 Timothy 4:1 (NW) tell us that the Christian's fight is against "wicked spirit forces in the heavenly places," and against "misleading inspired utterances and teachings of demons."

But Satan's wicked influence covers far more than just spiritual matters. Sometimes you hear people say about a particular dictator: "He acts like the Devil himself!" There is often more truth to that statement than is realized. The world's rulers certainly can do the Devil's bidding, oppressing men and bringing them into both physical and mental slavery. That the nations themselves would thus be in bondage to Satan is shown in Revelation 16:14, which says that "expressions inspired by demons" would "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."—NW.

Satan does all that he can to keep all mankind so busy with their troubles and with earth's difficulties that they will not take time to stop and look around and get their bearings and to learn from the real book of freedom that it is Satan who is actually leading this world, and that he really is the one who is responsible for its wars, troubles and death.

#### THE SOURCE OF FREEDOM

So true freedom does not come through man's power. If man could find real freedom by himself then the modern super-wise twentieth-century world could throw off its mental shackles, throw out its psychiatrists, tear down its mental hospitals, abolish its slave-labor camps, remove its dictators, prevent new dictators from replacing them, and exercise the freedom that self-effort would bring. But man cannot do these things on his own. He tries, he makes some improvements, but the basic problems remain. There have been wars since earliest times, there have been totalitarian dictators since the first governments sprang up on the earth, and according to anthropologist George Peter Murdock of Yale University, psychiatry is the lineal descendant of the medicine man who let others become herbalists and bonesetters and confined his practice to curing the ills of the mind. Why do these earliest of problems still plague the twentieth-century world? Because the people who are promising freedom from them cannot overcome Satan's power. They can only deal with the symptoms, not the real cause. "While they are promising them freedom, they themselves are existing as slaves of corruption."—2 Pet. 2:19, NW.

Does this mean that there are no free people? No, it does not mean that. There are people today who are free even when

thrown into jail or prison. There are people in Communist slave-labor camps today whose mental attitude makes them freer than most of the world's people. They have the same freedom of mind that men of God in ancient times had. Noah was one of such ancient men. Even when a world's end was at hand he did not cower in a paralysis of fear, but wisely obeyed God and lived through the flood that cleansed the earth of a corrupt system. Moses, too, was free from fear even when obeying God subjected him to the anger of Egypt's mighty Pharaoh. Hebrews 11:27 (NW) says: "By faith he left Egypt, but not fearing the rage of the king, for he continued steadfast as seeing the one that is invisible."

Of course, Christ Jesus was the most outstanding example of such freedom, and he opened the way to real freedom for others who would accept it. He did this by providing the ransom that can cancel out the slavery that Adam's disobedience brought upon mankind. Romans 5:18 (NW) says: "So, then, as through [Adam's] one trespass the result to men of all kinds was condemnation, likewise also through [Christ's] one act of justification the result to men of all kinds is a declaring of them righteous for life."

Yes, Christ is God's chief liberator of man. He will free men from all kinds of slavery. He will free earth from its wars, disease, oppression and death. And he will bring perfect peace from God's hand.

You have prayed for him to do this. You have asked in prayer to God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." For God's will to be done all badness must be gone; Satan's wicked rule must come to its end. Christ would not have taught us to pray for this if it were not going to happen. He did teach us to ask for it, however, and it will happen!—Matt. 6:10.

Would it bring you great peace of mind to know for a certainty that God's will is soon to be done throughout the earth as it is in heaven? The book of freedom gives you that confidence. It shows that the heavenly part of this new system of things has already been established, and that the earthly part is in process of development. It gives proof that within the lifetime of people who are now living God's will is going to be done throughout the earth, just as it is in heaven. The Bible is the book of greatest freedom because it tells how you can live at that time, and under its blessings.

Revelation 12:12 (NW) says of our day: "On this account be glad, you heavens and you who reside in them! 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."

These woes have come upon mankind since the year 1914. The wars, famine, earthquakes, earth-wide persecution of true Christians, increased lawlessness, global fear and insecurity, and even the juvenile delinquency and today's earth-wide Kingdom-preaching were all foretold as a part of the great sign that would mark the time when Satan had been cast down to earth's vicinity and when Christ's kingdom was being established. The fact that these things have come upon our generation marks ours as the time for the end of Satan's wicked rule, and for the accompanying establishment of really righteous conditions.—Matt. 24:6-21; Luke 21:26; 2 Tim. 3:1-3.

#### REGAINING FREEDOM

All of this information is from the real book of freedom. This book, the Bible, also says much more about our day. Do you want to benefit from the life-giving information that it contains? Then you must

read that book for yourself. You must study other publications, like this one, that will help you to understand it. And you must associate at congregational meetings with other people who are genuinely interested in what this true book of freedom really does say. Remember: "When there is a turning to Jehovah, the veil is taken away. Now Jehovah is the spirit; and where the spirit of Jehovah is, there is freedom."—2 Cor. 3:16, 17, NW.

But perhaps you say: "All that sounds good, but I just don't have the time to do it." Many people say that, but is it really true? The baseball fan keeps up with the standings of his team. Business people read their trade papers. Multiplied millions of persons spend time every week reading magazines and newspapers or attending movies. All of these may be enjoyable or even profitable at times, but actually the reason why people find time to do them is that they want to do them. Do you want freedom and life? Are freedom and life as important to you as the baseball scores, or a current magazine, a movie or TV program? If so, then you really will find time to study the book of true freedom, and to associate with and study with other people who are likewise concerned with these important things.

A happy fact is that you do not have to do this all by yourself. Jehovah's witnesses, who are just as busy as you are, will take their own time to come to your home and to help you to gain this needed knowledge of God's Word. Then, as you gain this Bible knowledge, you will begin to see how God thinks, how he looks at things, how he does things, and what his rules and practices are. Your mind will begin to change. You will fill it with good things. You will no longer think just as the world thinks. You will no longer be enslaved by its selfish course, or by its fears. You will have obeyed the instruc-

tion to "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2, NW.

What you think directs what you do, and when you think and do good things you will use your freedom to live a clean, upright, moral life. You will keep separate from the way of mankind's chief enslaver, Satan, who is soon to be destroyed, and you will be able to live through his destruction into the righteous new conditions that will follow. Under those new conditions of God's righteous kingdom

there will be no unjust rulers, no fear of war, no emotional disabilities, no religious falsehoods, nor any scoffing at the true source of freedom. All of these problems will have been solved through the application of right principles under the leadership of the new system's king, Christ Jesus.

So, by accepting and believing the Bible, the true book of freedom, and by studying and following it, you too can receive mental freedom now, and complete physical freedom, too, under the blessings of God's righteous kingdom, which soon will bring lasting peace to this earth and to all the godly people who will live upon it.

## CONSIDER THE FACTS

### *Is Diversity a Blessing?*

Commenting on the diversity of religions in America, cleric Walter Donald Kring of Unitarian Church of All Souls, New York, recently said, according to the *New York Times* of October 17, 1955: "It would seem to me that one of the greatest contributions of America to the world has been the concept that actually there is a better chance to find truth if it is sought in as many ways as possible." If this diversity of religions is such a blessing, Christ's apostle did not know about it. Or is it that cleric Kring does not know what Christ's apostle wrote?—"I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought."—1 Cor. 1:10, NW.

### *Agnosticism in Israel*

People often suppose that, of all modern states, the rulers of Israel would be among the most religious. A correspondent for a famed newspaper recently found otherwise. In his article "The People of Israel," reporter John Beavan wrote in Britain's *Manchester Guardian Weekly* of December 8, 1955: "In spite of the concessions it has made to the Orthodox parties, the State has remained remarkably secular, and public men are required neither to believe nor to practice. Indeed, they pay less lip-service to organized religion than is required of agnostic Englishmen in official positions. But more often they are religious in a wider sense. Agnostic, humanist, or rationalist views are expressed with a fervor and conviction I have not found elsewhere in recent years. Somewhere in every conversation it is necessary to speak of 'the dignity of man.'" Scuttled, then, are any claims that the modern nation of Israel has any connection with the fulfillment of Bible prophecy! The prophesied return was to restore true worship of Jehovah. This has been fulfilled upon spiritual Israel, not natural Israel.

# 'LET US NOT ENVY ONE ANOTHER'



**T**HE ability to enjoy the successes of others is an important mark of Christian maturity. One is not mature who is jealous of another's ability or success. When not all in a Christian congregation are spiritually mature, the problem of envy or jealousy can crop up. But it can be conquered. It can be overcome by the power of God's spirit. Thus an apostle of Christ wrote: "If we are living by spirit, let us go on walking orderly also by spirit. Let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:25, 26, NW.

Just what is envy? It really is an expression of selfishness, of too much self-love. It manifests itself by discontent or ill will at another's good fortune because one wishes it had been his. So a jealous person resents the success of another. If he cannot have such success himself he does not want to see it in others. Envy is selfishness at work.

Envy manifests itself in a variety of ways. Usually there is a failure to rejoice over another person's success. A jealous person is full of envy; he cannot rejoice with those who rejoice. He does not live up to the Bible command: "Rejoice with people who rejoice; weep with people who weep." (Rom. 12:15, NW) A jealous person is not happy himself and he makes oth-

ers unhappy. It is torment for a jealous person to speak well of the person he envies. In fact, the jealous person shies away from the one he envies. This leads to another manifestation of envy.

This is coolness. The jealous person is cold and unfriendly toward the one he envies. Though the one who is the object of envy may sense this coolness and even put forth an extra effort to be friendly, it is of no use. The envious person has closed the door of his heart. Cruel this is, but "jealousy is cruel as the grave."—Song of Sol. 8:6, RS.

## A DEADLY SIN

The danger of envy is great. It is like an infected wound. The infection spreads. It breeds further infection. It begets all kinds of causes for friction and division in a Christian congregation. For one thing, a jealous man often likes to belittle the person he envies. A selfish, begrudging spirit is now at work. The envious one likes to make all kinds of remarks to other people to try to reduce the stature of the person he envies, for the envious tend to praise only that which they can surpass; that which surpasses them they find fault with or belittle. Thus the envious man shows he is completely unbalanced: "He who belittles his neighbor lacks sense."—Prov. 11:12, RS.

When envy occurs in a Christian congregation the situation is very serious. If the one envied is a servant in the congregation, the work of advancing the good news may be hindered. Why? Because the jealous person does not co-operate wholeheartedly with the one he envies. He fails to give full help. He fails to put God's work ahead of self. If not checked, envy can continue its infectious growth. It can beget hatred and hatred can beget strife. True

it is that "where jealousy and contentiousness are, there disorder and every vile thing are."—Jas. 3:16, NW.

Few things can more thoroughly embitter the human spirit and poison brotherly relationships than the spirit of envy. It is of special interest to notice what place jealousy is given in order of vices by Bible writers. Comparing anger and jealousy, wise King Solomon said: "Wrath is ruthless, and anger a torrent; but before jealousy who can stand?" (Prov. 27:4, AT) Anger is like a torrential flood. True, the flood leaves ruin in its wake, but the flood at least subsides. There is some relief. But jealousy—it is overwhelming. It is like the incessant dropping of water on stone. It never stops, it just keeps on and on. Even as a mighty stone cannot stand up under the unending dropping of water, so a man finds it intolerable to associate with an envious individual. There is no relief.

There was no relief for Abel. His brother Cain envied him. Righteous Abel received the blessing of Jehovah God; Cain did not. Cain turned jealousy into hatred; his hatred begot strife and that strife led to murder. Jealousy is a deadly sin. If not conquered, it brings ruin. For "jealousy, fits of anger, contentions, divisions, sects, envies" are all "works of the flesh." And of these Christ's apostle emphatically declares: "As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom."—Gal. 5:19-21, NW.

#### APPEAL TO SELF-INTEREST

How can one conquer jealousy? Self-interest ought to be enough. True, it is self-love that sparks jealousy. But when one truly understands what jealousy leads to, how destructive it can be, genuine self-interest ought to actuate a Christian to

"put away all moral badness and all deceitfulness and hypocrisy and envies."—1 Pet. 2:1, NW.

A Christian who thinks does not want to go back to the world. Then why go back to worldly practices? Says the Bible: "Even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliciousness and envy, hateful, hating one another." (Titus 3:3, NW) The Devil would like to turn all Christians back into the old world. That would mean everlasting death. Now the envious person gives Satan a beachhead, for he is putting on the works of darkness. The Bible command is: "Let us therefore put off the works belonging to darkness and let us put on the weapons of the light. As in the daytime let us walk in good behavior, not in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy."—Rom. 13:12, 13, NW.

Then there is this matter of self-interest as viewed from the standpoint of one's physical health. It is now known that certain emotions, such as jealousy, anxiety and worry, can cause bodily or physical disturbances. So the wrong kind of emotions can harm your body. God's Word says: "A sound heart is the life of the flesh: but envy the rottenness of the bones." (Prov. 14:30) One really interested in his welfare, both spiritually and physically, will want to conquer jealousy.

#### LOVE IS NOT JEALOUS

There is a powerful way to conquer envy: by the way of love. "Love is not jealous." (1 Cor. 13:4, NW) Love knows no jealousy; it feels no envy. Love casts out jealousy. Look at Jonathan's love for David. Jonathan was the eldest son of King Saul, the one who would have inherited his father's throne, but Jehovah gave the kingship to David. From the human stand-

point, Jonathan should have been fiercely jealous of David. But not so. And why? Because the love between them was great. Love had cast out all jealousy.

Christian love places God and his organization above oneself. Some brothers in a congregation are more gifted than others. These may have certain inborn abilities and manifestations of God's spirit that others do not have. These gifted ones should not be envied. They are Christ's gift to the congregation. These "gifts in men" are given "with a view to the training of the holy ones for ministerial work." (Eph. 4:7-12, NW) So what if others do have abilities that you do not yet have or may never have? Be glad. Be glad because these gifted ones contribute to the congregation's upbuilding and equipment for the ministry. So benefit from such gifted brothers. Enjoy their services. Rejoice with them in their successes. They were given for your profit, not for your envy.

Pangs of envy and jealousy can easily crop up when we look on those more splendidly endowed than ourselves, especially if such ones are in our age group. But true love is strong. It is strong enough to endure differences in endowment, just as Christian love is strong and pure enough to endow with graciousness and humility those who are so privileged. "Love is not jealous, it does not brag, does not get puffed up."—1 Cor. 13:4, NW.

Love feels no envy. Love actuates one to appreciate abilities in others no matter what the relative effect may seem to be on one's own position. If you think of the upbuilding of God's organization, you will not be conscious of self. Those who are truly mature rejoice in the greater success of another even in a sphere similar to that occupied by themselves.

When a Christian congregation meets for study, benefit from the comments of your brothers. Do not envy them. What if

some can comment in more appropriate language, more expressive words? It is all for your profit, for the congregation's benefit. Whether you are listening or commenting yourself, keep your mind on the idea. Think of ideas as impersonal, as something for all to benefit from. If your mind is absorbed in the idea there will be no room for envy of the person expressing the idea.

What if some brothers are more effective in advancing the good news than others? Be glad. Be glad for them. Be glad for the organization.

When envy crops up it hinders God's work. A brother or a sister in a congregation may be exceptionally zealous. That one may turn back-calls into studies and studies into Kingdom publishers faster than any others in the congregation. Certain brothers may note this one's fine zeal and effectiveness and by comparison feel that they suffer. They become envious. They may treat the zealous one inconsiderately and fail to give needed help. Such envious persons are unbalanced. They are putting themselves ahead of God's organization. They fail to understand that Christians are not competing. Mature Christians are not trying to see who is the most zealous, who is the best public speaker, who can make the finest comments or who can place the most literature. So "let us not become egotistical, stirring up competition with one another, envying one another." (Gal. 5:25, 26, NW) Rather, let us be "encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:25, NW.

#### BE ON GUARD AGAINST JEALOUSY

Jealousy is such a despicable, shameful emotion that those who are jealous do not like to admit it even to themselves. Their own consciences may despise and detest jealousy. Then why do they become jealous? It is often because they are not on

guard against jealousy. Envy is sinister. It can slip into one's unconscious mind. One does not need to say to himself, "Well, I'm jealous of that person," before he shows envy by his actions. You know what the manifestations of jealousy are, such as coldness, unfriendliness, belittling others. If you detect these manifestations in yourself at any time, stop and think. Think deep enough to pull out any roots of jealousy that may have found fertile soil in the unconscious mind. Said Jesus: "Be on the alert and on guard against every kind of covetousness."—Luke 12:15, NW.

The way to guard against jealousy is to "put away the old personality which conforms to your former course of conduct" and to "put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24, NW) Then you will be armed with the right mental attitude, the kind one. Says Romans 12:16 (NW): "Be minded the same way toward others as to yourselves." You do not begrudge yourself abilities or success. So do not begrudge others what you enjoy and appreciate in yourself. Really, "be minded the same way toward others as to yourselves."

Guard further against jealousy by doing, as the apostle says, "nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you." (Phil. 2:3, NW) This does not mean that a Christian should speak slightly of his own abilities, always disparaging himself. That kind of humbleness lacks sincerity; usually it is nothing but a cover for vanity. But what the apostle means is that a Christian should look to the larger good, leaving himself entirely out of account, "with lowliness of mind considering that the others are superior to you." True humility, like love, guards against envy.

Envy profits nobody. The Devil envied Jehovah; the Devil will lose everything. Envy brings one to ruin. So why be envious of one another? Even right now the envious are in a sad state of affairs: they are tormented not only by troubles that the old world brings but also by all the good that happens to others. What a miserable existence! So let us not envy one another. Show real maturity. Rejoice with those who rejoice. Encourage others to greater success in Jehovah's service. That is the way of true Christian love.

### *Jamaican Youth Teaches Schoolmates*

☞ "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." That those who heed this admonition of Paul as found at Ephesians 5:15, 16 (NW) are blessed in their doing so is apparent from the following experience of a Jamaican youth: "I am a student in secondary school where there are classes in religious knowledge. During my first attendance at one of these classes the subject of the trinity came up. Right away some of the students put up their hands and told the teacher that I was one of Jehovah's witnesses and that I did not believe in a trinity. I was asked to explain and so stood up and from the Bible showed why Jehovah's witnesses do not believe the trinity teaching. The students were so convinced of the correctness of our position on the trinity that when the teacher tried to defend the trinity, using a Catholic publication to back him up on the trinity, the students jeered him. He was dismayed and dismissed the class. I explained to him afterward that that Catholic book was without support, whereas the Bible was authentic. He then said to me, 'In the future when you hear me say anything contrary to the Bible, you let me know and I will let you explain it to the students.'"

# *From* **CATHOLIC SEMINARY** ..... *to* **JEHOVAH'S WITNESSES**

**T**HE following are some of my experiences during my preparation for the priesthood in the Catholic religion until I became one of Jehovah's witnesses.

In my youth I was a lad full of life and illusions about the Catholic religion. A new and zealous priest in my home town of Arroyo Arenas in the Havana Province assisted me in becoming very punctual in church attendance and in joining the Catholic Action youth group. This same priest also organized the Knights of Columbus organization for adults. I was in two of these groups that attended the San Carlos and San Ambrosio seminaries. To me this was really outstanding, as I considered the Catholic Church the true preserver and holder of God's worship and truths.

However, I must confess that at times doubts entered my mind on subjects like this, for instance: God says not to kill and yet Catholics of different nations kill each other. Why? I asked the priest one day and he said: "Well, they don't shoot with the idea of killing." His answer impressed me but didn't satisfy me.

After serving as the priest's assistant for about five years I was sent among a group of priesthood aspirants to Belén, a well-known Catholic school for "spiritual retirement." We were to remain silent five days, not uttering a word, meditating and reading about the lives of "saints" of the Catholic Church. One evening, when I was about to eat my dessert in this place of retirement, a priest came up from behind me and took away that big, generous bowl of ice cream, saying: "Offer it to the

Lord." I refused even to think of protesting, because a priest had done this. Later I read in the Bible that Jehovah desires obedience, not sacrifice.

Sometime later I was called upon to represent my school in a contest that the archbishop of Havana had arranged for as to the best-prepared student on the catechism of Catholic doctrine. Immediately after this contest I began preparing to enter the regular seminary for the priesthood. The wife of an ex-president of Cuba, together with a priest, bought me the necessary garments and clothing required for the course. I am from a poor family and I had no money.

Upon entering the seminary I had to spend another week of meditation as to whether I really and fully desired to be a priest. Not a word could be spoken during that week. I decided that I did want to be a priest. The first four years of the seminary are spent in studying the Spanish language to as close to perfection as possible. I was allowed three outings a year—one on my saint's day and two on the days of the saints of my parents. These studies are carried on under the strictest discipline.

However, after one of my outings I became sick and was unable to return to the seminary. I dropped the seminary career. Years went by and my faith in the church waned. I was working for a bus company during this time.

One day a new employee was assigned to work with me. I could tell by his speech that he was different; his reasoning was

different. On one occasion a political shooting took place in the city and five persons lost their lives. I asked him something about their being brought to justice. He said that there was no such thing as justice in this world, all of which sounded unusual to me but true.

Later he pointed out to me in an argument that what I was saying about the soul was wrong. He suggested I read the Bible. I then went to our local priest and asked for a Bible. He told me that if that individual should give me a Bible I should bring it to the priest to have him explain it to me.

I was then invited by the new employee to accompany him to the Kingdom Hall. Finally one Sunday I went with him. I previously had heard a woman say 'any day is a good day to read the Word of God' and that expression 'Word of God' stuck with me. So when I went to the Kingdom Hall I thought of it immediately. However, I had a strange sensation there among those people. I had always hated Protestants and repudiated the idea, and here I was in a Protestant temple! I was surely observing everything around me.

Inwardly I liked the speaker's talk, his comments on the year 1914 and the pleasing ovation given him by the audience. Afterward many of those present showed me many prophecies in the Bible, especially so when they learned I had studied in a seminary. I got a Bible and started reading it from Genesis onward. Upon reading Matthew chapter 23 I made up my mind to quit Catholicism forever. Chapter 24 convinced me of the nearness of the end.

Years went by and my faith in the Catholic Church was shaken. One day a new employee was assigned to me.

*I will hear what God Jehovah will speak; for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him, that glory may dwell in our land.*

—Ps. 85:8, 9, AS.

Everything seemed so good that I decided to take the Bible to the priest. I had already begun to talk about the Bible and the priest knew about it before I saw him. The people in our town had seen me many times in processions and religious parades; so the radical change was the subject for much talk. When I visited the priest in the church he first offered me a cigarette and a picture of a saint, both of which I refused. He began telling me about his recent visit to Rome where he saw the absolute holiness in the face and hands of the pope.

Then he started to reprimand me severely for studying the Bible, to which I replied that I believed no man's word, only the Bible, the Word of God. He then said: "So you think that the Catholic Church is the harlot of the Revelation?" As I indicated she was close to it he became very angry and ended our conversation.

He then published a smearing article in his church magazine against those people who are always selling Bibles in the street and he labeled such as in contrast to 'doctors of divinity,' 'doctors of coffee.' Since then this same priest has read some of the Watch Tower publications, but there is no evidence of his believing them. Not long ago I presented him with the book "*Equipped for Every Good Work*" and *Evolution versus The New World*. I told him Armageddon was at the door. He said he was convinced of his religion the same as I was of mine.

Today my wife and I and two children are publishers of the good news. I pray Jehovah will help us to be faithful to the end.

## Gilead Graduates Its Twenty-seventh Class

**T**HE intermittent shade of low-flying clouds combined with gentle summer breezes provided pleasant comfort for the open-air assembly on Gilead's campus. It was the week end of July 28 and 29. The setting was one of natural beauty and the occasion one of rejoicing. It was the graduation program for the twenty-seventh class of the Watchtower Bible School of Gilead and 4,420 persons had assembled.

All day Saturday was a time of warm Christian fellowship and then at seven o'clock in the evening 2,634 assembled for the weekly *Watchtower* study. The Society's president called for twelve volunteers from the student body and these, assembled on the platform, demonstrated that even in small congregations of Jehovah's witnesses interesting and instructive studies may be conducted if everyone prepares and participates in the discussion. The *Watchtower* study was followed by music by members of the student body.

Sunday morning the program began at nine. After song and prayer the Society's president, N. H. Knorr, introduced each of the school's four instructors, who offered final words of counsel. Congratulatory messages from around the world were read next, and then N. H. Knorr delivered the graduation address. The subject: "Irreprehensible Witnesses."

He made clear to all present that being a witness for Jehovah God is a grave responsibility as well as a joyful privilege. He warned of the many pitfalls that may endanger the position of one of God's ministers. Materialism ranked high on this list of dangers. The witness of Jehovah must always be keen to distinguish by God's Word the difference between material advantages and blessings from Jehovah God. Prosperity in material things is not the blessing that Jehovah gives his people now,

but rather his blessings are spiritual and make his ministers spiritually strong in his service. He warned against covetousness and, citing Proverbs 28:16, showed that the anxieties of this life and desires for material things possessed by others lead to disappointment and death. To maintain happiness he recommended the Christian course of shunning materialism and turning to full-time service of Jehovah God.

Following the graduation discourse the 108 members of the twenty-seventh class filed across the platform, where each was presented a white envelope containing a personal message from the president, a gift from the Society to aid the graduate to continue in the full-time service, a picture of the twenty-seventh class and, for those who had achieved scholastic marks of merit, a diploma from the school. As each graduate received his gift ministerial assignments were announced. It was noted that whereas these ministers had come from six different countries their assignments would scatter them to twenty lands around the earth. Joy filled the hearts of all as their thoughts turned to new fields of service awaiting them.

A member of the class then read an expression of gratitude addressed to the Society's president. It was subsequently declared to express the sentiments of the entire group and was adopted as an expression of their gratitude to Jehovah and his organization, which had arranged for the Gilead training they had received.

The two-day program ended with expressions of appreciation from the graduates themselves. Twenty-three representatives of the class spoke and in their brief expressions was a unanimous appeal to all those attending to consider the joys of full-time service and missionary work as being something attainable for them too.



**H**UMAN marriage came from the lofty thoughts of the Most High God. It was started by him in an earthly paradise with a perfectly mated couple. Since it came from a pure, divine source, it is something highly dignified. Worthily of its Source, it ought to be entered into and fulfilled according to the will of the God who blessed this marriage union. That is what makes it theocratic or subject to the rule of God. That, therefore, is what calls forth his blessing and makes marriage safe and ensures it happiness.

<sup>2</sup> The will and rule of God are lovingly written out for all married persons or for all who think of marrying, in his inspired Word, the Holy Bible. If we seek true happiness in marriage or want wisdom to handle marriage problems aright we will go to God's Word and learn and be guided by the principles that it sets forth governing marriage. During the thousands of years since marriage was disadvantaged

by the invasion of sin and death the matter has become a very complex one because of all the different ceremonies, customs, arrangements and laws that have grown up among the many nations, peoples and tribes. We should be confused or uncertain unless we had God's Word to guide us and hold us to the divine principles of marriage. Those principles apply to his people all over the earth, without exception. By sticking to them and putting them above all the arrangements of men, we shall be giving to God what belongs to God while at the same time we can give to Caesar (or to human governments of this alien world) what belongs to Caesar. This is the Christian rule of action.—Matt. 22:21.

<sup>3</sup> When Jesus Christ was on earth nineteen hundred years ago he did not get married. He was the perfect Son of God from heaven and he had not come to this earth to get married and settle down and become a human father, tied down to this earth. Jehovah God had set before his Son Jesus Christ a far grander fatherhood

1. Why is marriage highly dignified, and what makes it safe and ensures its happiness?  
2. (a) For marital happiness and wisdom to handle marital problems what should we do, and why? (b) What has made the matter so complex, and how can we give both God and Caesar their due?

3, 4. (a) What kind of fatherhood did God set before Jesus, and when did Isaiah 9:6, 7 begin to have fulfillment? (b) In what way and because of pursuing what course does Jesus become a better father to us than Adam?

that would be of benefit to untold numbers of the human family, living and dead. When Jesus was born of a godly Jewish virgin in the little city of Bethlehem, then what God had foretold about him began to come true, and God's people on earth could take up His prophetic words and say: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, . . . The zeal of Jehovah of hosts will perform this." (Isa. 9:6, 7, AS) Take note that he was to live up to the names of Counsellor and Everlasting Father besides those other titles. By marrying a human bride and raising his own human family he could not become an Everlasting Father to us who are children of our first father Adam who sinned and plunged us into death.

<sup>4</sup> No, but Jesus Christ now stands ready in heaven to become the Everlasting Father of all humans who want a life-giving father, a father able to provide everlasting life for them and to be a father to them everlastingly. Jesus Christ came into that wonderful position because he did not get married on earth but, instead, put aside the opportunity of becoming the father of his own human family by laying down his human life for us. Almighty God raised him from the dead and exalted him to heaven and accepted his human sacrifice for our sakes. Thus

Jesus Christ in heavenly glory could pass on everlasting life to us if we would accept it. Thus he becomes a better father to us than Adam.

<sup>5</sup> In addition to giving Jesus Christ greater glory in heaven Jehovah God also rewards his loving, self-sacrificing Son with a bride, a "wife." She is not an angel nor any other individual creature. Just as Jehovah's "woman" or "wife" is an organization of creatures, his universal organization, so the "bride" that he gives to his Son is an organization of faithful, holy creatures, his 144,000 footstep followers called from among mankind, who accept his sacrifice for them. They are likened to a glorious heavenly city full of inhabitants. (Rev. 21:2, 9-23) After these prove their virgin faithfulness to Jesus Christ till their death God resurrects them to heavenly life and marries them as a company to his Son.—Rev. 2:10; 19:7; 20:4, 6.

#### TERMS OF ESPOUSAL (ENGAGEMENT)

<sup>6</sup> John the Baptist introduced the first of Jesus' followers to him. He had much joy at taking these initial steps toward the marriage of God's Son. John said: "He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him [talking to the bride class], has a great deal of joy on account of the voice of the bridegroom. This, indeed, has been fulfilled as my joy." (John 3:29, NW) So John turned



5. With what kind of wife does God reward his Son?

6. Who have had a share in bringing members of Christ's bride into association with their Head, corresponding to what human custom?

over the bride class to Jesus Christ. The apostle Paul also had the joy of bringing members of the bride class into association with Christ and of preparing them for their heavenly union with him. Having espoused, betrothed or engaged them to Christ, he properly felt a deep concern that they must stay undefiled, faithful and fit to be joined to Christ after their engagement period. He said: "I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband [not two or more] that I might present you as a chaste virgin to the Christ. But I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ." (2 Cor. 11:2, 3, NW) This corresponds well with the procedure of mankind in general toward forming a marriage. There is no wife-stealing, but an engaging, espousing, betrothing or promising of the girl to the man. A period of time follows before the girl is actually given to the man and the two are united in the privacy of their own place of abode.

<sup>7</sup> According to God's Word a marriage of any of his people was arranged for by the parents of both the boy and the girl or by a go-between, one whom John the Baptist calls the "friend of the bridegroom." For Christ's bride John the Baptist was careful to pick persons dedicated to Jehovah God and baptized—repentant Jews looking for the promised Messiah or Christ. Paul the apostle was also careful to pick dedicated, baptized persons. He picked non-Jews as well as Jews now that the wedding invitation was authorized to go to the Gentiles as well as the Jews. That was theocratic procedure. In pagan Canaanland there were many girls, but Abraham refused to take any of them for

his son and heir Isaac. He instructed the oldest servant of his household as a "friend of the bridegroom" to go outside of Canaanland northward to the home of his relatives, his own brother's family, and pick a girl for Isaac, as they were believers in Jehovah God.—Gen. 24:1-9, 34-41.

<sup>8</sup> There was a sensible, faithful reason for this. It was in order to safeguard the faith of the son in the true God by marrying him to a fellow believer. "Bad associations spoil useful habits." (1 Cor. 15:33, NW) The intimate married life of a believer with an unbeliever could lead to the spoiling of the believer's faith in God and thus bring about his spiritual death and his everlasting destruction at the hands of the God to whom he was unfaithful. He could be influenced to this by his marriage partner just as Adam was by Eve. The ones starting this sad result and laying the foundation for it were the contractors for the marriage. God foresaw this possibility, no, rather, this likelihood. So before settling his chosen people, the ancient nation of Israel, in Canaanland, he gave them this as one of his laws, not as a piece of advice: "You must form no marriage alliance with [the pagan inhabitants]. Your daughter you must not give to his son, and his daughter you must not take for your son. For he will turn your son from following me and they will certainly serve other gods."—Deut. 7:3, 4, NW.

<sup>9</sup> The disastrous future history of the Israelites shows the accuracy of that warning and the justice of that law. "Do not become unevenly yoked with unbelievers." (2 Cor. 6:14, NW) So be theocratic, loyal to Jehovah God, in picking a marriage partner either for yourself or for your child or friend. Keep clear of responsibility for spiritual shipwreck. Do

7, 8. (a) What Scriptural examples illustrate care in picking a mate? (b) What sensible and Scriptural reasons are there for doing this?

9. What does loyalty to Jehovah indicate as to picking a marriage mate and performing a marriage ceremony?

not lay hands hastily, untheocratically, on a marriage mate for anyone: "neither be a sharer in the sins of others; preserve yourself pure." (1 Tim. 5:22, NW) Whether a marrying agent of the New World society will solemnize the marriage of such an unequally yoked pair is left to his own conscience. If he does decide to perform the ceremony at the Kingdom Hall or elsewhere, he is merely acting as an agent of the state government and he does at least have an opportunity to point out to the worldly or undedicated person the responsibilities of marriage to a Christian and to encourage that person to become one of Jehovah's witnesses like his partner.

<sup>10</sup> Abraham's marriage agent presented many valuable gifts to the girl Rebekah and to her brother and her mother before taking Rebekah away from her home to bring her to Isaac. (Gen. 24:22, 30, 50-53) In some countries or among some peoples the custom has grown up, and even the local law takes recognition of the custom, of paying bride money for the woman or of giving dowry. Among some peoples the dowry is given to the man by the parents of his bride. But more generally the dowry is the gift or the reward that the man or his parents give to the bride or for the bride as a consideration for the marriage. In Africa among some tribes the bride price is called "lobóla" and it is demanded by and given to the bride's father or his oldest brother, her uncle. It may consist of either money or cattle or both. This lobola may even be required in order to satisfy the local customary law so as to gain a registration of the marriage at the village place of record.

<sup>11</sup> Basically is there anything wrong with this? No. Isaac's son Jacob paid for his wives Leah and Rachel with fourteen

years of work for their father Laban. (Gen. 29:18-28) David the giant killer paid two hundred foreskins of the enemy Philistines for his wife Michal, King Saul's daughter. (1 Sam. 18:20-27) Even Jesus Christ delivered up himself for his "bride," the Christian congregation of 144,000. (Eph. 5:25) Jehovah gave nothing for his "woman," because he is the Maker of her, his holy universal organization. (Isa. 54:5) So there is nothing improper in giving a bride price to the father for the loss of his daughter whom he reared and educated. What is wrong about a bride price or lobola is the abuse that is made of it. It is wrong, unchristian, untheocratic, to treat it, not as a compensation, but as a means of making money off one's own child or children, and then charge excessively or extort more than what is right or require what works a hardship.

<sup>12</sup> God hates all extortioners, including bride-price extortioners, who commercialize their own daughters. Any such greedy person that claims to be a Christian puts himself in the way of excommunication or disfellowshipping from the Christian congregation any and every time that he commits extortion in the case of lobola or bride price. Paul said: "Now I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. . . . 'Remove the wicked man from among yourselves.'" (1 Cor. 5:11, 13, NW) The extortioner's price is unreasonably high, inconsiderate of the circumstances and calls for more than a fair compensation for the loss of a daughter. The man's greed for money will especially be shown up when his high price makes it impossible for a Christian to procure his daughter and he will hold out for his excessive price and marry her off to a pagan who can afford it. It dis-

10-12. (a) What customs have arisen regarding dowries? (b) What Scriptural examples show such are not wrong? (c) But what would be wrong, and why?

plays a lack of love of the brothers, but an injurious love of money.—1 Tim. 6:10.

<sup>13</sup> The accepting of bride money from a worldling in any amount in order to marry a dedicated Christian daughter to him is untheocratic. It does not imitate Jehovah's strict law to Israel. It endangers the daughter's eternal welfare, thus to put her in subjection to an undedicated worldling. It disqualifies a brother at least for certain special service privileges in the Christian congregation. He may not be excommunicated for this action, just as a parent elsewhere who allows a son or a daughter to marry outside the New World society may not be disfellowshipped nor even the son or daughter that thus marries 'outside the Lord,' outside the truth. But such persons are not good material for congregational overseer or ministerial servants. They are poor examples of the believers. Where sons or daughters have refused to be married off to pagan worldlings they have not failed to obey the commandment to honor their father and their mother, inasmuch as these have not shown themselves to be "in union with the Lord" in making a marriage alliance with the world. The resisting sons and daughters are trying to remain "in union with the Lord," which is right.—Eph. 6:1-4, NW.

<sup>14</sup> Should a Christian pay bride money? Yes, if that is the prevailing custom and he or his parents cannot get the girl wanted in any other way. If the making of some gifts according to the ability of the bride seeker will be accepted as a token or sign of appreciation and of devotion to the bride, that would be well to do. There is to be no bride-stealing. Hence pay for what you want if you cannot explain your

Christian position and gain some allowance or get it free. A person generally pays the world's price for goods bought. The fact that bride price or lobola is abused does not make it wrong in itself. Paul as a full-time minister was entitled to support by the congregation that he served, but he did not accept it or demand it, in order not to abuse his privilege and miss God's approval. He did accept a gift from the congregation at Philippi. (1 Cor. 9:6-18; Phil. 4:15-18) Paul refused to make a money gift to the Roman governor Felix because he did not want to stoop to bribery but wanted to be set free for plain justice alone. (Acts 24:26, 27) So it is advisable for Christian parents to forego the requiring of bride price or dowry in order to guard against imitating this world and abusing the privilege and causing spiritual troubles. But we must let each one's conscience guide.

<sup>15</sup> A Christian wife married to an unbeliever that demands bride price for a daughter cannot control the matter but she can make suggestions to him. Where Christian brides have been gained by payment of bride money, they should not pride themselves or feel humiliated because of the largeness or the smallness of the bride money paid. No Christian wife should humiliate another by reminding her that she is a cheap-price bride, nor should a Christian husband do this to shame his wife. He is under divine command to love his wife and she to love him. (Eph. 5:25, 28-33; Titus 2:4) If there is love of our brothers this unwise comparing of ourselves with one another or this taunting another will not be done. The number of wives who have been taken without payment of bride price outdoes more and more the number who are

13. (a) Why should a father not accept money from a worldling for a Christian daughter? (b) Where parents violate Scriptural rule what course may sons and daughters pursue, and why?

14. (a) When would it be proper for a Christian to pay for a bride? (b) Yet why is it advisable for parents to forego the requiring of bride money?

15. (a) What view should an African Christian wife take of bride money? (b) If village registration is denied because of nonpayment of bride money what should be done?

gained for a price, and this larger number of wives are not to be reproached for that fact. Where an African marriage has been undertaken with no payment of lobola or bride price and the village registration will not record the marriage for that reason, the married couple should not worry. They can and should register the marriage with their local congregation. There especially it is most vital, for the married pair to be in good standing with the New World society.

#### NO TRIAL MARRIAGE, BUT CLEAN ENGAGEMENT

<sup>16</sup> When a parent accepts bride money and gives his daughter in marriage, the resulting marriage is permanent. Unless the bride now turns out adulterous in violation of her wifely obligations, the marriage may not be canceled merely because her husband becomes dissatisfied and decides to get rid of the girl and sends her back to her father and demands the return of his bride money. According to the law of God's Word marriage cannot be canceled by the mere accepting back of the girl and the returning of the bride price. Hence a Christian father cannot see himself free to remarry his daughter to another man either for lobola or for no bride price at all. To do this would be to cause his daughter to commit adultery, unless in the meantime her husband who dismissed her has married again, or has sexual connections with another woman, or has died.

<sup>17</sup> A man may not agree to a certain bride price or dowry and now make a part payment and feel authorized to take his future bride and have sex relations with

her and make a trial marriage with her. If not satisfied, he is not authorized by God's law to return the girl and get the part payment of the bride price back. Till he has finished paying his dowry he has no right to have sexual connection with her. He is merely engaged to her, and to unite with her sexually during this engagement period is to defile her and to commit immorality, fornication. In ancient Israel when a girl was engaged to be married to an Israelite, she was considered as sanctified to him and was treated the same as if married to him. She was treated differently from a virgin not engaged who had relations with a man. "In case a man should seduce a virgin who is not engaged and he has cohabited with her, he is to obtain her without fail as his wife for the purchase price. If her father flatly refuses to give her to him, he is to pay over the money at the rate of purchase money for virgins."—Ex. 22:16, 17, NW; Deut. 22:28, 29.

<sup>18</sup> Not so with an engaged girl: "In case there happened to be a virgin girl engaged to a man and a man has found her in the city and cohabited with her, then you must bring them both out to the gate of that city and pelt them with stones and they must die, the girl for the reason that she did not scream in the city and the man for the reason that he humiliated [whom?] the wife of his fellow man." (Deut. 22:23, 24, NW) So when the virgin Mary was found pregnant during the time of her engagement to Joseph, he wanted to put her away or divorce her secretly to prevent her being stoned as an unfaithful engaged virgin. (Matt. 1:18, 19) In Mexico and Singapore a marriage can be annulled because immorality was found to have been committed by the woman during her engagement. A man's seducing a virgin and violating her vir-

16. (a) How enduring is a marriage based on bride money? (b) Therefore what may the bride's father not do save for what conditions?

17, 18. (a) When the bride money is not paid all at once, when only may the man have intercourse with the woman? (b) How did God's law distinguish between virgins engaged and virgins not engaged? (c) What does seducing a virgin merit, and why?

ginity and then making her feel obligated to marry him is no pure, Christian step toward marriage. It is a ground for disfellowshipping the violator from the Christian congregation, and also the virgin if she passionately consented to the violation.

<sup>19</sup> During the espousal or betrothal period, if the engaged boy and girl had sexual relations with each other, this would be illegal relationship, because the marriage has not yet been legalized and the couple pronounced man and wife with full marriage privileges. It does not matter if they do confine the sex act to just themselves; it is still moral uncleanness, fornication. It is a taking of license to do something without getting a legal license. It is incontinence or lack of self-control over the sexual appetite. It is a loosening of conduct by the engaged pair, hence a work of the flesh that wars against the spirit. If parents permit this or even countenance it and arrange for it, they are delinquent, failing of their theocratic duty. There is good reason here for disfellowshipping the engaged couple for committing fornication with or without pregnancy resulting, and also the parents because of looking on fornication with sanction and approval.—2 Pet. 1:6; Gal. 5:19-21.

<sup>20</sup> A marriage agent of the congregation cannot perform the marriage of such an unclean engaged couple while they are disfellowshipped. It is a spiritually curative step for the immoral engaged couple to confess their sin to God and then to the congregation committee and express repentance and prove their repentance by refraining from further unclean relations between themselves and submit to the probation period and requirements that the

congregation committee imposes upon them before it can allow them a religious marriage.

<sup>21</sup> It is against good judgment, therefore, for parents to allow or even encourage a daughter of fifteen or sixteen years to go a long distance from home and get a job and rent a room just to be near her boy friend to whom she is engaged. Likewise it means exposing young persons to fornication where parents allow a single couple, a boy and a girl, to take a vacation trip or a cycling and camping tour together for a week or two. For the two vacationers to camp out together puts them in the way of temptation that can and often does lead to fornication. Says the apostle Paul: "Keep yourselves free from every form of wickedness."—1 Thess. 5:22, NW.

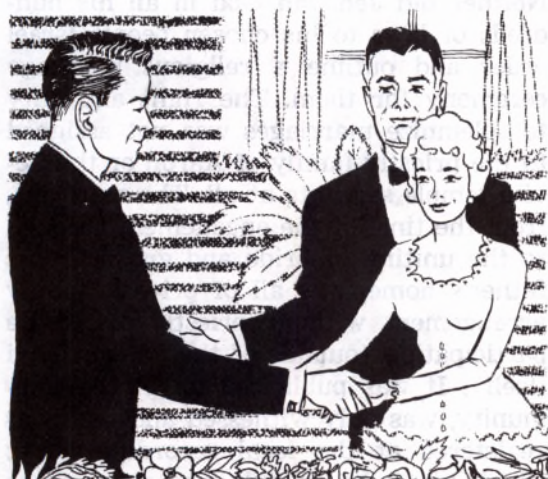
<sup>22</sup> It falls to each one's duty to watch jealously this divine counsel to marry only within the ranks of the dedicated people of Jehovah God, who are faithful followers of his Son Jesus Christ. In places where the girls outnumber the marriageable brothers a temptation exists to marry them off to worldly persons just to see that they get a husband or that the parents are relieved of a burden. On the other hand, where there are fewer marriageable girls than there are brothers there is a passionate pressure to ignore God's law and warning and to marry 'outside of union with the Lord,' outside the New World society. Anyone doing so or arranging for another to do so must take the responsibility before the God of pure, theocratic marriage and must see his guilt for any evil consequences that follow from this unequal yoking.

19, 20. (a) Why may engaged persons not have sex relations with each other, and what responsibility falls on parents in this regard? (b) What congregational action does fornication merit, and then when only may such ones marry religiously?

21. To keep young persons from being exposed to fornication what may their parents not allow?  
22. When is there particular temptation to marry outside of union with the Lord but with what responsibility and guilt?

<sup>23</sup> Because of so many serious things that are tied in with the solemn arrangement of marriage, each one should investigate his intended mate's background thoroughly and then determine whether it would be theocratic or lead to happy bonds to propose marriage or to accept a marriage proposal. If one enters a mar-

23. (a) To ensure happy, theocratic marriage what steps should be taken? (b) How should marriage be kept after it is once entered into?



## MARRIAGE CEREMONY AND REQUIREMENTS

**The** books of the Bible written expressly to and for Christians give no form of marriage ceremony for them. They do show that after the marriage was arranged for by the parents and through a go-between or marriage agent there was an engagement period of about a year in the case of virgin girls. Then on the wedding evening the bridegroom went

riage engagement, then one should keep it clean by pure moral conduct that one may have presented to himself an undefiled mate as in the case of Jesus and his bride: "that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish."—Eph. 5:27, NW.

to the bride's home and took her away to her new home. There was a procession homeward by the couple amid a joyful group of celebrators. So the wedding became public property and was registered on the public consciousness, and on his bringing her home there was a wedding feast that was joined in by all the invited, as arranged by the bridegroom's parents. Happy were those who were invited to the wedding evening meal. The bride did not keep her betrothed lover waiting before she put in appearance. She waited for him, all dressed up in her prettiest, ready to be given to him by her father or guardian. —Matt. 1:24; 22:1-11; 25:1-10; John 2:1-11; 3:29; Mark 2:19; Isa. 61:10; 62:5; Rev. 19:7, 8; 21:2, 9-11.

<sup>2</sup> It must be remembered that the first Christians were Jews, or Israelites, even as Jesus himself was. Reasonably, then, these Jewish Christians carried over their marriage customs and arrangements from their former Jewish social system to the new Christian system of things. But one thing is to be noted without fail, that

1. What wedding customs prevailed among the Israelites?

2. What facts regarding marriages are apparent from the Bible record?

from the days of Abraham forward there was no priest, Levite or other religious official present to perform any marriage ceremony. Yet the marriage was valid and recognized by Jehovah God. It was also registered at the city or village recording office, and births resulting from the marriage union were also recorded there. The two genealogical records of Jesus were doubtless copied from the town records of Bethlehem by Matthew and Luke. This leads to the question, By whom may valid Christian marriages be solemnized? Is a civil or nonreligious marriage just as binding as a religious one, or is marriage a sacrament and so valid only when religious?

<sup>3</sup> No, marriage is not a sacrament requiring the presence and performance of a religious clergyman or a Christian minister. As God's prophet, Abraham was his accepted priest for a large household, but there is no record that he was there when his oldest servant brought Rebekah from Mesopotamia to Isaac in the Negeb of Palestine. Isaac was walking alone, meditating, and the servant brought Rebekah to him and related to Isaac just how he had obtained her for him. "After that Isaac brought her into the tent of Sarah his mother. Thus he took Rebekah and she became his wife." But this taking of her as wife had public witnesses, namely, Abraham's marriage agent and "the men who were with him" and Rebekah's "nurse" and her other "lady attendants." (Gen. 24:2, 54, 59-61, 66, 67, NW) Isaac had not taken out any marriage license, any more than it is necessary to do so in some countries today. Isaac's father Abraham, the head of the theocratic organization, had authorized it and Jehovah God who was looked to for guidance had directed the steps of the marriage procedure

all the way. So a marriage license was not necessary in his case. But his taking her as wife was witnessed by more than four, and it was registered in the records of Abraham's theocratic establishment and, of course, it is recorded in the Bible today. There was no religious ceremony about it, although God's will was sought and recognized all the way through.

<sup>4</sup> There is no account of a religious ceremony for Isaac's son Jacob when marrying Leah and Rachel. (Gen. 29:18-30) Neither did Jehovah God in all his hundreds of laws to his chosen people Israel order and outline a religious marriage ceremony for them. The right and duty to solemnize marriages was not assigned to the priestly family of Aaron or the Levite temple servants at all. The marriage, from the time of the engagement through to the uniting of bride and groom in his father's home, was all of private, family arrangement without priestly or Levite participation (outside of the tribe of Levi itself). It was publicized to all the community, was duly witnessed and then was registered at the local recording office; which was why Joseph was required to go with his companion Bethlehemite Mary to their native city and get registered in the days of the Roman emperor Caesar Augustus.—Luke 2:1-6, NW.

<sup>5</sup> When Jesus performed his first miracle, at Cana, in the province of Galilee, he was at a wedding celebration. But he was not invited there to officiate as a minister, for he was not of the priestly family of Aaron nor of the tribe of Levi and was not recognized as a religious minister. He was invited there with his mother and his disciples merely as a guest, because the city was near his former place of car-

4. (a) What did the law not outline regarding marriages? (b) Marriage was what kind of affair and how was its binding nature emphasized?

5. At the marriage at Cana what part only did Jesus play and what did he not do as regards marriage among his followers?

3. What does the Bible show regarding the manner in which Isaac's marriage took place?

penter business. So he did not sanctify the marriage while there, but provided the best of wine for the further enjoyment of all present. (John 2:1-11) In all his commandments to his twelve apostles and his evangelists he never told or commissioned them to solemnize anybody's marriage, but left the matter of marriage just as it was among Jehovah's people. He never turned marriage into a sacrament within the exclusive power and under the sanction solely of the apostles or Christian ministers.

<sup>6</sup> Is, then, a religious marriage strictly necessary? No. Is a civil marriage authorized by God's Book the Bible? Yes, and in this regard Christians may 'give to Caesar what belongs to Caesar.' In most countries of Christendom a civil marriage performed by an appointed officer of the state is either allowed or absolutely required. So no social or religious stigma rightfully attaches to a civil marriage, and the Most High God recognizes the civil marriage of his dedicated people and holds them bound by it. In some lands inside and outside of Christendom the governments recognize marriages performed by the Roman Catholic priests and by ministers of other recognized religions. These ministers it licenses to perform marriages in religious buildings or at certain registered places. Along with these the appointed ministers of Jehovah's witnesses are authorized or licensed to solemnize the marriage. In all these cases the officiating minister of religion acts as a servant of the state in legalizing the marriage. Hence, too, such marriages are binding and have God's recognition. When persons come into the New World society who have been married by the religious ceremonies of any of these authorized religions, Jehovah's witnesses recognize the

marriage of such incoming persons as binding and still having effect. Where Jehovah's witnesses do not have authorized ministers of their own to officiate at a marriage, they can conscientiously go to the appointed government offices and have a valid, divinely recognized marriage performed by a state officer.

<sup>7</sup> In lands where the government authorizes, requires and recognizes only a civil marriage, the Roman Catholic Church does not look upon the civil marriage as valid and requires Catholics to be married afterward by a priest in a religious wedding. For instance, recently when the Catholic prince of Monaco married the Catholic Hollywood motion-picture star, the *New York Times* (April 20, 1956) reported: "The 32-year-old Prince and his 26-year-old bride, who were married in a civil ceremony yesterday in the Palace, were united in the eyes of the Church by the Bishop of Monaco, Monsignor Gilles Barthe. They received the blessing of Pope Pius XII through his Nuncio in Paris, Monsignor Paolo Marella. . . . She went to her place before the white marble altar first, custom giving way to a sovereign's right to be waited upon. The Prince joined her a few moments later."

<sup>8</sup> Of course, the Roman Catholic religious marriage after the civil wedding has no legal value, nor does the religious ceremony afterward of any other religious system. But where possible, or where requested, Jehovah's witnesses may hold a religious meeting with the groom and his bride afterward. This meeting is not necessary and is no marriage and it is not held as if to add any legal value to the civil marriage already performed. It is held to give the newly married couple wholesome, timely Bible admonition and

6. What is the Scriptural position regarding civil marriages required by law?

7. How does the Roman Catholic Church view civil marriages, as shown by what recent event?

8. Of what value is a religious meeting with the bride and groom after the civil marriage has been performed?

counsel on the opportunities and obligations of marriage and to bring the marriage more prominently before the local congregation and to give a witness to Jehovah's matrimonial arrangement before all persons of good will present. This also affords a good time and occasion for the marriage to be registered with the congregation and notice of it to be filed with the congregation's record.

<sup>9</sup> What is done before the congregation is done "before God," just as in ancient Israel what was done before the judges or rulers was done before God. (Ex. 21:6; 22:8, 9, 28, NW; RS) What if there is an African marriage between Christians and the marriage is held in one town or village but it has to be registered with the government in a distant city, not convenient for the newlyweds to get to right away? At the Kingdom Hall of Jehovah's witnesses a "Declaration of Marriage" can be filled out. This does not have any legal value and does not take the place of a civil registration, but it does have recognition among God's people. It testifies before the New World society that the newly united couple acknowledge that their marriage is in force and binding, and that they will register it with the Civil Law as soon as it is convenient. This "Declaration of Marriage" is then filed with the records of the congregation and the Watch Tower Society's office, and the newlyweds can enter into marriage relations until they get registered civilly. Thus the Society has a record of the marriage during the time that the civil government may not have it, and by its servants the Society can check, after an allowance of time, to see whether the proper civil registration has been made and the married couple have complied with the law.

9. When the law requires registration at a distant city not convenient to the newlyweds what can be done about it?

<sup>10</sup> Where tribespeople have married according to the tribal custom before they get the Kingdom truth and enter the New World society, their marriage still binds them and is recognized. A remarriage is not necessary, but it is proper to record the tribal marriage with the New World society by signing a Declaration of Marriage if there has been no civil registration with the government. But in a certain land there might be a benefit legally for a man and his family to have such tribespeople remarried under the civil law of the land. For unmarried tribespeople who become part of the New World society we recommend a civil marriage, as it carries with it greater advantages and secures greater protection from the law, which makes provision for the wife and children after death of her husband. Certainly for former pagans to marry according to the pagan custom is a step backward, and if there were unscriptural pagan rites connected with it then it would be making a compromise with this world, a denial of faith, and might call for a disfellowshipping.

<sup>11</sup> A dowry or bride-price marriage before one becomes a Christian does not need to be supplemented by an expensive remarriage. Coming into the truth and dedicating oneself to God does not make a previous bride-price marriage null and void nor does it declare or make such persons who were married tribal-style and who are continuing in such marriage fornicators. To help in relieving persons of great matrimonial expenses the records that the New World society requires are drawn up and kept free of charge. If a

10. (a) What is it proper for those married by tribal custom to do? (b) What kind of marriages are recommended for tribespeople belonging to the New World society, and why?

11, 12. (a) Why does a bride-price marriage not need to be repeated upon one's coming into the truth? (b) What assistance may congregations give toward civil registrations? (c) What do reason and theocratic rule indicate as to showers, invitations, weddings, receptions?

congregation wants to pay or help pay for civil registration of the marriage of any of its members, this is a very practical thing to do by those who willingly want to help bear this expense. It is not obligatory upon any members of a congregation to give a "shower," that is, to get together and bestow a mass of presents upon a prospective bride for her use and enjoyment after marriage. A "shower" is a private matter and to share in it must be left to each one's unpressured choice.

<sup>12</sup> "Showers" and wedding announcements should be made privately, and not from the platform of the Kingdom Hall or by other notices in the Kingdom Hall. As for sending out formal printed invitations to one's wedding and the reception afterward, reasonableness should be exercised. Some who are not intimate acquaintances or are merely speaking acquaintances or who live at distances making it impractical for them to accept and act on a wedding invitation resent having a wedding invitation thrust upon them because of the feeling of obligation under which it puts them. Wedding ceremonies may be held at the Kingdom Hall at any time that these will not interfere with meetings or other service arrangements. Receptions following weddings should not be held at the Kingdom Hall, converting it into a place of entertainment.

<sup>13</sup> The wearing of rich clothes is not necessary for a civil marriage. The main thing is to be dressed neatly, becomingly, and, as a Christian, to be spiritually well-clothed with love, humility, obedience and faithfulness. A wedding ring may not be customary or may be beyond one's means. The marriage estate is not everywhere symbolized by a wedding ring. It is no essential part of a marriage ceremony. Failure to give a wedding ring is not to one's

discredit. Even where the wedding ring is recognized as marking a married woman and serves notice upon anyone with passionate desires, some may conscientiously object to featuring a ring in the ceremony, having in mind the pagan origin of the customary wedding ring in Christendom. In some places the marriage estate of a woman is indicated by the style of dress that she wears or the new piece that she adds to her garments. Locally this is just as effective as a finger ring, in fact more noticeable. A wedding ring amounts to nothing if there is no real tie or if the marriage tie is not respected. A passionate woman will not let a ring keep her from committing adultery. The use of a ring in a marriage ceremony should therefore be left to each one's decision according to conscience and local custom.

<sup>14</sup> For a Christian God's Word rules out polygamy, regardless of how a national or tribal government may rule on it. A Christian man may not be polygynous; a Christian woman may not be polyan-drous. If a polygamist wants to come into the New World society, dedicating himself to God through Christ, he may keep only one of the wives that he may have gained by dowry or bride price or lobola. He will have to dismiss the others and send them back home, the way the priest Ezra and the Jewish governor Nehemiah had the Israelites do that had violated God's law against marrying with pagans. (Ezra 10:1-44; Neh. 13:23-31) If a woman accepting the Kingdom truth is married to a polygamist where this is legal or customary, what should she do? She should explain to him the step that she has decided to take and the obligations before God that this will lay upon her as a Christian and a witness of his. Then

13. How should one be dressed for a wedding, and why is the lack of a ring no discredit?

14. (a) Upon coming into the truth what must a polygamist do? (b) And upon accepting the truth what should a woman do that is married to a polygamist where this is legal or customary?

she must take the consequences of her stand. Let the polygamist return her to her parents or guardians and reclaim the dowry that he gave for her, and thus free her. God's law pronounces her relations with the polygamist fornication, not a marriage. Continuing in this relationship debars her from being baptized, although she may attend meetings and talk the truths of God's Word to others.

#### SENSUAL AND COMMON-LAW MARRIAGE

<sup>15</sup> This leads to the subject of common-law marriage. Such is a marriage according to common law (not civil or canon law), a marriage without a legal civil ceremony or religious ceremony, but where the man and the woman privately decide to live together as man and wife, so making it a consensual marriage also. There is no dowry or bride price given in such a case. Often in lands where the canon law of a church governs and consensual marriage is not legally recognized the two in such a consensual arrangement would like to marry legally but the marriage fees demanded by the clergy who hold it a sacrament are not within the means of the couple; they are too poor. The necessary legal steps, such as presenting a birth certificate that may not exist, are hard steps to take. Or it may be that the national government under no circumstances allows legal divorce, or the getting of a divorce from a mate even on Scriptural grounds is such an expensive and long-drawn-out matter. So the undivorced person who wants to remarry privately enters into relations with another person of the opposite sex to live as man and wife. This is a case of their living together without marriage. But very often a man undertakes consensual marriage be-

cause he wants to keep a woman inferior, dependent upon him. If she wants his support in a home that he provides, she must stick faithful in morals to him. But where-as he wants her to stick to him he may not want to keep her always. If he is not legally bound to her by marriage, he can at any time that he chooses feel free to leave his consensual partner and the children and take up such a life with another woman. So the women desire a legal marriage for the protection of themselves and their children, but the man may selfishly refuse to legalize their union.

<sup>16</sup> A postwar reason for many to live together without marriage is that the woman is receiving an allowance from the government as a war widow or otherwise and she would lose this if she remarried. So she and the man agree to live together without marriage to keep the government allowance coming to her, and the illegitimate children of this union are taught to keep up this pretense by calling the man "uncle," not "father."

<sup>17</sup> Oftentimes a consensual marriage is started by the girl's letting the man have intercourse with her on his mere promise to marry her. Then after he starts having relations with her he takes up living with her and never takes the legal steps. But a promise to marry is no Scriptural ground for beginning intercourse. Even engaged persons are Scripturally forbidden to indulge in intercourse during their betrothal period. Trial marriages that are not legalized but merely make a test of whether the couple can get along together are not right, for God's law pronounces them outright fornication, immorality. Some states do recognize common-law marriage so that it is a real binding marriage with legal obligations; but many

15, 16. (a) What is common-law marriage and what is consensual marriage? (b) What circumstances and mental attitudes account for many living in such an arrangement?

17. (a) How does common-law marriage often begin, and why is this wrong? (b) What is one result of common-law marriages, and how are these legalized in some lands?

states and countries (even Catholic lands) that do not recognize it do nothing about consensual marriage. As a result it is very prevalent in most lands, and in most places the neighborhood accepts it as a regular thing. Thus many illegitimate children are born; in one country we know of up to fifty-five percent of the children, in another up to eighty percent. In some lands a consensual-marriage couple are entitled to a legal civil or religious marriage after they have lived together for a minimum number of years or after a child has been born. The court may then rule it a legal marriage automatically. The "de facto" marriage may be registered with the government on the application of one or both consensual partners.

<sup>18</sup> The New World society does not recognize consensual marriage and common-law marriage as complete. That does not mean we dare not preach the truth to persons living in such a marriage. At Jacob's fountain in the Samaritan city of Sychar Jesus himself talked privately to a Samaritan woman who had had five husbands and whose man then having relations with her was not her husband. To this woman Jesus preached salvation and even confessed that he was the promised Messiah or Christ. (John 4:4-30) If the truth could not be preached to the immoral, how could Paul mention fornicators, adulterers and sodomites as unfit for God's kingdom and then say to faithful Christians: "Yet that is what some of you were"?—1 Cor. 6:9-11, NW.

<sup>19</sup> No one coming into the New World society is permitted to enter into a consensual marriage or a common-law marriage thereafter. As for those who are already in it when the Kingdom message reaches them, they must legalize their

marriage with an appropriate legal ceremony before they may be baptized in water in symbol of their having dedicated themselves to God. So they must expressly recognize the legal obligations of marriage as well as put themselves within the protection and other benefits of the law by having the marriage registered and legally recognized. They must have the birth of their children certified legally and must acknowledge their being the parents of them. Then, too, the New World society makes and keeps record of this legal marriage. As it is written: "In whatever condition each one was called, brothers, let him remain in it associated with God." (1 Cor. 7:24, NW) He cannot be associated with God in it if the condition is unclean.

<sup>20</sup> Suppose a consensual wife accepts the truth and she wants to have the marriage legalized and registered but the man for selfish reasons absolutely refuses to be talked into it by the woman. The New World society will recognize the marriage as "de facto" provided the helpless woman promises and signs a written statement that she will be faithful to this consensual partner as to a husband and will get the marriage legalized as soon as she can get the man to legalize it. Hence she herself may not thereafter cancel this "de facto" marriage by herself separating from the man. This temporary recognition of her "de facto" marriage gains for the woman no legal benefits but it does result in spiritual benefits to her. Her dedication to God may now be looked upon as accepted by Him and she may be baptized in water and treated as a member of the congregation and entitled to privileges of preaching the Kingdom message. As the apostle Peter advises wives, she will try to bring the

18. What scriptures show that we are to witness to those living in common-law marriage?

19. What does the New World society require of its members as regards common-law marriage and consensual marriage?

20. (a) Under what conditions can a consensual marriage be recognized, and under what obligations does this place the woman? (b) In what circumstances must a woman refuse to have anything to do with her one-time consensual husband?

man into the truth and thus bring him to an eagerness to legalize their *de facto* marriage and register it. The registration of a marriage is an obligation that a couple owe to the community in which they live, declaring their relationship as man and wife by law before all the community and before the government under which they live. A man who loves his wife will legalize and register his marriage to her proudly. If a consensual husband will not legalize the marriage and if the woman is not dependent and if she does not choose to declare herself before God's congregation as his bound wife, she must tell the man to stay away and have nothing further to do with him. She must live single till she can enter legal marriage. In lands or states where the law recognizes common-law marriage, this marriage may be dissolved only by legal steps taken by one or both of the marriage mates.

<sup>21</sup> In many Catholic-controlled lands a man will carry on two or more consensual marriages at the same time. Here a case presents itself of where two of his women take up the message of God's kingdom,

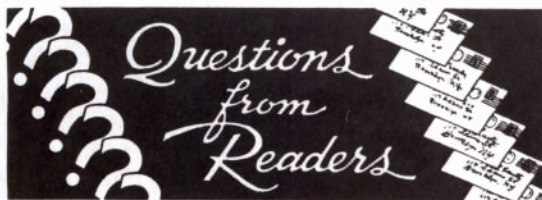
21, 22. (a) What must a man do if the truth finds him in consensual marriage with two wives? (b) If one or both women accept the truth what is their responsibility?

the man also accepting the message or not doing so. How can the dedication of any one or all of them be viewed as acceptable to God and how can a baptism in water be performed in symbol thereof? If the man takes the truth, he must decide which of the two or more women he wants as his wife and get legally married to her and have no further relations with any of the others. If he does not come into the truth, it is then up to the two women. Both cannot continue relations with the same man in support of fornication. One must arrange with the man to be his one woman and get him to legalize their marriage or she must declare herself before the congregation as bound to him as his chosen woman until legalization is possible. The other woman must recognize this arrangement and have no further relations with the man. Otherwise, both women must have nothing further to do with the man, especially if he is still carrying on other consensual arrangements with other women. They cannot be rendering wifely privileges to a polygynous man.

<sup>22</sup> More on this discussion of marriage problems and of the Scriptural view of singleness will appear in the next succeeding issue of *The Watchtower*.

## ADDED ATTRACTION

¶ Restaurants are noted for using atmosphere to attract customers. Not long ago the Broadway Christian Church in Wichita, Kansas, decided to improve on its usual after-services refreshment attraction by also adding atmosphere. An "old fashioned" Sunday service was called for and parishioners came attired in old-fashioned clothing. Other atmosphere features included oil lamps, lantern lighting, music by pump organ and segregation of the men and women in the church pews. "This is being done," explained the pastor, "not to provide entertainment, but in an effort to recapture the atmosphere and spirit of our forefathers." In view of the dearth of spiritual knowledge in the world, it seems that Christendom's churches need Bible truths more than they do atmosphere, "for the scene of this world is changing" permanently at Armageddon.—1 Cor. 7:31, NW.



● Matthew 20:29 and Mark 10:46 speak of Jesus healing the blind beggar Bartimaeus as Jesus was leaving Jericho, but Luke 18:35 reports the event as Jesus was entering Jericho. How can this contradiction be explained? —B. F., Canada.

The book *Archaeology and Bible History*, by Joseph P. Free, makes an interesting suggestion on this matter on page 295: "Just before the Lord met Zacchaeus at Jericho, he healed the blind in the same vicinity. In Matthew it says that this healing took place as Christ left Jericho, whereas in Luke the indication is that it took place on the way into Jericho. Some have suggested that these were two different events, and that is a possibility. Archaeology, however, has thrown additional light on this apparent discrepancy. Early in the twentieth century A.D. excavations were made at Jericho by Ernest Sellin of the German Oriental Society (1907-1909). The excavations showed that the Jericho of Jesus' time was a double

city. The old Jewish city was about a mile away from the Roman city. In the light of this evidence, it is possible that Matthew is speaking of the Jewish city which Christ had left, whereas Luke is speaking of the Roman, at which Christ had not yet arrived. Thus, on his way from the old to the new city, Christ met and healed the blind Bartimaeus. Therefore, if these three passages in Matthew, Mark, and Luke refer to the same event, there is not any contradiction; and if they refer to different healings, there of course would be no contradiction."

This well illustrates the folly of arguing that the Bible contradicts itself, as some do. A complete knowledge of the facts of the times in which the events occurred clears up what seems to be a contradiction when viewed centuries later and without the complete background knowledge. Also, these apparent contradictions prove that there was no collusion among the different writers of the Bible or the copyists of the manuscripts. Such obvious contradictions, apparently, as the above one would certainly never occur. The fact that such seeming contradictions are in the Bible proves there is no collusion among its writers, and when the full facts are brought to light even the seeming contradiction itself disappears.

## *Zionism Has No Inalienable Right*

¶ Arnold J. Toynbee, one of the foremost living historians, cannot be credited with faith in the Bible as God's inspired Word. He holds that Christians should recognize "all higher religions as revelations of what is good and right," and not claim exclusiveness. It is therefore of interest to note how Toynbee, on the basis of the Bible, points up the weakness of Zionism's claim to Palestine. Toynbee accuses Zionists "of an importunity which verged upon impiety in their attempt to take out of God's hands the fulfillment of God's promise to restore Israel to Palestine on God's own initiative." He points out that Israel was given no inalienable right to Palestine but that her possession of that land depended solely upon God's favor and Israel's obedience to God's commandments and that Zionism ignores these conditions. "In thus leaving God's will and Israel's conduct out of his reckoning, the Zionist parted with the spiritual ground which was the only sure basis for the Jews' title to the soil of the holy land," according to him. Toynbee goes so far as to say that the surest way for Israel to lose title to the holy land is for Zionism to stray into the delusion that a conditional "grant from Almighty God was an inalienable birthright." (*A Study of History*, Vol. VIII, page 601) No question about it, the great Giver of every good gift and every perfect present sets his conditions: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." —Isa. 1:19, 20, AS.

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#### "WATCHTOWER" STUDIES FOR THE WEEKS

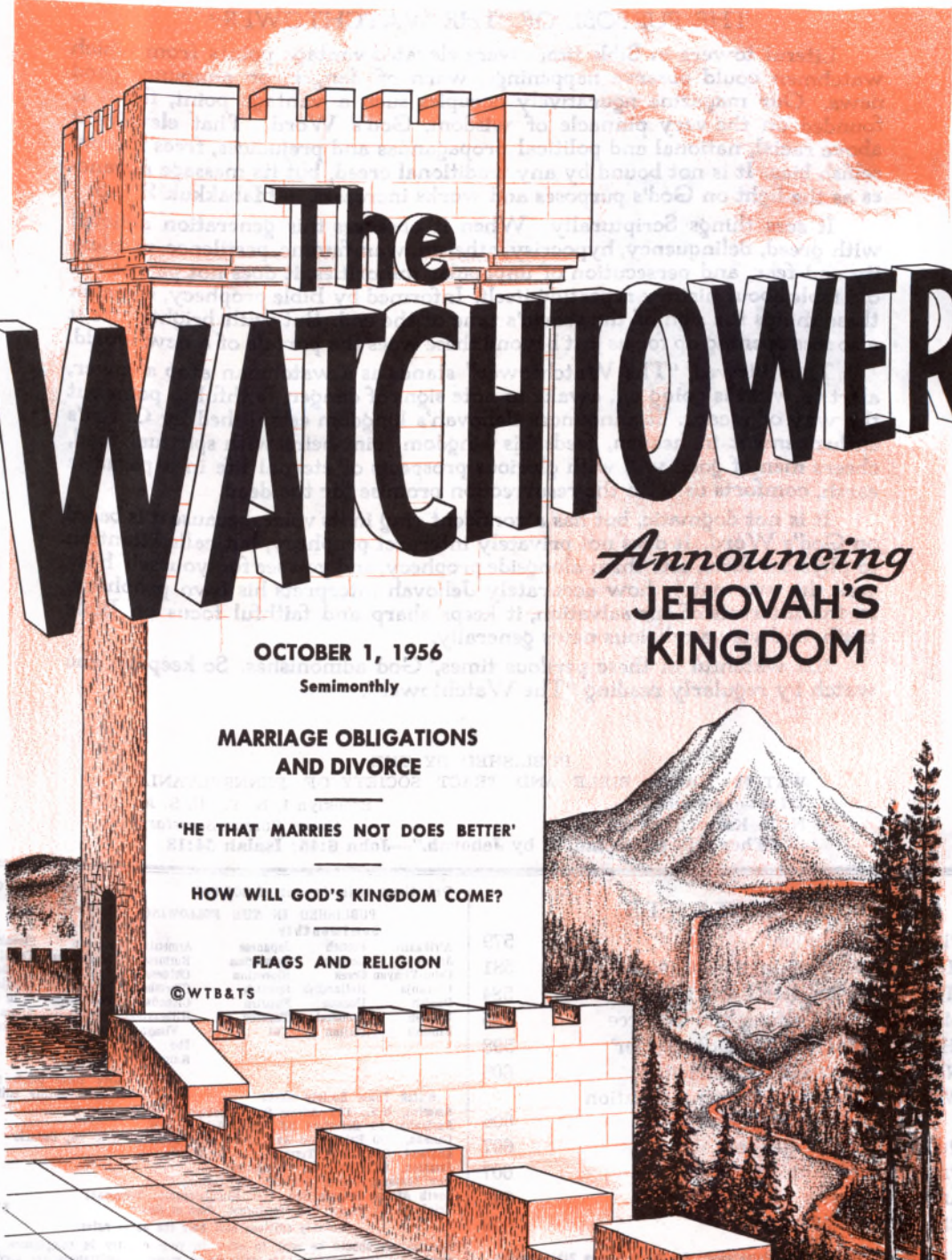
October 14: Theocratic Marriage in an Alien World. Page 560.

October 21: Marriage Ceremony and Requirements. Page 567.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why many professed Christians are always learning, yet never really come to a knowledge of the truth? P. 547, ¶4.
- ✓ Why men are in such bondage today? P. 549, ¶3.
- ✓ Where real freedom can be found? P. 551, ¶1.
- ✓ What change the Bible can make in your life? P. 551, ¶6.
- ✓ How the problems of envy or jealousy can be conquered? P. 553, ¶1.
- ✓ How to overcome one's envy of more gifted brothers? P. 555, ¶1.
- ✓ What impressed a former Catholic on his first visit to a Kingdom Hall? P. 558, ¶3.
- ✓ Whether the Christian minister will perform a marriage between a Christian and an unbeliever? P. 562, ¶9.
- ✓ When a Christian may pay for a bride? P. 564, ¶14.
- ✓ What a wedding was like among the ancient Israelites? P. 567, ¶1.
- ✓ Whether a Christian may have a civil rather than a religious marriage? P. 569, ¶6.
- ✓ What a polygamist who becomes a Christian must do about his several wives? P. 571, ¶14.
- ✓ What explains the apparent contradiction between Matthew and Mark about where Jesus healed the blind beggar? P. 575, ¶2.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**OCTOBER 1, 1956**

**Semimonthly**

**MARRIAGE OBLIGATIONS  
AND DIVORCE**

**'HE THAT MARRIES NOT DOES BETTER'**

**HOW WILL GOD'S KINGDOM COME?**

**FLAGS AND RELIGION**

©WTB&TS

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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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# The WATCHTOWER

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JEHOVAH'S  
KINGDOM

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## Flags and Religion

**P**ATRIOTIC fervor often causes persons to manifest an ardor and zeal that resembles religious devotion. This influences them not only to give to Caesar the things that are Caesar's but at times even to give Caesar that which belongs exclusively to God. Such persons might be said to confuse religion with politics. A common example of such patriotic fervor is the devotion that many tender to the flag of their nation.

Note, for example, what the *Encyclopædia Americana*, Vol. 11, page 316, has to say about human attitude toward such flags: "The flag, like the cross, is sacred. Many people employ the words or term 'Etiquette of the Flag.' This expression is too weak, too superficial and smacks of drawing-room politeness. The rules and regulations relative to human attitude toward national standards use strong, expressive words, as, 'Service to the Flag,' 'Respect for the Flag,' 'Reverence for the Flag,' 'Devotion to the Flag.'"

And as regards saluting the flag, this authority, among other things, has the following to say: "In the United States the salute with the right hand, while the person stands at attention, is the common and



accepted method. The uncovering of the head is also recognized as a salute. Placing hat above the heart or hand on left breast is also esteemed reverential."

That such devotion to the flag should be customary is not at all surprising in view of the fact that "early flags were almost purely of religious character," according to *The Encyclopædia Britannica*. That authority and others show the development of flags. In the hope of assuring victory pagan soldiers at first carried their idols and carved images with them into battle. Then they made miniatures of their carved idols, which they placed on the end of staffs. Later they painted representations of their idols on cloth and fastened these to the staffs. Thus is seen the evolution from carved idols to modern flags.

It was because of this fact, no doubt, that the Jews of the time of Christ had such an antipathy to national emblems. To them such emblems were a violation of God's command: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve

them, because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20:4, 5, NW.

Thus history tells of the time Pilate transferred the headquarters of his army from Caesarea to Jerusalem. Of course, the soldiers took along their standards that bore the image of the emperor. Knowing the Jewish temper, they cautiously brought these standards into the city at night, hoping to avoid an uproar. But when the Jews discovered these standards in their holy city of Jerusalem they stormed down to Pilate at Caesarea in large crowds, demanding that these standards be removed. On the fifth day of the discussions Pilate had the Jews suddenly surrounded by Roman soldiers threatening them with death if they did not break off their entreaties. However, the Jews vowed they would rather die than allow the desecration of their sacred city by such idolatrous emblems. Pilate found it expedient to yield.

Early Christians were likewise extremely careful to avoid even the suspicion of compromise with the state or secular rule as regards their devotion. Regarding the Christians of the first three centuries Neander, foremost authority on that period, states: "While they showed the most conscientious obedience to the government in everything which was not against the law of God," thus willing to give to Caesar the things belonging to Caesar, they refused "to pay any of those species of veneration to the emperors" that were in vogue then, such as offering incense to the busts of the emperors.

To what extent modern patriotism can become religious ardor and the things belonging to God be given to Caesar can be seen from the following report that appeared in the *Diario de Justiça*, February 16, 1956, page 1906, Federal Capital, Brazil:

#### "FLAG DAY

"In a public ceremony presided over by the vice president of the [Military Supreme] Court, on the 19th of November, honors were shown to the Brazilian flag. Exactly at 12 o'clock, the national emblem was hoisted on the principal mast of the Supreme Court building.

"After the flag was hoisted, Minister General of the Army Tristao de Alencar Araripe expressed himself concerning the commemoration in this manner:

"In expressive symbolism human ingenuity has decreed that, under the protection of the flags, millions of beings live, with the eyes of their spirit and heart turned heavenward, full of confidence, faith and hope.

"It should be said that they, the flags, form a great canopy suspended above the vastness of our fatherland under whose protective shadow the people live happily, make progress and consciously affirm the sovereign right and safety of a respected place in the friendly relationship with other peoples.

"In this beneficent role the flags have become a divinity of patriotic religion which imposes worship, commandments and services and dispenses favors and benefits. The flag is venerated and worshiped, every moment of one's life, with profound, pure and almost inborn sentiments of love, gratitude and respect, and with the visible manifestations of a ritual which, far from being mere convention, has infused itself into our habits of life, as normal and spontaneous obligations, in its highly affective aspect.

"The flag is worshiped, just as the Fatherland is worshiped, not with the mere rationalism of a devotion calmly accepted and exercised, but in the paroxysm of a passion which leads us to an unrestrained and unconditional veneration for all the good, the grand and the useful that

the Fatherland expresses. The flag is venerated, just as the Fatherland is venerated, giving to it all of oneself and placing above one's own self even the sacrifice of one's life, in order that they may be magnified and glorified.

“ ‘Worship, veneration, sacrifice, mark well the divine essence of this symbol and of the sentiments which unite men through love for themselves and through dedication to the common good. It is fitting that on this day, consecrated to the unforgettable divinity—the national flag—emphasis be given to this worship and this veneration which is not just homage, but is, above all, prayer, supplication and reaffirmation of obligations assumed. Prayer that from its Power there may radiate exhalations to stabilize the unity of all Brazilians for the greatness of Brazil and the greater happiness of its people.

“ ‘I pray that the Flag may always be the lofty and worthy Flag of a Brazil respected and happy.

“ ‘Reaffirmation of obligations assumed, both publicly and within our very inmost being, to comply each one with his role as Brazilian, so that by means of the effort of each one there may hover above the skies of Brazil the immense canopy that guarantees our blessedness as a nation and as free and happy men.

“ ‘Be eternal, Flag of Brazil.’ ”

Jesus Christ, the Son of God, emphasized that while giving Caesar's things to Caesar we must also give God's things to God. And what are God's things? “Exclusive devotion,” namely, “You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.” (Mark 12:30, NW) Would not, therefore, one's veneration and worship of the flag, “every moment of one's life,” and that “in the paroxysm of passion” that is “unrestrained and unconditional” be a giving to Caesar the things that belong exclusively to God? Think it over.

## How will God's Kingdom come?

Jesus taught us to pray for the coming of God's kingdom. What is that kingdom? Who are its rulers and its subjects? How will it come?



**A**T Evanston, Illinois, in the summer of 1954 the World Council of Churches met. Commenting on the two opposing views presented at that religious gathering, the bishop of London said: “There were the Germans with their idealism who thought the kingdom of God has nothing to do with this world, whereas the

Americans, like Charlie Taft, thought that if you had the requisite number of gadgets and the right kind of plumbing you could have the Kingdom of God tomorrow.”—*Christian Science Monitor*, July 9, 1955.

According to a Roman Catholic authority,<sup>1</sup> "In the mouth of Christ the 'kingdom' means not so much a government to be attained or a place" as it does "a tone of mind." One leading Protestant authority states that the kingdom of God has "no political designs," and that "its prime element is mind, pious, devoted to God and pleasing God." Christ's kingdom is composed of "all who are true to him in faith and life."<sup>2</sup> And according to another, Christ's kingdom is "primarily a religious conception, not political or economic, though it will have political and economic consequences. It is that condition in human life in which the will of God as revealed in Jesus Christ is in control."<sup>3</sup>

What is the kingdom of God? Christ ruling in the hearts of men? And how does it come? By all Christians' going to heaven? Or by the advance of modern civilization? Or by the conversion of the world?

#### THE THEME OF THE BIBLE

The Kingdom is the theme of the Scriptures from Genesis to Revelation. God referred to it when he foretold the triumph of righteousness by the Seed of the woman bruising the head of the Serpent. And he revealed still more about his kingdom when he promised Abraham that all the families of the earth would bless themselves in his seed.—Gen. 3:15; 22:17, 18.

By means of the kingdom of Israel God foreshadowed Kingdom blessings, particularly by the peaceful and prosperous reign of Solomon. Time and again in the Hebrew Scriptures we read of Jehovah's reigning. Miriam and her companions sang of it and so did the psalmist. Daniel and other prophets foretold the coming of the King and God's kingdom.

And the kingdom of God certainly was the theme of Jesus' preaching. He an-

nounced, "The kingdom of the heavens has drawn near," and taught his followers to pray, "Let your kingdom come." He commands us to "keep on, then, seeking first the kingdom and his righteousness." Time and time again he illustrated various aspects of his kingdom, likening it to a treasure, to a pearl of great price, to a mustard seed, etc. And when he rode into Jerusalem, mounted upon an ass, as was the custom with the kings of ancient Israel, he let the people hail him: "Blessed is he that comes in Jehovah's name, even the king of Israel!" That was in fulfillment of a prophecy uttered hundreds of years before.—Matt. 4:17; 6:10, 33; John 12:13, NW; Zech. 9:9.

#### A REAL GOVERNMENT

The Scriptures show the kingdom of God to be a real government with a heavenly king and associate rulers, a domain and subjects. It is not merely a rule of Christ in the hearts of men, a mere tone of the mind. It is The Theocracy. Theocracy? Yes, an exercise of might (*kratos*) by God (*Theós*).

What has caused confusion is the expression "the kingdom of God is within you," of Luke 17:21, as found in some versions, as well as an overlooking of the fact that Jesus was here addressing the hypocritical, greedy, faithless Pharisees. Certainly the kingdom of God was not in those men. Correctly translated this expression, together with its context, reads: "On being asked by the Pharisees when the kingdom of God was coming he answered them and said: 'The kingdom of God is not coming with striking observableness, neither will people be saying, "See here!" or, "There!" For, look! the kingdom of God is in your midst.'" (Luke 17:20, 21, NW. See also AV and AS margin; RS; ED; Elberfelder, German.) The Jewish Encyclopedia in quoting this text also calls at-

<sup>1</sup> Catholic Encyclopedia, Vol. 8, pages 646, 647.

<sup>2</sup> McClintock & Strong's Cyclopaedia, Vol. 5, page 90.

<sup>3</sup> Harper's Bible Dictionary, page 367.

tention to the fact that according to the Aramaic it should read "among you." Jesus could say that the kingdom of God was in their midst because he, its king, was present.

Jesus Christ proved himself worthy to be the king of God's kingdom by his faithfulness to God and his unselfish service to his fellow man. "He humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position." By his sacrificial death Jesus purchased the human race and therefore will be able to bestow everlasting life on all his obedient subjects. His kingdom will therefore be a paternalistic one. Fitting, therefore, are the Scriptural designations given him, such as "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."—Phil. 2:8, 9, NW; Isa. 9:6, AS.

Sharing his Kingdom rule will be his "bride," not a lone woman, but a body of associates, a royal family of 144,000 members. The apostle John had a vision of them: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. . . . These were purchased from among mankind as a firstfruits to God." These are the footstep followers of Christ who have been specially called and chosen by God. Being found faithful unto death, they will be part of the kingdom that will bless all the families of earth as the spiritual Seed of Abraham.—Rev. 14:1, 4; Gal. 3:16, 29, NW.

That Jesus promised his followers rulership in a real or organized kingdom or government the Scriptures clearly show: "Your Father has approved of giving you the kingdom." "To the one that conquers I will grant to sit down with me in my throne, even as I conquered and sat down

with my Father in his throne." And again, 'I covenant with you for a kingdom, that you may sit upon thrones.' Yes, they "will rule as kings with him for the thousand years."—Luke 12:32; Rev. 3:21; Luke 22:29, 30; Rev. 20:6, NW.

#### HOW WILL IT COME?

Some have concluded that "coming without observation" means that God's kingdom will come without the use of force. But in view of the fact that God's Word shows that "the whole world is lying in the power of the wicked one," and that "friendship with the world is enmity with God," it would be unreasonable to expect the kingdom of God to come by the whole world's converting to Christ. Preaching the good news of the Kingdom is not for the purpose of converting the world but merely "for the purpose of a witness to all the nations."—1 John 5:19; Jas. 4:4; Matt. 24:14, NW.

The nations of earth are opposed to God's kingdom and therefore God commands his Son: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And so God commands: "Be wise, O ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way."—Ps. 2:8-12, AS.

Note also the tenor of Daniel's prophecy: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but"—it shall gradually convert all nations? No, but—"it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, AS.

And particularly does Revelation de-

scribe how God's kingdom will come. All nations will be gathered "to the war of the great day of God the Almighty," "to the place that is called in Hebrew Har-Magedon." Jesus Christ and the heavenly armies with him will carry on war in righteousness. He will smite the nations with a long sharp sword and "will shepherd them with a rod of iron." After destroying the wicked nations of earth he will hurl his invisible enemies, Satan and his demons, into the abyss of deathlike inactivity to remain there for a thousand years.—Rev. 16:14, 16; 19:11-15; 20:1-3, NW.

The physical facts show that we are living in the days of the fulfillment of these prophecies. God is therefore having the good news of his kingdom preached worldwide so that all men of good will may 'seek Jehovah, righteousness and mildness,' and

so be spared during the battle of Armageddon even as Noah and his family were spared during the Deluge and came forth from the ark upon a cleansed earth. These will furnish the nucleus of the earthly domain of God's kingdom. During the 1,000-year reign of Christ the earth will be made a paradise, all those in the memorial tombs will be resurrected and all obedient ones of mankind will be gradually restored to perfection.—Zeph. 2:2, 3.

Then Satan and his demons will be loosed for a final testing and all manifesting selfishness will be destroyed together with Satan and his demons. Thus the kingdom of God will accomplish God's purpose by causing his will to be done on earth as in heaven and will vindicate him as the rightful Sovereign of the universe.—Rev. 20:7-10.

### 'The Rafter in Her Own Eye'

❖ In the *New York Daily News*, November 4, 1955, the following dispatch appeared: "Brothels Warm, So Prices Go Up 4 Cents. Rome, Nov. 3, 1955.—Under the law, Italian hotels and apartment houses do not have to turn on central heating until December 1. But brothels must turn on the heat November 1. Because of this year's unseasonably cold weather, this quirk in the law has made the 800 legalized houses practically the only warm places in the country, and business has boomed. Today the madames boosted their prices 10 per cent throughout the country and in the northern provinces they slapped on a general admission charge of 25 lire (four cents) to discourage those who drop in just to thaw out. The prices are regulated by the government," and now range from \$.33 to \$1.65.

❖ In the United States and other Protestant lands such as Great Britain, the Roman Catholic Church poses as the guardian of public morals and lashes out against planned parenthood, indecent literature and vulgar movies. However, in view of this situation in a country 99.7-percent Roman Catholic for more than a millennium, the words of Jesus are appropriate: "How can you say to your brother: 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:4, 5, NW.

*Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers; but his delight is in the law of Jehovah; and on his law doth he meditate day and night. For Jehovah knoweth the way of the righteous; but the way of the wicked shall perish.*—Ps. 1:1, 2, 6, AS.

# MARRIAGE OBLIGATIONS AND DIVORCE



"That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh."

—Gen. 2:24, NW.



**F**OR his followers Jesus Christ put marriage back where God had started it in the garden of Eden. God gave the perfect man Adam one wife, making him monogamous. The Christian that is justified or declared righteous in God's sight may have no more than one living wife. In the congregation the overseers, who are spiritually "older men," and the ministerial servants may be "husbands of one wife" only. They are the men to be followed as examples of the flock, and so all other married persons in the flock may have only one living marriage mate. (1 Tim. 3:1, 2, 12, NW; Titus 1:5-7) Christians must stick to their marriage mates in faithfulness, in love, so remaining in it associated with God.

<sup>2</sup> This does not permit a man to commit adultery or have sex relations with any other woman. He should be satisfied with and draw delight from sexual relations with only his wife; as it is written: "Drink water from your own cistern, running water from your own well. Why should your springs be scattered abroad, your streams of water in the streets? Let them be for yourself alone, and not for strangers along

with you. Let your fountain be blessed to you, and get your enjoyment from the wife of your youth. A lovely hind, a graceful doe—let her breasts intoxicate you always, with her love be continually ravished. Why, my son, should you be ravished with the wife of another, and embrace the bosom of an adulteress?" (Prov. 5:15-20, 47) Committing adultery makes the guilty one subject to disfellowshipping from the New World society.

<sup>3</sup> God created the sexes particularly for the peopling of the earth by bringing forth children. (Gen. 1:27, 28) In his law to Israel God provided that a wife should have from her husband "her sustenance, her clothing and her marriage due," undiminished. This means she has the right to have children if she wants them. (Ex. 21:10, 11, NW) This was shown by God's law of brother-in-law marriage, whereby the brother-in-law was obliged to marry the widow in order to give her a child and thus raise up the name of his dead brother and not leave his brother's widow childless. (Deut. 25:5-10) A man was also entitled to have children by his wife. That is why, when the call to the army of Israel

1. What marriage rule must prevail among Christians, as shown by what scriptures?
2. From whom only may a man draw sexual delight?

3. (a) What did God's law provide that a wife should receive from her husband? (b) How did that law safeguard a man's marriage rights?

came to him, if he was simply engaged to marry a girl he could not be drafted till after the engagement was over and he was fully married. Even then he could not be drafted until he had lived a year with her as a married man and had the opportunity to have a child by his wife and see and enjoy it. (Deut. 20:1-5, 7; 24:5) The wife's claim on the man preceded that of the army, for her sake and for the sake of the family name. He must give her the "marriage due." She must give him his due.

<sup>4</sup> After the great flood Jehovah God repeated to Noah and his family the mandate to have children. But there is now no procreation mandate laid upon Christians. Otherwise, no Christian should remain single and childless. So no Christian obligation exists now before the battle of Armageddon to have children. To keep as free as possible for the direct service of God in preaching the good news of his kingdom, some Christian couples may choose to remain childless, thereby avoiding parental obligations and keeping unburdened. If there were now in force a procreation mandate from God, all married members of the New World society would choose to have children immediately, and not delay it till after Armageddon, if possible. Although under the original procreation mandate from God Adam and Eve did not have any children in the garden of Eden for what time they were there. It was not for their failing to conceive children at once that they were driven out. No married couple should be criticized for refusing or failing to have children now before Armageddon.

<sup>5</sup> This is not saying that married couples should not give each other the sexual due. This is not saying that, before getting married, they should make an agreement and

enter a common vow before God to live a celibate life even after marriage, having no sexual relations but merely enjoying each other's companionship. No one should think that this is raising marriage to a spiritual level and keeping it on an exalted, un fleshly plane, and so belittling the marriage of others who have sexual relations. If a married couple does not want to pay marriage dues, then the man and woman should not marry at all and not subject the mate to deprivation of what is natural and craved naturally. By celibacy they are not putting their marriage on a level higher and holier than that of others. They cannot change God's honorable sexual arrangement. Celibate marriages have therefore never fared well.

<sup>6</sup> The others are not degrading their married life by intercourse, but are following an honorable, rightful course. There is no proper marriage for so-called "Platonic friendship" just because the end of the world is so near. If an engaged couple think natural connections are carnal, then why wed at all? Why have one of the opposite sex so close to one all the time, in the most intimate privacy? If it is not good or spiritually upbuilding to touch a woman, why live so intimate with her even in celibate marriage? Be natural, be normal, do not be falsely idealistic. Do not be like some Irish Catholic girls who are in the news, who get married but refuse to give their husband his due because they want to imitate Jesus' mother Mary and remain "ever virgin." The apostle Peter instructed them never to handle their married life that way, but to recognize their husband as their "lord." (1 Pet. 3:5, 6) The apostle Paul, who at least once set the apostle Peter straight, wrote:

<sup>7</sup> "Now concerning the things about which you wrote, it is well for a man not

4. What may Christian couples choose to do and that without censure?

5. What misconceptions have caused celibate marriages, and why have these never fared well?

6, 7. Celibate marriages involve what inconsistencies, and what advice does Paul give in this regard?

to have intercourse with a woman; yet, because of prevalence of fornication, let each man have his own wife and each woman have her own husband. Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does. Do not be depriving each other of it, except by mutual consent for an appointed time, that you may devote time to prayer and may come together again, that Satan may not keep tempting you for your lack of self-regulation. However, I say this by way of concession, not in the way of an order."—1 Cor. 7:1-7, NW.

<sup>8</sup> The everlasting life of a married person depends upon his faithfulness to his marriage contract. Jehovah, accompanied by his Messenger of the covenant, is now at his spiritual Christian temple and warns that he has come near to judgment and will be a swift witness against adulterers. (Mal. 3:1, 2, 5, *Da*) The apostle Peter says that a Christian husband should treat his wife understandingly and as a fellow runner in the race for everlasting life in the new world. His words are: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered." (1 Pet. 3:7, NW) A Christian will therefore not abuse his wife either physically or spiritually. If he does not help his wife and children to gain life in the new world, how could he be expected to help outsiders to do so?

<sup>9</sup> Jesus Christ loves his "bride," who is

to be his "wife." His married followers must also love their wives. "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it, . . . let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband." (Eph. 5:25, 33, NW) To some former pagans the command to love one's wife may sound strange, but a Christian is under orders to do so. He should love her by deeds as well as words, being concerned "how he may gain the approval of his wife" as far as he conscientiously can. (1 Cor. 7:33, NW) He should sit with her in congregational meetings, he should study the Bible at home together with her and build up a oneness of spiritual interests with her. This may be difficult at first or unusual.

<sup>10</sup> But as a husband begins showing love in little ways of expressing it and notes the pleasure of his wife over it he will find that he likes it. He will want to do it some more and to enlarge it. It will become normal, natural for him to do so. He will grow in appreciation that this is a showing of the spirit of God, the fruitage of which is love. In turn, let no wife reproach her husband, saying: "You don't love me. You never show it." Let her notice his little, embarrassed ways of showing love for her and then let her reveal sincere pleasure at this and also voice appreciation of this, to enhance his happiness. The common possession of the truth and the likeness of their dedications to God and their hope of gaining life together everlastingly in the new world ought to provoke a sympathy and love between them. This will help so much amid the difficulties of married life today.

8. (a) Why is faithfulness in marriage important?  
(b) What counsel does Peter give husbands?  
9. How should husbands love their wives, and what are some of the ways in which they can show this?

10. How can husbands and wives enhance each other's happiness, and what common possession ought to provoke love between them?

<sup>11</sup> Let the wife show deep respect for her husband, acknowledging him as her married head. (1 Cor. 11:3) "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything." (Eph. 5:21-24, NW; also Titus 2:3-5) Besides this example of the Christian congregation toward Jesus Christ, the Christian wife has the still loftier example of the subjection and obedience of the universal organization of God toward the Lord Jehovah. (Isa. 54:5, AS) It is interesting for a wife to note the recommendations of March 20, 1956, of Great Britain's third Royal Commission on Marriage and Divorce. Among the factors that it listed as contributing to the rising divorce rate in Britain was "the new position of women as equals rather than inferiors in marriage partnerships." It is only reasonable to expect that the ignoring of God's all-wise arrangement for human marriage would lead to trouble and the wrecking of more and more marriages. The purpose of all the advice of God's Word to married couples is, not only to guide them in making their life together more enjoyable and helpful toward gaining eternal life, but also to keep them living together, to help them avoid divorce. —New York Times, March 21, 1956.

#### DISSOLUTION GROUNDS: LEGAL AND SCRIPTURAL

<sup>12</sup> By the laws of states and nations today divorce is granted on a number of grounds. Persons who have lost or killed their love for their marriage mate try to

grab hold of whatever legal grounds they can to break the marriage tie, such as mental cruelty, laziness, refusal of conjugal rights, drunkenness, insanity, incurable disease, desertion or abandonment, barrenness, sodomy, bestiality, criminality, incompatibility, change of one's religion, and so on, besides adultery. But are all these legal grounds Scripturally right, valid for the Christian? Jesus Christ is Jehovah's Counselor for us. The Jewish Pharisees once tested him with this question: "Is it lawful for a man to divorce his wife on every kind of grounds?" Jesus did not answer those questioners by referring to the Roman Caesar's laws concerning divorce. He referred to the superior law of the Most High God and showed there is but one ground for divorce—adultery or moral unfaithfulness.

<sup>13</sup> "In reply he said: 'Did you not read that he who created them at the beginning made them male and female and said: "For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh"? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart.' They said to him: 'Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?' He said to them: 'Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery.'" (Matt. 19:3-9, NW) "When again in the house the disciples began to question him concerning this. And he said to them: 'Whoever divorces his wife and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery.'" (Mark 10:10-12, NW)

11. (a) What does God's Word require of wives, and in what has failure to do so resulted? (b) What is the purpose of all Scriptural advice to married couples?  
12, 13. (a) Upon what various grounds do the laws of man allow divorce? (b) But what did Jesus say was the sole valid ground?

"Everyone that divorces his wife and marries another commits adultery, and he that marries a woman divorced from a husband commits adultery."—Luke 16:18, NW.

<sup>14</sup> Adultery is unloving and is a breaking of God's commandment. (Rom. 13:8-10; Ex. 20:14; Acts 21:25) The adulterer is already married and yoked together as one flesh with his legal mate. But adultery is a putting apart what God has yoked together. The adulterer pulls away from his legal mate and makes himself one flesh with a third person. Three do not make one flesh, but two do become one flesh. A person's being one flesh must be with only one other, not with two others or more. Addressing himself to anointed Christians who were members of Christ's spiritual body or congregation, the apostle Paul wrote: "Do you not know that your bodies are members of Christ? Shall I, then, take the members of the Christ away and make them members of a harlot? Never may that happen! What! Do you not know that he who is joined to a harlot is one body? For, 'The two,' says he, 'will be one flesh.' But he who is joined to the Lord is one spirit. Flee from fornication. Every other sin which a man may commit is outside his body, but he that practices fornication is sinning against his own body. What! Do you not know that the body of you people is the temple of the holy spirit within you which you have from God?"—1 Cor. 6:15-19, NW.

<sup>15</sup> Many of those here addressed were married persons. Having sexual connection with their married mates was not taking them away from membership in Christ's body, for one's wife is one's own flesh and one is uniting with what is one's own. But when married Christians commit adultery or single Christians commit fornication, even with a religious temple prostitute,

they do something of which God and Christ do not approve. They are taking their bodies that belong to Christ and becoming one flesh with a sinner, a fornicator or a harlot. When committing adultery or fornicating, a Christian sins against his own body. He is misusing it, contrary to his owner Christ. The adulterous Christian also sins against his wife, who is properly one flesh with him. He is breaking his unity with her, thus hurting himself, hating himself because he hates his wife whose flesh he rejects. An anointed Christian cannot take himself as a member of Christ's body and make himself "one flesh" with an illegal person, a fornicator or a fornicatrix, a harlot, for Jesus has no connection or oneness with such an unclean person. Unless the Christian repents and reforms from his immoral course he shows he prefers union, not with Christ, but with the immoral person, and hence he ceases to be in union with Christ. He is not one in spirit with Christ. He ceases to be part of the virgin class that is espoused to Christ. A confirmed adulterer or fornicator is no Christian. He is no witness of Jehovah. Jehovah God does not make adulterers or fornicators his witnesses.—1 Cor. 5:11-13.

<sup>16</sup> Since this uniting sexually with an illegal person makes a married person one flesh with someone outside the marriage union, it is only adultery that really breaks the marriage union, snapping the yoke with which God has made the married couple one flesh. Therefore Jesus said that only adultery is the ground that God allows for divorce. Unless adultery has broken the yoke of marriage, a divorce would not be proper or would not really take effect before God. Divorce courts of this world, when decreeing a divorce on grounds other than adultery, are not actu-

14, 15. Adultery results in what sin against one's own body, and how does God's Word regard an adulterer?

16. What only breaks the marriage union, and, therefore, what kind of divorce does not free one for remarriage?

ally putting apart what God has bound together. The divorced persons are still one flesh with each other, still man and wife. Thus neither one is free to remarry, for to remarry would mean to commit adultery. A man who divorces his wife on unadulterous grounds exposes her to adultery by a remarriage and also exposes himself in a like way. A man who marries a woman not divorced for adultery by herself or by her husband commits adultery with her, uniting himself with flesh that still belongs to another man.

<sup>17</sup> Death dissolves a marriage. A widower or widow is therefore free to remarry. "A married woman is bound by law to her husband while he is alive; but if her husband dies, she is discharged from the law of her husband. So, then, while her husband is living, she would be styled an adulteress if she became another man's. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's." (Rom. 7:2, 3, NW) One's husband or wife may be known to be dead through war or a catastrophe but may not happen to be registered as dead or the records may not be at hand to verify the death. Or one's marriage mate may disappear and be absent so long that the law of the land pronounces him dead. By this a person is legally declared a widower or widow. Such a one may conscientiously remarry. By remarrying he takes upon himself the responsibility for the outcome, and he must live in full submission to the new obligations. God knows the actual facts and he judges in accordance with them, and he determines whether the remarried person is suitable for life in the new world or not. If a mate legally declared dead should put in appearance again and want his legal mate restored to him, the matter would have to be straightened

out legally. Under such circumstances anyone marrying a person only legally declared a widower or widow is taking a risk or chance and must be willing to face any turn of events.

#### IMPOTENCE, UNCLEANNESS, INSANITY, CHANGE OF RELIGION

<sup>18</sup> The Rabbinical law of the Jews laid emphasis on the duty of the marital act. It allowed the wife to divorce her husband who, because of his physical disability, was unable to give her this due for a period of six months. Likewise a husband could divorce his wife because of her inability to produce children. But mere impotence on the husband's part Jesus did not recognize as a ground for divorce. The wedding procedure that has legally been carried out before witnesses made the marriage both binding and valid, just as it did for Adam and Eve in Eden. Where a man is impotent today the married couple in their desire for children might agree for the wife to receive the seed of another man by artificial insemination. Some law courts have already held that artificial insemination is adultery and that children produced by such means are illegitimate. The recent British Royal Commission on Marriage and Divorce recommended as a ground for divorce the wife's acceptance of artificial insemination by a donor of seed without her husband's consent. Such a divorce would be Scriptural. But where the husband consented it would be grounds for the disfellowshipping of both man and wife. Why? Because it is a virtual committing of adultery, and both man and wife consented to the immoral act. The husband in effect gave her to another man to receive the seed of copulation, and the wife gave herself to a man not her husband to become the mother of a child by that other

17. (a) Why is a widow or a widower free to remarry?  
(b) What may persons declared legal widows or widowers do, yet what responsibility must they accept?

18. (a) How do God's law and man's laws differ regarding impotence as a ground for divorce? (b) Regarding artificial insemination?

man with whom she was not one flesh. It is an adulterous course, and the fact that the husband adopts the child does not do away with the fact that he consented to the adulterous use of his wife.—Lev. 15: 16-18, 32, 33; 19:20; Num. 5:12, 13, NW.

<sup>19</sup> Neither is a wife's barrenness a true ground for divorce. Because of her barrenness for many years, even up to more than twenty-five years, Abraham did not divorce Sarah, nor Isaac Rebekah, nor Jacob Rachel, nor the priest Zechariah Elizabeth.\* The sons of Noah did not divorce their wives for barrenness during all the years that the ark was under construction and until two years after the flood. (Gen. 6:18; 11:10) Nor did Jehovah divorce his "woman," his universal organization, because of her barrenness or failure to bring forth the Messiah for more than four thousand years.—Isa. 54:1-13.

<sup>20</sup> Sodomy (or the unnatural intercourse of one male with another male as with a female), Lesbianism (or the homosexual relations between women), and bestiality (or the unnatural sexual relations by man or woman with an animal) are not Scriptural grounds for divorce. They are filthy, they are unclean, and God's law to Israel condemned to death those committing such misdeeds, thus drastically putting these out of God's congregation. But such acts are not adultery with the opposite sex, making the unclean person one flesh with another of the opposite sex. (Rom. 1:26-32) Yet there is a penalty of disfellowshipping attached to them. They will keep a Christian out of the heavenly kingdom and out of God's new world, and that means being destroyed like beasts from all future

\* Gen. 11:30; 17:17; 25:19-26; 29:31; 30:1, 2, 22-25; Luke 1:5-7, 18, 24, 57.

19. What Scriptural examples show barrenness is not a ground for divorce?

20. (a) How does God's Word regard filthy sex perversions? (b) Yet why are these no valid grounds for divorce with purpose of remarriage?

life. "The minding of the flesh means death," it "means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it be. So those who are in harmony with the flesh cannot please God." They cannot gain the prize of everlasting life from him. (Rom. 8:6-8; 1 Cor. 6:9, 10; Gal. 5:19-21) Such filthy things by a mate may make life unbearable for the clean married person and are grounds for separation only, though some courts grant a divorce on such grounds. Such separation does not free one to remarry and enter thus into adultery. Writes Paul: "To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; but if she should actually depart, let her remain single or else make up again with her husband; and a husband should not leave his wife." (1 Cor. 7:10, 11, NW) Only if one of the separated couple committed adultery under the stress of the separation would there be Scriptural basis for the innocent to procure a divorce and be free to remarry.

<sup>21</sup> Should one's marriage mate in the course of time go insane or contract an incurable disease or a loathsome one, this is no true basis for getting a divorce. In this case the unfortunate mate must be treated just as an injured member of one's body or as one's child by one's mate. The mate should be treated with proper care, not be cut off from relationship by legal divorce. Despite the ailment the sick mate remains one flesh with the healthy one and deserves full attention and faithfulness as his own flesh. This displays love for one's flesh and helps to lighten the terrible situation, rather than worsen it. "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife

21. (a) Why are mental illnesses or incurable or loathsome physical diseases no grounds for divorce? (b) Rather, such conditions provide the opportunity for exercising what?

loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.' " (Eph. 5:28-31, NW) The faithful mate will not forsake the other during illness either mental or physical. By God's law the healthy one is not freed to do so. Naaman's wife was not freed from him because he was a leper whose terrible disease only a miracle of Almighty God could cure. (2 Ki. 5:1-4, 8-14) At a wedding the mates usually vow to take each other for better or for worse.

<sup>22</sup> Some law courts take as a ground for divorce the change in religion on the part of one's mate. According to God and Christ this is not right. This law case assumes that, at marriage, both the husband and the wife were members of the same religious system, so that now the one's change of religion creates a home difficulty on a most vital point. By adopting the new religion the one changing becomes an unbeliever toward the religion of the other mate. Though this may be a bitter experience for the mate that retains the former religion it is no real reason for him to separate from the other either by legal action or by mutual consent. On this Paul writes:

<sup>23</sup> "If any brother has an unbelieving wife, and yet she is agreeable to dwelling

with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace. For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16, NW.

<sup>24</sup> So difference of religion, either from before marriage or only since getting married, is no reason why a couple should separate.

It is no basis for a divorce that would free them to marry others. If the husband should believe and come into God's truth before his wife does, he should stick to his wife if his change of religion makes no difference with her or even if she objects. The thing is, Does she want to

continue living with him under the circumstances, which his accepting the truth should really make better circumstances? If she does, then he should not leave her. His staying with her gives him the opportunity to talk the truth to her, or at least live the truth before her, and possibly by this course help her to accept the truth and get salvation to life in God's new world. This opportunity holds true also for the wife who believes the truth and still remains with her husband.



22-24. (a) Why is a change or difference in religion no grounds for separation or divorce? (b) What advice does Paul give mates in such situations, and what should determine whether a Christian should leave his unbelieving mate?

<sup>25</sup> Since the unbelieving one is still "one flesh" with the believer, the unbeliever for this reason alone gains some recognition from Jehovah God. God considers their children, not as unclean, but as holy, and the believer will try to bring them up in true holiness that, at the age of understanding, they too might of their own choice dedicate themselves to God through Christ. The unbeliever is not automatically made a saint or one of God's holy ones, but the believing mate has dedicated everything to God and treats the unbeliever from that standpoint. The sanctified believer will accordingly treat the unbeliever as God would want it to be done, and that will be all toward aiding the unbeliever to see and accept the truth and also come into relationship with God.

<sup>26</sup> If the unbeliever does not respond to this sanctified treatment, there is still no reason to leave such one. The move toward separation must or should be taken by the unbeliever. In some cases this move may be a virtual abandonment by the unbeliever's mistreating the believer so badly that it is practically unbearable to live together further. But, as in the case where even fellow believers might separate from each other over some disagreement, the believer must remain single until the departed unbeliever commits immorality and so provides grounds for proper divorce. (1 Cor. 7:10, 11) The believer's attitude toward the separated mate may be like that expressed in Laban's words to Jacob against any violation of the marriage alliance: "Let Jehovah keep watch between me and you when we are situated unseen the one from the other." (Gen. 31:49, NW) Jehovah God watches whether there is any vio-

lating of the marriage covenant. He observes who is the guilty mate and determines whether there is Scriptural ground for divorce to free one for remarriage. This must be, not so-called "spiritual adultery," but physical adultery.

<sup>27</sup> The inspired James did write: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4, NW) But this spiritually adulterous friendship with the world is no ground for divorce. Why not? Because this mere friendship does not make anybody "one flesh" with one of the opposite sex adulterously. True, an unbeliever is a friend of this world. However, the apostle Paul did not argue from this that a believer had the right and good cause to leave the unbelieving mate. To the contrary, it was perfectly proper, and altogether moral, for them to keep living together if the unbeliever was agreeable to this. By this keeping together as a couple the unbeliever might be helped toward salvation in the new world, which help would not be possible if the two were said to be improperly living together and the believer was therefore said to be conniving at spiritual adultery by the worldling.

#### MERCIFUL TREATMENT OF A MATE

<sup>28</sup> Christ limited the grounds for a divorce that frees one for remarriage to adultery. This does not give either marriage mate the allowance to abuse or neglect the other. This limitation to adultery only emphasizes the divine arrangement that the married couple are one flesh, and should stick together in mutual care, come better or come worse. This is the decree of

25. How does God consider the children of such marriages, and how should the believing mate treat the unbelieving one?

26. (a) What may unjust treatment make necessary, but why is this no ground for divorce with right to remarry? (b) What should be the attitude of separated mates, as noted by Laban's words?

27. Why is spiritual adultery no basis for Scriptural divorce, and why is it well for a believer to continue with an unbeliever?

28. (a) Limiting divorce to adultery does not give mates what allowance? (b) How are some of man's laws partial in contrast with God's law?

the infallible Judge of the Supreme Marriage Court. In some lands the law does not make the adulterous conduct of the husband a legal ground for the wife to divorce him, but makes only the morally loose wife the one that can be divorced for adultery. But according to God's ruling through Christ, if the husband is immoral, it allows a woman to put him away legally and free herself for remarriage without becoming an adulteress by this action. That is why Jesus said: "Whoever divorces his wife [unscripturally] and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery." (Mark 10:11, 12, NW) So Jesus was not setting up for husbands a standard different from that for wives when he said in his sermon on the mountain: "Moreover it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' However, I say to you that everyone divorcing his wife except on account of fornication makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." (Matt. 5:31, 32, NW) God is not partial. To him adultery by the husband is just as bad as that by the wife.

<sup>29</sup> So let no husband covet another man's wife, nor look upon any other woman with desire to have with her the relations that he owes exclusively to his wife. Let the proverbial married business executive or office man beware that he does not fall in love with his lady secretary, married or single, and take liberties with her. Jesus said: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:27, 28, NW) He is already guilty in the sight of God, who

reads the heart. Although this is adultery in the man's heart and although he may not be divorced by his wife on this ground, covetousness toward someone other than one's marriage mate, if not blocked, leads to physical adultery.

<sup>30</sup> If one's mate does commit adultery one has the right to forgive and not sue for divorce, provided the guilty one shows proper repentance and earnestly asks for forgiveness and promises not to repeat but be faithful to the marriage vow. If the innocent one does not forgive the offending mate, then the offender must be disfellowshipped by the congregation and the innocent mate is authorized by the Scriptures to get a legal divorce if possible or desired. This is a private matter. If, say, the husband forgives the wife, he continues to give her the marriage due, trusting in God to forgive her. Then there is no reason for the wife, whom he treats as "one flesh" with him, to be exposed and punished by the Christian congregation with disfellowshipping, thus undoing the reunion that the husband's forgiveness has mercifully brought about. "Hatred stirs up strife, but love covers all offenses." (Prov. 10:12, RS) "Have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:8, NW) "My brothers, if anyone among you is misled from the truth and another turns him back, know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins." (Jas. 5:19, 20, NW) "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you [and admits his sin, expresses his sorrowful repentance and begs forgiveness], you have gained your brother." If the sinner refuses to listen to even the supervisory committee of

29. Why may a man not look upon a woman not his wife with the desire to have relations with her?

30, 31. (a) When may an innocent mate forgive the other that has sinned? (b) What course should the congregation pursue where forgiveness is granted? Where refused?

the Christian congregation of which the sinner is a member, he must be excommunicated, said Jesus.—Matt. 18:15-17, 21, 22, NW.

<sup>31</sup> If, in imitation of God and in obedience to Christ, the husband has forgiven his repentant wife and held back from punishing her legally as he might, how has the congregation a right to punish her with excommunication and to put a spiritual barrier between the husband and his wife, whom he is trying to help reform? The congregation should co-operate in the reform effort. But, what if, before the husband decides to forgive his wife, the congregation disfellowships her? If the husband afterward forgives her for Scriptural reasons, this does not automatically lift the excommunication of her from the congregation, for the matter is now directly in the congregation's hands. She must deal directly with the congregation's supervisory committee and must satisfy it by taking the necessary steps to be fully taken back into the congregation. (Compare paragraph 41, last fourteen lines.) A similar handling of the matter would take place if it was the faithful wife that forgave the husband, not under any compulsion or insistence or threatening on his part, but because of his unmistakable repentance and primarily with the loving desire to help recover her husband spiritually. "The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does." (1 Cor. 7:4, NW) Consequently, during the time that she was proving the sincerity and thoroughness of his repentance and reform efforts, she would exercise a vigilance concerning his conduct and help him to keep morally and spiritually clean, fit to be associated with the Christian congregation.

<sup>32</sup> In the case of a faithful husband, certainly he may be expected to put his wife on probation, closely watching her and helping her to keep from repeating sin, and the congregation will rely upon him to do so. Otherwise the congregation would consider him as not presiding properly over his own household and hence not qualified to hold any responsible office with spiritual oversight in the congregation. In that case, too, the congregation would step in, because he is not conducting his home affairs in a Christian manner, and would take action against man and wife. The person with whom the adultery was committed may be a member of the congregation. If so, that person must be disfellowshipped and thus stripped of service privileges and positions and Christian fellowship. If after disfellowshipment that one shows the fruitage of repentance and seeks to get back into the congregation, that one may be reinstated and put on a long probation, for at least a year, and then, being found on good behavior, he may be formally relieved of the restrictions imposed upon him and be fully received back.—1 Cor. 5:1-5, 13; 2 Cor. 2:5-11.

<sup>33</sup> When a congregation withholds an excommunication action because of the innocent mate's prior forgiveness, this does not mean that the guilty mate may not and should not be deprived of any special responsibilities or service privileges in the congregation. Here, not excommunication, but the qualifications for special service positions in the congregation are involved. The guilty mate, by adultery, has misrepresented the congregation and disqualified himself and should not be kept in any representative or responsible position. The

32. (a) What course must the forgiving husband pursue if he does not want congregational action to follow? (b) What action should the congregation take against the one with whom the adultery was committed?

33. From what suitable congregational action does the innocent one's forgiveness not protect the guilty mate?

innocent mate's forgiveness does not protect the guilty mate from the congregation's power of action to remove the disqualified person and to have in office persons above reproach and offering no stumblingblock to others.

<sup>34</sup> The forgiveness of a guilty mate calls to mind the prophet Hosea, whom Jehovah instructed to take his adulterous wife back and who obediently did so. (Hos. 1:3-6; 3:1, 2) Long before that, in the days of Israel's judges, an unnamed Levite journeyed a distance and took his adulterous concubine back, but not to prostitute her. At the Benjaminite city of Gibeah he turned her loose to the mob that stormed the house where he was lodging. But he did not put her at the mob's mercy because he failed to love her. He did so only to prevent his sacred office as a Levite from being profaned by forced sodomy or effeminacy. He did not approve of the mob's violation of his wife or concubine. Indignantly he made it an issue that he put before the whole nation of Israel. He provoked the shocked eleven tribes of Israel to punish the guilty city and the tribe of Benjamin by a war that almost brought the wiping out of the guilty tribe. This vindicated the other eleven brother tribes as being upholders of the purity of the nation.—Judges, chapters 19 and 20.

<sup>35</sup> In the adultery case handled by the apostle Paul, at 1 Corinthians 5:1-13, Paul ordered only the man guilty of fornication put out of the congregation as a leaven-like poisonous influence. If the woman was a member of the congregation, why did not Paul, with his apostolic authority, also order the congregation to disfellowship the equally guilty woman in the case? She was the wife of the guilty man's father,

and the apostle Paul would respect the treatment that the husband might extend his guilty wife. Consequently it was only the repentant man that Paul later on recommended to be reinstated by the congregation and saved from Satan's designs.

<sup>36</sup> This forgiveness of a marriage mate that repents is radically different from letting a wife commit adultery and then collecting what is called "woman damages" from her violator. Some polygamists keep a number of concubines for the express purpose of prostituting them, just to collect "woman damages" over and over again on the same concubine. This is worse than prostituting one's own daughter. (Lev. 19:29, NW) If a person forgivingly takes an erring mate back again it should be without collecting such damages. Taking the financial damages condones the adultery and makes commerce of it. Forgiving the guilty and seeking no financial damages keeps the innocent one clean. It makes him appreciate more the sinfulness of the unclean course rather than the commercial profit possible by the wicked prostituting of a wife.

<sup>37</sup> Before coming to a knowledge of God's truth and his requirements a person might have legally divorced his mate on unscriptural grounds and then remarried. If this person is now holding onto the new marriage and accepts the Kingdom message, the Christian congregation cannot do anything about altering his marriage estate. It must accept him in the civil status in which God's message finds him, trusting in God's forgiveness of his wrongdoings before he knew better, his sins of ignorance. But the Christian congregation must require that he be found living true to his obligations in his second legal marriage. Otherwise, it could not believe that his

34. What are some Israelite examples of husbands forgiving guilty wives?

35. In the case of the Corinthian brother who committed fornication with his father's wife, what consideration may have induced Paul to order only the guilty man to be excommunicated?

36. Why may not financial damages be taken for adultery?

37. What may those do who, before coming into the truth, remarried after an unscriptural divorce, and why?

dedication to God was accepted and it could not grant him any baptism in water.

<sup>38</sup> If a married Christian commits adultery, the Christian mate may want to divorce. However, in order to bring no unnecessary reproach upon Jehovah's people by the unclean unfaithfulness of one of his witnesses, the Christian congregation should first excommunicate the unfaithful member. Then the clean, innocent mate can take public court proceedings against the unfaithful as one who is now not a member of the congregation, not one of Jehovah's witnesses. Thus the theocratic organization suffers no public shame.

<sup>39</sup> All in all, it is the duty of the Christian congregation to take note of the basic reason for a divorce by a member or by a married couple of the congregation. If the reason is unscriptural, the congregation must observe the course of the divorced afterward. The immorality cause of a divorce may not always be stated in the petition for divorce or in the judicial decree. In some lands the reason for the grant of divorce may be stated as *injures graves et publiques* ("serious and public injuries"). Nearly always this means adultery; however, to protect innocent ones who could be affected by reproach or public embarrassment, the ground for divorce may be worded thus. The congregation should inform itself of the specific reason. It cannot excommunicate any member just for divorcing on unscriptural grounds, but if that member remarries before the death or immorality of the divorced mate, the congregation would disfellowship this member for adulterous remarriage.

<sup>40</sup> When a Christian merely asks God's forgiveness for the course he has taken in

unscripturally divorcing his mate, it does not free him to remarry. His being forgiven his sins in general does not cancel or annul the legal marriage that was dissolved on unscriptural grounds. It does not change his married status. If it did, then the divorcer of another on unscriptural grounds would not be committing adultery by remarrying. Remember this: a marriage broken up by unscriptural divorce either before or after one dedicates oneself to God is not really dissolved in God's sight by asking for his forgiveness of sins; any more so than God's forgiveness of the sins of a criminal in prison would cancel his prison sentence and free him to walk out the prison gates at will. Hence remarriage without Scriptural permission or authorization is adulterous and the congregation will disfellowship the offender. Likewise, if a Christian married a worldly person that was divorced on unscriptural grounds, that Christian is committing fornication and should be disfellowshipped.—Rom. 7:2-4; 1 Cor. 7:39.

<sup>41</sup> An improper remarriage will make a divorce effective and will free the innocent party to continue in the congregation and to remarry if that innocent one chooses to do so. However, the one improperly remarrying must be disfellowshipped as committing adultery, and thus comes into a dangerous condition that threatens his eternal existence. "He who commits adultery has no sense; he who does it destroys himself." (Prov. 6:32, RS) Only reinstatement can save him. But the unscripturally remarried person may not be fully taken back into the congregation on mere repentance. He, after reinstatement, must be subject to a sufficiently long period of probation, at least a year, to let him show the fruits of a sincere repentance together

38. If a Christian wishes to divorce an unfaithful dedicated mate what should the congregation first do?

39, 40. (a) If an unscriptural divorce is obtained what must the congregation observe regarding the divorced ones and when must it take action? (b) Why does repentance after an unscriptural divorce not free anyone for remarriage?

41. (a) What does an improper remarriage do for the innocent party that remains single? (b) What action must be taken toward the party improperly remarrying, and from what would such a party be barred ever after?

with a right respect for marriage. His legal remarriage still holds good before the law of the land and must have proper legal grounds in order to be dissolved in court. Even if his former, unscripturally divorced wife should die or remarry after he did, he is not thereby automatically reinstated. He must still repent, confess, make application for reinstatement and submit to the probation period. If the repentance bears the required fruitage of a proper fulfillment of his obligations in the new legal marriage and if then he is fully readmitted to the congregation, he is ever after disqualified from holding any official, exemplary, responsible office or privilege in the congregation. His private past in the truth is not a good example.

<sup>42</sup> Marriage true and clean is a privilege from Jehovah God. He himself arranged

42. Why are those who uphold the divinely imposed obligations of marriage happy?



**M**ARRIAGE has joys and blessings that God purposed it to have. By the attraction that he put into play between the sexes it is normal for man and woman to marry, not even leaving out Christians who are in the flesh. However, for Christians God's Word does not take the view of some tribes or peoples that a man has not reached his full estate unless he

it, and "there is no unrighteousness in him." (Ps. 92:15, AS) Happy are the Christians that are faithful to the divinely imposed obligations of their marriage. They uphold the true dignity and honorableness of this divine institution. They take to heart the Christian commandment: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4, NW) They enjoy not primarily the pleasures of the fleshly relationship but chiefly the spiritual opportunities that this close union of the two sexes affords them. This fulfills the idealness of marriage and earns God's approval and blessing. It makes wedlock a help toward gaining salvation and serving the Most High God. It vindicates Jehovah God in lovingly instituting this provision for man's joy and for fulfilling the divine purpose.

is married, so that if he is not married he is only half a man. To take this view means to downgrade Jesus Christ, for he died a virgin, a single man, at the age of thirty-three and a half years. He died unmarried according to his heavenly Father's will. But by this course of self-control and obedience he wins a spiritual "bride," a congregation of 144,000 faithful followers who love him with a love surpassing that of a man for a woman, of a husband for a wife. This spiritual bride whom the Father

1. (a) What proves that an unmarried man is not half a man? (b) What is the only kind of bride Jesus Christ will ever have?

unites to his Son in heavenly beauty and radiance is the only wife that Jehovah God has authorized Jesus Christ to have. —John 3:29; Rev. 19:7; 21:2, 9-14.

<sup>2</sup> The young prophet Jeremiah held back from marriage because Jehovah God, like a father, forbade him to marry and have children inasmuch as it was the "time of the end" for the Jewish kingdom of the line of David. (Jer. 16:1-4, AS) The apostle Paul did not avail himself of his "authority to lead about a sister as a wife, even as the rest of the apostles and the Lord's brothers and Cephas." (1 Cor. 9:5, NW) The overtowering reason why many Christians in the "time of the end" of this wicked world stay single must be considered and, if understood, wins no reproach but high respect.

<sup>3</sup> A Christian bereaved of a mate by death may remarry but may choose not to do so. In the case of a Christian woman, "if her husband should fall asleep in death, she is free to be married to whom she wants, only in the Lord [or, only if he is in union with the Lord]. But she is happier if she remains as she is." (1 Cor. 7:39, 40, NW) Married Christians may still remain spiritually virgin toward Christ by not becoming adulterous friends toward this world and its womanlike systems: "These are the ones that did not defile themselves with women; in fact, they are virgins." (Rev. 14:1-4, NW) With commendable virtue many Christians, virgins whether men or women, may choose to remain single, though making no vow to do so. They remain virgin, not because there is a Christian rule "forbidding to marry" in this "time of the end," in these "later periods of time." (1 Tim. 4:1-3, NW) The New World society has no such rule. It

Scripturally allows freedom to marry before the battle of Armageddon. The powerful inducing reason for virginity is God's kingdom.

<sup>4</sup> Jesus called such voluntary virgins self-made eunuchs. After he told his disciples that adultery alone was the ground that God allowed for divorce, his disciples soberly said: "If such is the situation of a man with his wife, it is not advisable to marry." In commenting on that saying Jesus said: "Not all men make room for the saying, but only those who have the gift. For there are eunuchs that were born such from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that have made themselves eunuchs because of the kingdom of the heavens. Let him that can make room for it make room for it." (Matt. 19:10-12, NW) They do not make themselves eunuchs by physically castrating themselves as did the religionist Origen, who produced the famous *Hexapla* edition of the "Old Testament" in the third century. They do it by making room for it in their hearts, willingly resolving to keep themselves physically in the unmarried state like that of a eunuch who could not marry, the state of singleness. What keeps them from marrying is not necessarily a vow of celibacy nor self-castration or some physical disability, but is their overpowering desire to apply themselves to the service of God's kingdom as fully as possible, and the more so now that the Kingdom was established in the heavens in 1914 and "this good news of the kingdom" must be preached in all the inhabited earth for the purpose of a witness to all the nations, because the complete end of this doomed world is constantly getting closer.

2. What other examples do we have of God's servants who did not marry?

3. (a) What may bereaved mates choose to do, and why can married Christians be virgins spiritually? (b) For what powerful reason only do some remain virgins?

4. How do some make themselves eunuchs for the sake of God's kingdom?

<sup>5</sup> As Jesus himself said, not all Christians make room for the saying about the advisability of not marrying under present uncertain, imperfect, evil-infested conditions. Only those who "have the gift" do. A "gift"? Yes, but not one by being born a eunuch or by some miraculous bestowal of powers from God. The privilege of staying unmarried is a gift that God holds out to all single persons who become followers of his Son Jesus Christ. But not all avail themselves of this gift; not all make room for it. Yet there are many who take under consideration all the circumstances and conditions that have to do with them as Christians, and also the opportunities and Kingdom service privileges that are set before them. They look ahead to see what the outcome of a certain course of action or a certain life relationship with another might be. They weigh the married estate and its dues and limitations against the single state and its possibilities, all this with a regard for Jehovah's precious "treasure" of service. After serious study of the matter they make an intelligent decision, a firm resolve, to stay as they are, single. They then avoid entanglements that might obligate them to leave their singleness.

<sup>6</sup> To fill up the void that they might naturally feel because of not having a beloved marriage partner, they plan and strive to fill up their lives with all the service to God that they can, becoming full-time servants of his if that is possible, undertaking all the engagements of service that they can. Keeping fully occupied in the divine service holds their hearts and their attention riveted on the urgent work now to be done in the short remaining time. This self-application rewards them with joys and blessings that counterbal-

ance anything that their flesh might at times try to persuade them that they are missing by not being married to a Christian mate. Self-control is one of the fruits of God's spirit, one of the important things that every Christian must add to his knowledge, faith and virtue. So they specially cultivate the spirit's fruitage of self-control in order to hold onto their singleness. (Gal. 5:22, 23 and 2 Pet. 1:5, 6, NW) They strengthen and fortify this specially directed self-control by looking at the advantages they enjoy by this and the undesired things that they avoid by this. Besides that, they plan and make provision to enjoy their singleness to the full, to get the greatest benefit out of it. This is not selfish. It is not depriving someone else of the opposite sex of a marriage due, but it is enjoying that to which they are entitled, while they let married couples enjoy that to which they are entitled. Primarily it is done to the pleasing and praise of Jehovah God and in the interest of his kingdom by Christ.

<sup>7</sup> By way of example, there are hundreds of Christian women who have gone single into foreign missionary fields. The local population wonder how they manage to keep single, and the married native women may incline to pity these missionaries as undergoing a great deprivation and hence a hardship. But by the spirit of Jehovah they give themselves fully to the missionary work and experience unspeakable joys. They are not to be pitied. While they may pity many of the native women for being married under the prevailing conditions, they do not pity themselves but feel like Jephthah's daughter.

<sup>8</sup> When Judge Jephthah her father broke the news that the vow he had made to win

5. How does one receive the gift of singleness?

6. (a) How do these fill up their void, and what blessings result therefrom? (b) How do these fortify themselves for their chosen course?

7. What fine examples are there of keeping single, and why are these not to be pitied?

8, 9. (a) How did Jephthah's daughter view the vow her father made regarding her? (b) What blessings were hers, and what does like singleness win and gain today?

victory in battle obliged him to devote her to a life of singleness in full-time service at Jehovah's house, did she pity herself? Judge from this reply of hers: "My father, if you have opened your mouth to Jehovah, do to me according to what has gone forth from your mouth, since Jehovah has executed acts of vengeance for you upon your enemies, the sons of Ammon." She had something real to bewail and she did bewail the virginity to which she had to be devoted in fulfillment of Jephthah's vow, but for only a short time, two months in isolation with her sympathetic girl companions.

<sup>9</sup> After that she gave herself over to service full time at Jehovah's blessed house. She died single, and that without the hope of enjoying married life in God's new world after she is resurrected from the dead. But what a record she made for herself in vindication of Jehovah's rightful sovereignty over heaven and earth! And while she lived on in her virginity at God's house she regularly received encouragement to be faithful in her privileges close to God. "From year to year the daughters of Israel would go to give commendation to the daughter of Jephthah the Gileadite, four days in the year." (Judg. 11:34-40, NW) Singleness maintained in the interest of God's cause, not by one's being imprisoned in some monastery or convent, but by preaching the Kingdom tidings publicly and from house to house, wins God's good pleasure and gains commendation from those who are dedicated to God. In Scripture the four daughters of Philip the missionary are favorably men-

tioned as "virgins, that prophesied."—Acts 21:8, 9, NW.

#### "EACH ONE HAS HIS OWN GIFT FROM GOD"

<sup>10</sup> Married life has its joyous, satisfying privileges and these are a gift from God.

Singleness, too, has its own peculiar privileges and opportunities and these are

a gift from God. Which gift do you want?

Paul, in discussing this, wrote: "But I wish all men were as I myself am [he not leading around any sister as a wife].

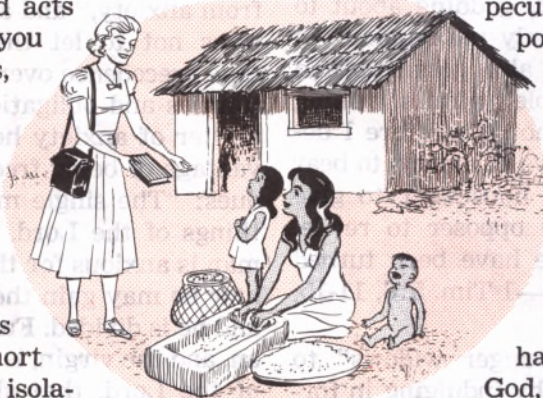
Nevertheless, each one has his own gift from

God, one in this way, another in that way." Then turning

his attention from the married Christians and their marital gift, Paul went on to recommend his own unyoked condition to those having no married mate, saying: "Now I say to the single persons [virgins] and the widows, it is well for them that they remain even as I am. But if they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion."—1 Cor. 7:7-9, NW.

<sup>11</sup> Those being almost consumed with passion did not have the cultivated gift of self-control that Jesus mentioned. Because of the "prevalence of fornication" in this corrupt world, it was and is better for those on fire with passion and distracted by its flames to give up their singleness or their widowhood and safeguard themselves against fornication by having a legal marriage mate. In harmony with this Paul wrote concerning "younger widows" in the

10, 11. (a) For whom is singleness the best course?  
(b) For whom marriage?



congregation: "The one that goes in for sensual gratification is dead though she is living. . . . when their sexual impulses have come between them and the Christ, they want to marry, having a judgment because they have disregarded their first expression of faith. At the same time they also learn to be unoccupied, gadding about to the houses, yes, not only unoccupied [in preaching work], but also gossipers and meddlers in other people's affairs, talking of things they ought not. Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile. Already, in fact, some have been turned aside to follow Satan."—1 Tim. 5:6, 11-15, NW.

<sup>12</sup> The way for "younger widows" to avoid following Satan by indulging in fornication or a misuse of time and energy is to specialize on God's direct service as far as possible. They can take as a strengthening example Anna, a prophetess of the tribe of Asher. "This woman was well along in years, and had lived with a husband for seven years from her virginity, and she was a widow now eighty-four years old." How did she occupy her time, employ her abilities?

<sup>13</sup> This way: She "was never missing from the temple, rendering sacred service night and day with fastings and supplications." Was her long widowhood left unrewarded? Never, and in her old age her widowhood was crowned with the privilege of seeing the promised Messiah as the babe Jesus. Joseph and Mary had brought him to the temple where she served God. "And in that very hour she came near and began returning thanks to God and speaking about the child to all those waiting for Jerusalem's deliverance." (Luke 2:36-38, NW) So this keeping of one's widowhood

for a long time can be done and this will not fail of its sweet reward in Jehovah's service.—1 Tim. 5:3-5, 9, 10, NW.

<sup>14</sup> Nineteen centuries ago Paul remarked that "the time left is reduced" and that "the scene of this world is changing." That is why he wrote: "I want you to be free from anxiety," and advised married Christians not to let their marital privileges take precedence over their spiritual opportunities and obligations. In discussing the matter of anxiety he now showed the advantage of being free of marriage ties and dues: "The single man is anxious for the things of the Lord, . . . But the married man is anxious for the things of the world, how he may gain the approval of his wife, and he is divided. Further, the single woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband. But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction." (1 Cor. 7:29-35, NW) This advice was of personal advantage to Christians nineteen hundred years in the past. It is no less of personal advantage to us now since the Kingdom was born in the heavens A.D. 1914 and the time left of this old world's "time of the end" has been reduced by more than forty years and not very much appears yet to be left.

<sup>15</sup> Remember that no free Christian is forbidden to marry whether he is an overseer, a ministerial servant or just a preaching member of a congregation, a widower

14. What advantages do the single have over the married?

15, 16. Who is free to marry in the New World society and who may best stay single for the sake of God's kingdom?

12, 13. What example did Anna give younger widows, and what was her reward?

or a bachelor. Singleness is forced upon no Christian qualified for marriage. Whoever can muster up enough self-control and proper regulation of his life course as to hold back from marriage in this "present wicked system of things" for the sake of God's kingdom may do so, crowding out other attractive things that he may make room for this gift. "Let him that can make room for it make room for it," said Jesus. But if he cannot do so and thinks a change is better, then he may do so. Paul wrote:

<sup>16</sup> "But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry. But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well."—1 Cor. 7:36, 37, NW.

<sup>17</sup> Back there, when Paul wrote that, it was nineteen centuries before the battle of Armageddon, which will be followed by marriage privileges for the "other sheep" of the Lord Jesus who survive the battle. Those Christians faithfully dying single back there did so without hope of any future human marriage on earth because they hoped in a heavenly resurrection to be part in Christ's bride up above. So virginity back there had no thought of a mere postponing of marriage on earth till after Armageddon.

<sup>18</sup> Nineteen centuries later the Christian that marries now in this time of the end because he feels the necessity "does not sin." Likewise, the Christian that keeps his own virginity "will do well." Yet the resulting privileges are different, which leads Paul to write: "Consequently, he also

that gives his virginity in marriage does well, but he that does not give it in marriage will do better." A better course is also open to widows who could remarry. Since her husband has fallen asleep in death, "she is free to be married to whom she wants, only in the Lord. But she is happier if she remains as she is," not rebound to a new husband for as long as he lives faithful in this world. We can have faith that singleness is the better way, the happier way, because this counsel is the opinion of the apostle Paul, who certainly thought he also had God's spirit at the time of writing this.—1 Cor. 7:38-40, NW.

#### MARRIAGE AFTER ARMAGEDDON

<sup>19</sup> As far back as 1885 *The Watchtower* has assured its readers that human marriage will continue after the battle of Armageddon has destroyed this old alien world and will continue as long as God sees fit according to his original purpose for this earth "to be inhabited" with his righteous earthly sons and daughters.\* Death cancels the marriage bond. Armageddon will not cancel the marriage bond of those married witnesses of Jehovah who survive it together, any more than the global flood canceled the marriage bond of Noah to his wife and that of their three sons to their wives. But after they had come out of the ark of survival and had renewed Jehovah's worship in the earth, he blessed them and said to them: "Be fruitful and become many and fill the earth." Noah had already borne the fruitage of three sons, and now those sons were commanded to become fruitful, each son by the one wife that he had. In that pro-

\* See *The Watchtower* as of February 1, 1947, and its article "The Apostle's Counsel on Wedlock" and the footnotes thereto on pages 45, 46.

17. Those remaining single in Paul's day did so without any prospect of what?

18. What may be said of him who marries, and yet why can it be said that singleness is the better way?

19. (a) When was it first published that human marriage will continue after Armageddon, and what does dissolve marriage? (b) What blessing and command was given the survivors of the Flood?

phetic drama Noah pictured the Everlasting Father Jesus Christ and Noah's wife pictured the spiritual bride of Christ.

<sup>20</sup> After Armageddon the couples surviving will continue in their marital union. Others surviving in a different state, widowers, widows, virgin men and virgin women, will be privileged to marry. Whether there will be an imbalance between the available men and the available women surviving need not worry us now. Marriage then will be regulated by the Everlasting Father whom Jehovah God uses to fight the battle of Armageddon and to bruise the great Serpent, the wicked marriage disturber, in the head. So the Everlasting Father Jesus Christ will have redeemed his earthly children through Armageddon just as much as Jehovah redeemed Noah and his family through the Flood and as Jehovah redeemed the Israelites out of Egypt and through the Red Sea. As all those redeemed ones belonged to Jehovah God, so all the Armageddon survivors will belong to their Redeemer Jesus Christ. As Everlasting Father to his earthly daughters he will give in marriage whomsoever of them he pleases and to whomsoever he chooses. That way there will be no poor selection of mates, and no one will experience a disappointment after marriage.

<sup>21</sup> No one receiving a bride will pay a bride price to the Everlasting Fatherhood. All being his children, all being of one Fatherhood, they may be intermarried regardless of previous race or of color, as he may choose. Marriage, then, will be fruitful with children born of righteous parents, God not increasing the pain of pregnancy of their mothers, thus treating these differently from Eve, who took the lead in eating the forbidden fruit and then

used pressure upon her husband to induce him to eat and sin.—Gen. 3:16.

<sup>22</sup> Then husbands and wives will cooperate faithfully to stay within the paradise that will be restored to earth by their work and their children's work and by Jehovah's blessing through the Everlasting Father Jesus Christ. The proper places of husband and wife in the marriage union will therefore be observed and mutual obligations will be fulfilled. Besides God's spirit, their approaching closer and closer to human perfection will make this easier and more enjoyable to do.—Luke 23:43.

<sup>23</sup> The populating of the earth with their children and their children's children will proceed with full regard for the coming resurrection. Jesus said that all those who are in the memorial tombs will in due time hear the voice of the Everlasting Father and come forth to a resurrection with precious opportunities for everlasting life in human perfection on earth. (John 5:28, 29, NW) Aside from marriage privileges, the "other sheep" surviving the battle of Armageddon will have untold privileges of service opened up to them by the resurrection of the dead, and these privileges will continue even after the purpose of marriage has been fulfilled and childbearing on earth ceases and husbands are relieved of the obligation to give their wives children.—Acts 24:15.

<sup>24</sup> Thus Jehovah's purpose in beautifying this earth with human marriage will be gloriously accomplished. By Jesus Christ the Everlasting Father, Jehovah God will give eternal proof that marriage was certain to be a complete success on earth. Marriage will have worked in full harmony with his purpose in creating the earth and putting perfect man upon it, namely, to fill an earthly paradise with a perfect,

20. Who will regulate marriage after Armageddon, for whom, and with what result?

21, 22. What marriage conditions will then prevail?

23. What other privileges will the other sheep surviving Armageddon have?

24. Then what heavenly and earthly proof will there be that marriage is a complete success?

righteous human family, in full vindication of his bringing in the irreproachable arrangement of marriage. Not only will eternally saved mankind on the paradise earth rejoice evermore but also the great heavenly Husband Jehovah and his faithful, beloved wife, his universal organiza-

tion in heaven under Jesus Christ. Jehovah as an affectionate Grand Father and his universal organization as a tenderhearted Grand Mother will forever join in expressing their loving-kindness to their grandchildren, their God-fearing offspring on earth.

## NOT SO SAFE TO BE A CHRISTIAN

**D**EAN James A. Pike of New York Cathedral said he sometimes felt it was unfortunate that "being a Christian is such a safe thing." When this orthodox clergyman said that, it is very doubtful that he was thinking about Jehovah's witnesses, who preach God's kingdom. To be one of Jehovah's witnesses is not so safe a thing, as the following experience will show:

☞ In eastern Germany the work of Jehovah's witnesses is banned as it is in all Communist-controlled lands. But the young man of whom we speak was not one of Jehovah's witnesses; he had just heard of them and had at one time just briefly glanced through some of their literature. But he soon found out that even to breathe the words of Christianity can be a dangerous matter today.

☞ One day, slightly over a year ago, he was traveling from West Berlin to eastern Germany to attend his father's funeral. On the train he struck up a conversation with some of the travelers. They comforted him with words of religion, but he, forgetting for the moment that he was in eastern Germany, said he found great comfort in what the Bible had to say regarding the dead and the hope of a resurrection.

☞ Immediately his travelers associated him with Jehovah's witnesses, because it seems that no other religion of any significance in Communist lands professes any belief in the Bible. Before the young man knew it he was taken off the train by the Communist VP (People's Police) and was arrested. Instead of getting to his father's funeral, he landed in an East German court and was sentenced to one year in the penitentiary.

☞ While in prison he came in contact with some of Jehovah's witnesses who had been arrested and tried in the same way. There in prison for the first time he learned about Jehovah's witnesses, who they were and what they believed. In fact, while in prison he decided that was what he wanted to be—one of Jehovah's witnesses. Some time later he was baptized in water as a symbol of his dedication and new life.

☞ When he returned to West Berlin after missing his father's funeral he was a year older, much wiser, a servant of the Most High God and very grateful for his experience and for having tasted some of the sufferings of Christ.

☞ His mind reflected on the words of Peter and Paul, who said: "Beloved ones, do not be puzzled at the burning among you which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory. If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you." "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—1 Pet. 4:12-14; 2 Tim. 3:12, NW.

☞ So, contrary to Dean Pike's statement, Christians still find being a Christian is not so safe a thing in this world. But they are happy for it, because it proves them Christians in deed and not in name only.



## Writing the Human Recommendation Letter with God's Spirit

**T**ODAY professional people like to display in their offices the diplomas they received from their college or university. These documents testify to their being qualified and cause others to have confidence in them. They might therefore be said to be printed letters of recommendation signed with pen and ink.

Although Christendom's clergy also like to point to the diplomas they received from institutions of higher learning to prove that they are ministers, such diplomas do not prove that they are genuine Christian ministers of the true God Jehovah. One of the best Christian ministers of Jehovah was the apostle Paul, yet he had no such diploma or letter of recommendation. But he had letters of far greater merit. And what were they? He tells us:

"Do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts." —2 Cor. 3:1-3, NW.\*

Of course, before Paul could be such a minister he had to have the light from God shine upon him, he had to repent of his sinful course and accept God's mercy, had to call upon God's name and to have his sins washed away in the blood of Jesus' sacrifice, and had to make a public confession of his faith by being baptized. What was required of Paul is also required of all who would be God's ministers.

And how did Paul write his human recommendation letters by God's spirit? While working as a tentmaker at Corinth

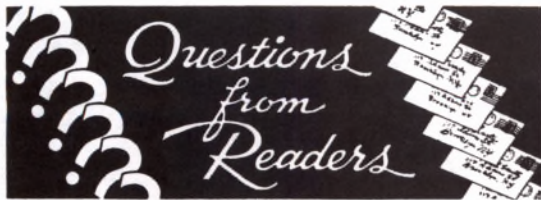
he preached every sabbath in the synagogue to win over both Jews and Greeks. In time he became more "intensely occupied with the word" of God, staying in Corinth about a year and a half. When Paul left there was a Christian congregation there that was a letter of recommendation. And it was written by God's spirit, for Paul's preaching was done by the spirit of God through Paul.—Acts 18:1-5.

The same is true of Christian ministers today. While the governments of Christendom may refuse to recognize their Scriptural ordination, they have far better letters that they themselves have been used to write and that show their divine ordination. Yes, far better than any handwritten, typed or printed letters.

Their letters are written on human hearts by means of God's holy spirit in that they manifest the fruitage of the spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23, NW) This fruitage of God's spirit motivates them to go from house to house and stand on street corners in search of human "tablets" of the "hearts," on which to write. And it causes them to call back and conduct Bible studies with all who show any likelihood of letting the spirit of God write on their hearts. And God's spirit causes these ministers to stay with these persons, bringing them to congregational meetings and assisting them to have a share in the preaching work also.

Soon these take their stand, dedicate themselves to do Jehovah's will and are baptized, giving public testimony that they now also are ministers of Jehovah. Thus they are read by all men, letters proving that the Christian witnesses of Jehovah are ministers.

\* For details see *The Watchtower*, November 1, 1955.



● Would Adam and Eve in Eden ever have been permitted to eat of the tree of the knowledge of good and bad?—D. A., United States.

After quoting Genesis 2:15-17, the book *"New Heavens and a New Earth"* says on pages 72 and 73: "According to this, man would not die for not eating from the tree of knowledge but would die for eating from it while prohibited." This implies that the time would come when the eating of this fruit would not be prohibited. This tree symbolized the power or ability to determine and decree what is good and bad. After Adam and Eve had proved their obedience to Jehovah over a period of time and had shown a conformity with God's judgment as to what was good and what was bad, after they had absorbed the divine principles governing right as against wrong conduct, then it may be that Jehovah would have permitted them to eat the fruit of the tree of knowledge of good and bad. This would show that their training under God had equipped them to do this in harmony with God's judgment of such matters and that they could now correctly determine what was good and what was bad.

But Adam and Eve did not wait, did not experience the necessary period of training and divine instruction, and they failed the test when they ran ahead of Jehovah and ate of the then forbidden fruit. So they never did come to the point where they could properly

judge or determine with sureness what was good and what was bad. Nor have their descendants, who inherited sin and imperfection. In the Scriptures there is nothing to show that with the restoration of the earthly paradise under God's kingdom by Christ the "tree of the knowledge of good and bad" will be restored to test mankind. As page 352 of the above-mentioned book says: "The test on earth will not be by any replanted 'tree of the knowledge of good and bad'. By the close of the millennium perfected humankind will have gone through good and bad by actual experience. The test will be by means of the same one that led mankind astray at the beginning of their history, Satan the Devil, together with his demons."

● Concerning Christ Jesus it is written at Isaiah 11:10 (AS): "And his resting-place shall be glorious." Does this resting place refer to the sabbath rest during the thousand-year reign of Christ?—J. H., United States.

This does not refer to the sabbath rest, but to the heavenly abode of Christ Jesus. During his ministry on earth Jesus did not have a permanent abode, but said: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." (Matt. 8:20, NW) In contrast, Jesus has a glorious resting place in heaven. A similar use of resting place as an abode is found at Ruth 3:1 (NW): "Naomi her mother-in-law now said to her: 'My daughter, ought I not to look for a resting place for you, that it may go well with you?'" In saying this Naomi was taking steps to get a permanent home or abode for Ruth. So at Isaiah 11:10 the glorious resting place for Christ refers to his place of heavenly abode.

## Professional Ear Ticklers

❏ In the United States there is an organization called the National Laugh Foundation. It recently gave out its 1956 awards. The winners were a politician and a clergyman. The awards go to Adlai Stevenson and Bishop Fulton Sheen for what the foundation calls their contributions to the humor of the nation. The Laugh Foundation's awards could not help but remind thinking Christians of the Bible prophecy for the last days when "there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled."—2 Tim. 4:3, NW.

Judge or determine with someone what was good and what was bad. Nor have their descendants, who inherited sin and imperfection in the Scriptures, been able to show that with the restoration of the earthly paradise under God's kingdom by Christ the "tree of the knowledge of good and bad" will be restored to test mankind. As page 333 of the above mentioned book says: "The test on earth will not be by any replanted tree of the knowledge of good and bad. By the close of the millennium, perished humankind will have gone through good and bad by actual experience. The test will be by means of the same one that had mankind astray at the beginning of their history. Satan the Devil, together with his demons."

● Concerning Christ Jesus it is written at Job 1:10 (45): "And his resting place shall be glorious." Does this resting place refer to the sabbath rest during the thousand-year reign of Christ?—J. H. United States.

This does not refer to the sabbath rest, but to the heavenly abode of Christ Jesus. During his ministry on earth Jesus did not have a permanent abode, but said: "For ye have said, and birds of heaven have nests, but the Son of man has nowhere to lay down his head." (Matt. 8:20, NW) In contrast, Jesus has a glorious resting place in heaven. A similar use of the word "rest" is found in the Bible.

### THE WAY TO PEACE WITH GOD

World peace is the sincere desire of all honest-hearted men. Whether it can be attained

resting place for you, that it may go well with you?" In saying this Naomi was taking steps toward peace for her future.



● Would Adam and Eve in Eden ever have been permitted to eat of the tree of the knowledge of good and bad?—D. A. United States.

After quoting Genesis 2:15-17, the book "Wherefore and a Woman's Story" says on page 12 and 13: "According to this man would not die for not eating from the tree of knowledge but would die for eating from it while prohibited." This implies that the time would come when the eating of this fruit would not be prohibited. This tree symbolized the power of ability to determine and decide what is good and bad. After Adam and Eve had proved their obedience to Jehovah over a period of time and had shown a conformity with God's judgment as to what was good and what was bad, after they had absorbed the divine principles governing right as against wrong conduct, then it may be that Jehovah would have permitted them to eat of the tree of knowledge.

### "WATCHTOWER" STUDIES FOR THE WEEKS

October 28: Marriage Obligations and Divorce, ¶ 1-20. Page 585.

November 4: Marriage Obligations and Divorce, ¶ 21-42. Page 591.

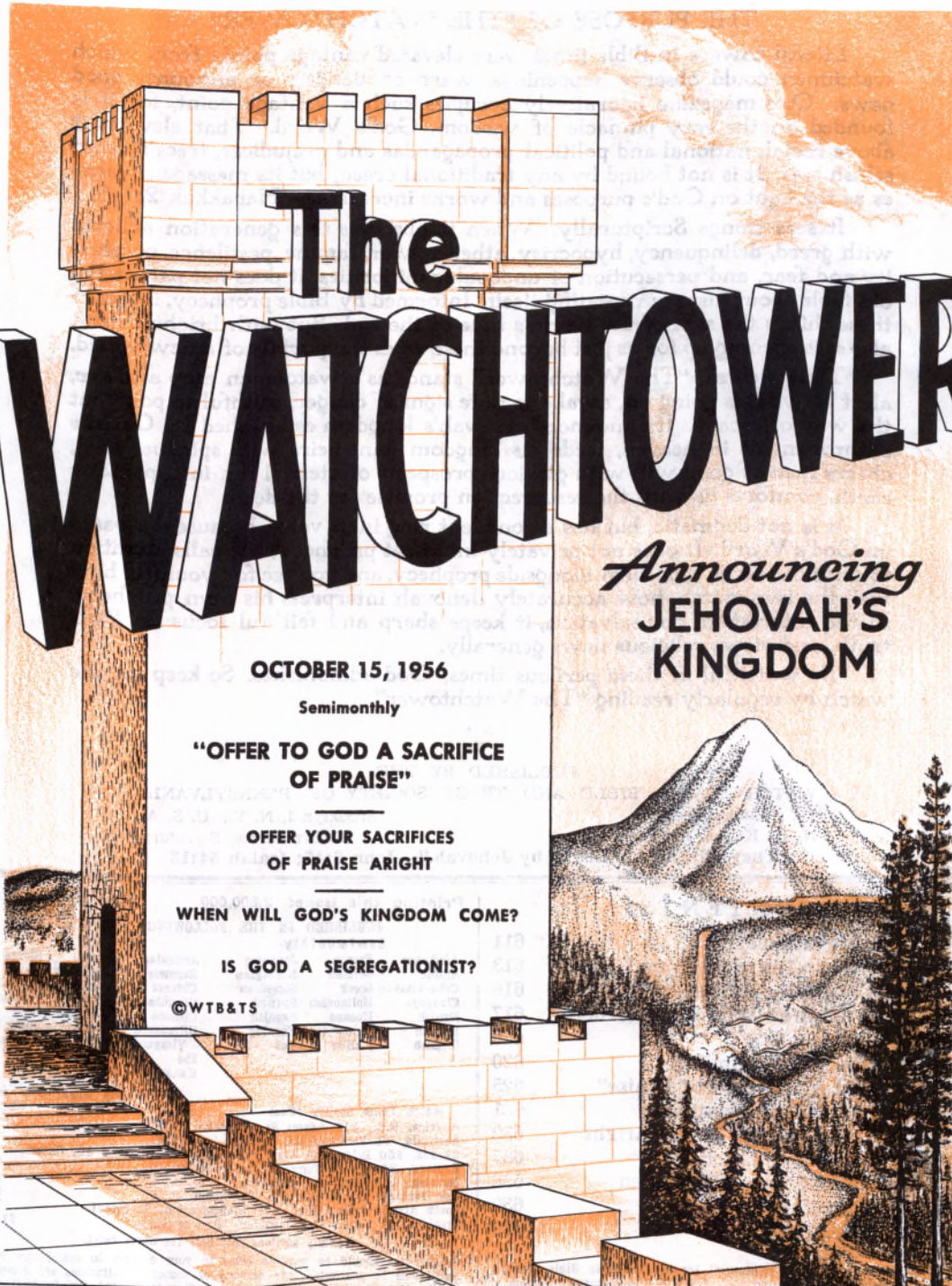
November 11: 'He That Marries Not Does Better.' Page 598.

But Adam and Eve did not ex-  
perience the necessary period of training and  
divine instruction, and they failed the test  
when they ran afoul of the law.

## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why the Jews of Jesus' day were so vigorously opposed to national emblems? P. 579, ¶5.
- ✓ How today's churches disagree on what God's kingdom is? P. 581, ¶6.
- ✓ What the Bible's theme is? P. 582, ¶3.
- ✓ Whether God's kingdom will come by the world's converting to Christ? P. 583, ¶4.
- ✓ What rights God says the wife should have from her husband? P. 585, ¶3.
- ✓ What the only valid ground for divorce is? P. 589, ¶16.
- ✓ What the Christian must do if his mate goes insane? P. 591, ¶21.
- ✓ Whether an adulterous mate must be divorced? P. 594, ¶30.
- ✓ What advantage the single have over the married? P. 602, ¶14.
- ✓ What letter of recommendation Paul had, greater than anything written with ink? P. 606, ¶3.
- ✓ Whether Adam would ever have been permitted to eat of the tree of knowledge? P. 607, ¶2.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**OCTOBER 15, 1956**

**Semimonthly**

**"OFFER TO GOD A SACRIFICE  
OF PRAISE"**

**OFFER YOUR SACRIFICES  
OF PRAISE ARIGHT**

**WHEN WILL GOD'S KINGDOM COME?**

**IS GOD A SEGREGATIONIST?**

©WTB&TS

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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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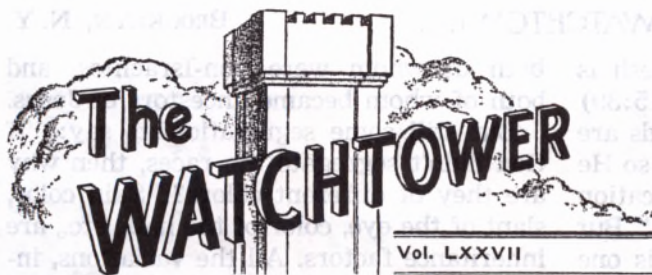
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Is God

a

## SEGREGATIONIST?



**S**OME people say that God is the one who segregated the races; others say that racial segregation is just the opposite of the Christian principle of love. Last June 27 the American Baptist Association unanimously adopted a resolution putting God on the side of segregation. According to reports in the public press this resolution included these four points:

"God created the races distinct from one another. God scattered the races over the face of the earth at a time when they attempted to integrate and become one (Genesis 11:8). All flesh is not the same flesh (1 Corinthians 15:39) and just as animals, fishes, and birds are of a flesh peculiar to their kind . . . so He has also drawn the lines of demarcation between the black and white races. A great segment, if not the majority, of the Negro population of the South does not desire integration."

The American Baptist Association represents only a small part of the Baptists in America, but these arguments are quite common and they deserve investigation. The following paragraphs will consider the four points made in this resolution.

First, God does not say that he created the races distinct from one another. Instead, he says that

they all are one. "Eve . . . was the mother of all living." Of "the three sons of Noah . . . was the whole earth overspread." God "hath made of one blood all nations of men." These are the things the Bible says. When such differences arise, between what men have said and what the Bible says, whom do you believe, God or men?—Gen. 3:20; 9:19; Acts 17:26.

Further, the Bible does not say that God scattered men because they began to integrate. The scattering was at Babel, and all the men there were of the same general family anyway, this being only a short time after the Flood. Integration was not the issue; false religion was. When the men at Babel went to "build us a city and a tower, whose top may reach unto heaven; and . . . make us a name, lest we be scattered abroad upon the face of the whole earth," then God divided these false worshipers, not according to color, but according to language. So, again, the Bible does not support the segregationists' claim.—Gen. 11:4.

The resolution continues: "All flesh is not the same flesh (1 Corinthians 15:39) and just as animals, fishes, and birds are of a flesh peculiar to their kind . . . so He has also drawn the lines of demarcation between the black and white races." But 1 Corinthians 15:39 says: "There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." On its face this text disproves the American Baptists' argument. It says there is "one kind of flesh of men," not two kinds, as these people say. Again, whom will you believe, God or man?

The final point: "A great segment, if not the majority, of the Negro population of the South does not desire integration." This statement, whether true or false, is of no point to our discussion here, for it has no effect on whether God can be blamed for segregation.

Some people argue that the colored race was sentenced to a secondary status by Noah after the flood, in that he cursed Canaan, the son of Ham. However, the facts show that the colored race sprang not from Ham's son Canaan but from his son Cush. Therefore not even Noah's curse as recorded at Genesis 9:26, 27 can be used to argue that God is responsible for segregation.

Some people argue that God segregated the Israelites. But this too dealt with religion, not with race. The Law given to Israel said: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son. For he will turn your son from following me and they will certainly serve other gods, and Jehovah's anger will indeed blaze against you and he will certainly annihilate you in a hurry." (Deut. 7:3, 4, NW) However, the Israelites could marry people who accepted true worship. Salmon married Rahab, and Boaz married the widow Ruth,

both of whom were non-Israelites, and both of whom became ancestors of Jesus.

But still some segregationists say: "If God didn't segregate the races, then why are they of different colors?" Skin color, slant of the eye, color of the hair, etc., are inheritance factors. All the variations, including the many shades of skin color that the human race knows, were available in the genes provided in the first man and woman. Skin color is a result of the genes a person inherited, just as blonde hair or blue eyes are. God allowed for great variety, but it is man's activity that has put one group into a superior position over another.

Far from teaching segregation, the Bible condemns it. Paul publicly rebuked Peter for being ashamed to be seen with the uncircumcised Gentile Christians. And he wrote: "There is neither Jew nor Greek, . . . for you are all one in union with Christ Jesus."—Gal. 3:28, NW.

But whether the Bible teaches it or not the issue of segregation will remain. Actually, it is one of the most power-charged issues of our times. Even many people who think they oppose segregation actually practice it when the issue comes to their neighborhood instead of its being in the other person's.

Then what should the true Christian do about it all? He does not spend his time trying to solve all such social problems, because neither Jesus nor the apostles took such a course. They did not agitate against Rome's occupation of Palestine or even against the actual slavery that was common then. They stayed free from such issues so that they could do their far more important work of pointing to God's kingdom as man's only hope.

Today true Christians follow that good example. They follow the Christian principles of love, pointing to the blessings of God's kingdom as the only real solution to

all of earth's problems, and announcing that under that kingdom rule there will be no segregation on any basis but a oneness of all mankind under their Creator, Jehovah God.

Men of all races are examining the Scriptures. They are seeing this wise course and

are teaching others of the glorious conditions of peace that God's kingdom soon will bring to earth. The blessings that this God-directed kingdom will provide will prove once and for all that God really does love all men who serve him, and that he is no segregationist.

When



Do you pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"? If so, then you will be interested in knowing God's time for that prayer to be answered.

## Will God's Kingdom Come?

**A** JUST government, wisely administered, has ever been the desire of all honest men. But without a knowledge of God's purposes men have groped blindly, hoping against hope that some day such a government would be realized. However, as the years roll by it seems that man has ever less reason for hoping, and certainly the world situation today does not warrant any optimism. If there ever is to be a righteous rule on earth God himself will have to bring it about.

And that he will, for none other than his own Son assured us of a righteous rule that someday would benefit all mankind, when he taught his followers to pray: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Think what that means—God's will done on earth as it is in heaven! No more war, no more wickedness, injustice and crime, no more disease, pain and death!—Matt. 6:10, NW.

Because 1,925 years have passed since Jesus taught his followers that prayer, many professed Christians have lost faith that it ever will be answered. Thus *The Christian Century*, June 29, 1955, editorialized regarding the situation in the United States: "The difficulty over here these days is to find churchmen who believe that the Kingdom of God can ever be realized, much less that it is around the corner."

But how can we doubt that Jesus' prayer will be realized? He would not have told us to pray for it if it were impossible, would he? Besides, did he not also say that "with God all things are possible"? Churchmen who doubt that someday the kingdom of God will be realized are blind guides, without faith and without understanding of God's Word. They are Christians in name only.—Matt. 19:26, NW.

So let us first of all fully settle it in our minds that Jesus' prayer will be answered, that God's kingdom



will someday be realized. But when? some may impatiently ask. Will it be another 1,925 years, or perhaps even longer? No, it will not. Fulfillment of Bible prophecy shows that the realization of the kingdom of God is "just around the corner." In fact, the Bible shows that the kingdom of God has already been established and that for some forty years. How could that be? What is the proof?

#### FULFILLED PROPHECY GIVES PROOF

The Bible gives two lines of proof locating the time of the establishing of God's kingdom: one is that of chronology and the other is the fulfillment of prophecy. Regarding Bible chronology, suffice it to say that on the basis of time periods indicated in the books of Daniel and Revelation, as far back as 1877 the date 1914 was given as the time for the coming or establishing of God's kingdom. This information was first published by the first president of the Watch Tower Society in the pamphlet *The Three Worlds* and shortly thereafter in the columns of *The Watchtower*.

So thirty-seven years before 1914 it was announced that Bible chronology pinpointed that year as the time for the beginning of God's kingdom, even though at the time not all the details were clearly understood. And this date has had the strongest possible corroboration in the fulfillment of Jesus' great prophecy as recorded at Matthew chapters 24 and 25, Mark chapter 13 and Luke chapter 21. In proof thereof note the following:

In that prophecy Jesus stated, among other things, that "nation will rise against nation, and kingdom against kingdom." Have we seen that prophecy fulfilled since 1914? We certainly have. According to one Harvard University professor there have been many, many times as much havoc wrought by war since 1914 as during all the time that men have been keeping rec-

ords on wars fought previous thereto, or for more than nineteen centuries.—Luke 21:10, NW.

"And there will be great earthquakes." Without a shadow of doubt these words have also seen marked fulfillment since 1914. Statistics show that for the 2,000 years that men have been keeping records of earthquakes up until 1914 some 4,700 lives were lost each year. But since 1914 earthquakes have been taking an average of 24,200 lives annually. And in recent years the tempo of major earthquakes has stepped up still more.—Luke 21:11, NW.

The same is true regarding Jesus' prophecy that there will be "in one place after another pestilences and food shortages." The Spanish influenza took twenty million lives between 1918 and 1922. According to one authority this was "the proudest figure ever reached by one of the diseases in history known to us." Neither the dreaded plague, nor typhus, nor leprosy reaped such a harvest with one single attack during the Middle Ages.

And as for famine or food shortages. Here again the evidence is conclusive. The facts show that the famines that followed World Wars I and II affected more than twice as many people as did the four major famines of 1016, 1344, 1790 and 1877.

Continuing, Jesus foretold that his followers would be hated and persecuted by all nations. World Wars I and II furnished the excuse for the enemies of true Christians to vent their spleen upon them. As a result the work of preaching the good news of God's kingdom was banned in many lands, thousands of its preachers were imprisoned, thousands of others were mobbed, and today thousands of still others continue to suffer in lands dominated either by religious or political totalitarian governments. Jesus further stated that men would become faint out of fear and expectation of the things coming upon the

earth. Certainly the mad race for supremacy in air power and in nuclear weapons gives abundant proof that men are very apprehensive regarding the future.—Luke 21:12-26.

Other features of Jesus' prophecy identifying 1914 as the time of the establishing of the Kingdom are the "increasing of lawlessness" and the preaching of this good news of the Kingdom "in all the inhabited earth for the purpose of a witness to all the nations," after which the accomplished end is to come. There is no question about the increase in delinquency and crime; and as for the preaching of this good news of the Kingdom world-wide, the 1956 *Yearbook of Jehovah's Witnesses* shows that this is being done in some 160 different lands and islands of the sea, and that by more than 640,000 Christian ministers of Jehovah.—Matt. 24:12, 14, NW.

Jesus mentioned many other features, which space does not permit going into, that further established the date 1914. And so does the apostle Paul's prophecy at 2 Timothy 3:1-7, telling of the perilous times of the last days. And especially does Revelation 11:15-18 point to 1914, for it tells of the beginning of God's kingdom as being followed by the nations' becoming angry. Certainly since 1914 the nations of earth have raged as never before. (For a listing of some thirty more features of the Kingdom Sign please see "*Make Sure of All Things*", pages 337 to 344.)

#### WHEN KINGDOM BLESSINGS?

But perhaps at this point someone will ask: "If 1914 marks the coming or birth of God's kingdom, where is it? Where are the Kingdom blessings and why are conditions on earth growing worse instead of getting better?" We cannot see the kingdom of God because it is a heavenly, spiritual, and therefore invisible, kingdom; humans can see it only by faith. Je-

sus Christ is its king and he said of himself that the world would see him no more. (John 14:19) And according to Revelation 14:1 and 20:6 he will have 144,000 others associated with him in the heavens and therefore also invisible to human eyes. These associate rulers he has been selecting since Pentecost.

The Kingdom was born in 1914, for at that time God commanded his Son: "Rule thou in the midst of thine enemies." Revelation 12:1-12 shows what followed the birth of the Kingdom, there pictured by the birth of a man child. There was war in heaven; Jesus Christ, as Michael, and his angels fought against the dragon Satan and his angels, resulting in Satan and his demons' being cast down to earth. At that time woe was pronounced upon those on earth because of Satan's having come down to them with great wrath, knowing that his time is short. This accounts for the increased evil and woes since then.—Ps. 110:2.

We might illustrate all this with the birth of the United States. Born on July 4, 1776, it took a seven years' war before its thirteen colonies gained their independence from England. The years between 1776 and 1783 can be compared to the years between 1914 when the Kingdom was born and the time when the battle of Armageddon will be fought, which will mark the full end of this wicked old system of things and the beginning of Kingdom blessings for those on earth who survive that battle.—Rev. 16:14, 16.

God has arranged for this intervening time so that men of good will can hear the message of the Kingdom and identify themselves as the "sheep," which Jesus places at his right hand. (Matt. 25:31-46) When this work has been completed the battle of Armageddon will be fought, in which all the "goats" will be destroyed and Satan and his demons be cast into the abyss

of deathlike inactivity. This cannot be very far off, for Jesus said that the generation that saw 1914 "will by no means pass away until all these things occur."—Matt. 24:34, NW.

So let all men of good will who long for a righteous rule on earth take hope. The kingdom for which Jesus taught us to pray is certain to be realized, and the fulfillment of Bible prophecy locates not only the birth

of that kingdom in our generation but also its blessings for mankind. And let all who wish to enjoy those blessings continue not only to pray for it to come in its completeness but also to live in harmony with its righteous requirements, giving their allegiance to it and making it known to others. Yes, let all these "keep on, then, seeking first the kingdom" of God and his righteousness.—Matt. 6:33, NW.



## The Hands in the Scriptures

**T**HE hands, by reason of the wonderful way in which they serve man, truly demonstrate the Creator's love and wisdom. They being so useful and capable of so much skill, it is not surprising that they come in for much attention in the Scriptures, being referred to, literally and symbolically, some two thousand times.

☞ The literal hand was used for measuring. Thus the handbreadth was three inches and the span nine inches or a half cubit.

☞ While nowhere do we read of the hands' being clasped or folded in prayer as religious pictures so often show, the Bible repeatedly tells of those praying spreading out their palms or lifting up their hands to heaven.

☞ When an oath was sworn in Jehovah's name the right hand was raised, as when Abram swore that he would touch none of the recovered goods of the king of Sodom at the time he rescued his nephew Lot.

☞ Handshaking was used to make certain a promise, as when certain Israelites promised Ezra that they would put away their foreign wives. (Ezra 10:19, NW) And when Paul and Barnabas were sent forth to preach to the nations the pillars of the early church gave them "the right hand of joint participation."—Gal. 2:9, NW.

☞ Going surety for another, or giving a pledge, was indicated by striking the hands together in the presence of witnesses.

☞ Hands were laid upon a person by those with authority to appoint such a one to a certain office, as when Moses laid hands on Joshua, thereby commissioning him. Likewise the apostles laid their hands upon the seven that were to serve as ministerial assistants in the distribution of food. Also the holy spirit was repeatedly received by reason of the apostles' laying their hands on certain ones. When Aaron and his sons were consecrated for the priesthood their hands were literally filled with offerings and figuratively 'filled with power,' which is the meaning of the Hebrew word there translated variously "consecrate," "install" and "ordain." And when an atonement for sins was made the hands were laid upon the animal victim.—Lev. 8:33, NW.

☞ The Bible also speaks of the hands of sinners having spots on them or being full of blood and they are urged to wash their hands, by faith, repentance and right works. Pilate, feeling guilty, washed his hands literally as a symbol of disclaiming any responsibility for Jesus' death.

☞ The Bible often speaks of God's hand, his right hand being a symbol of favor. Christians are told to humble themselves under God's power or mighty hand. The hand of Jehovah being upon one means that his power is exercised toward that one, either for good, blessing and protection, or for punishment and destruction, as the one may deserve.

# Sylvester



I

**C**HILDREN of the Roman Catholic Church are told not to accept any doctrine that does not originate with the church. Further than that, they are told that the ordinary priest and even the bishops are not authorized to interpret the Bible. It is said that only the popes, as vicegerents of Christ Jesus and successors of Peter, the apostle, are infallibly directed in faith and morals. Many sincere Catholic people have strictly adhered to this policy with little or no question.

Would it surprise and perhaps shock such persons to know that the very foundation teaching of their religion and their church was formulated and established by an assembly of priests and bishops without ever receiving approval of the pope during whose pontificate the council was held?

The *Catholic Encyclopedia*, under the heading "Nicene Creed," states: "As approved in amplified form at the Council of Constantinople (381), it [the Nicene Creed] is the profession of the Christian Faith common to the Catholic church, to all the Eastern churches separated from Rome, and to most of the Protestant denominations."<sup>1</sup> Would it not be reasonable to suppose, in view of the basic nature of this creed, that the pope himself was instrumental in formulating it?

## THE MAN WHO WASN'T THERE



As to his powers in this regard the *Catholic Encyclopedia* points out: "As the supreme teacher of the Church, whose it is to prescribe what is to be believed by all the faithful, and to take measures for the preservation and the propagation of the faith, the following are the rights which pertain to the pope: (a) it is his to set forth creeds, and to determine when and by whom an explicit profession of faith shall be made."<sup>2</sup> As to the calling of assemblies the same authority says further: "The legislative power of the pope carries with it the following rights: . . . (b) if he legislates with the aid of a council, it is his to convoke it, to preside, to direct its deliberations, to confirm its acts."<sup>3</sup>

In view of the significance of the Nicene Creed as a basic confession of faith of Catholics as well as Protestants, its origin and the men responsible for it should be of interest to all professed Christians. So, in answer to our opening question, let us consider the part played in this historic drama by Sylvester I, "Saint, Pope."

"This was the era of Constantine the Great, when the public position of the Church so greatly improved, a change which must certainly have been very noticeable at Rome; it is consequently to be regretted that there is so little authoritative information concerning Sylvester's pontificate. At an early date *legend* brings him into close relationship with the first Christian emperor, but in a way that is *contrary to historical fact*."<sup>4</sup>

<sup>1</sup> The *Catholic Encyclopedia*, edition of 1913, Vol. XI, p. 49.

<sup>2</sup> *Ibid.*, Vol. XII, p. 269.

<sup>3</sup> *Ibid.*, Vol. XII, p. 269.

<sup>4</sup> *Ibid.*, Vol. XIV, p. 370.

## NO POPE AT COUNCIL OF NICAEA

Perhaps, though, we might be able to find more positive evidence as to his fulfilling his position of pope in calling the Council of Nicaea. Again we are disappointed: "It is not historically known whether the emperor in convoking the Council acted solely in his own name or in concert with the pope; however, it is *probable* that Constantine and Sylvester came to an agreement. . . . The Council was opened by Constantine [not Sylvester] with the greatest solemnity. The emperor waited until all the bishops had taken their seats before making his entry. . . . He had opened the session as honorary president, and he assisted at the subsequent sessions, but the direction of the theological discussions was abandoned, as was fitting, to the ecclesiastical leaders of the council [not to the pope]. The actual president seems to have been Hosius of Cordova [again, not Sylvester, who was not even there], assisted by the pope's legates, Victor and Vicentius."<sup>5</sup>

As to these latter two named, they were ordinary priests and apparently the only ones attending from Rome. Their names merely appear among the list of signatures at the end of the documentary record of the council and there is no indication in this record that they had any special authority.

But since only the pope has the right "to determine when and by whom an explicit profession of faith shall be made," he must certainly have made some outstanding decree as to the acceptance of these fundamental teachings! Again we quote: "It is not certain whether Constantine had arranged beforehand with Sylvester concerning the actual convening of the council, nor whether there was an express papal confirmation of the decrees beyond the signatures of the papal legates."<sup>6</sup> And since there is no evidence in the record itself

that Victor and Vicentius acted for the pope, it makes Sylvester's authorization even less certain.

There is one more point to consider. In one of our quotations it was stated that the Nicene Creed "as approved in amplified form at the Council of Constantinople (381), . . . is the profession of the Christian Faith." Was official confirmation finally given on this occasion? Turning again to our Catholic authority we read: "The First Council of Constantinople (Second General Council) was called in May, 381, by Emperor Theodosius, . . . to confirm the Nicene Faith, . . . and was presided over by Miletus of Antioch [again, not the pope]; . . . According to Photius<sup>7</sup> Pope Damasus approved it, but *if* any part of the council were approved by this pope it could have been only the aforesaid creed."<sup>8</sup>

Sincere Catholics, as well as Protestants, might well ask themselves, In the matter of this most important "Christian" Creed, who did actually fulfill the position of "pope," Sylvester I, the one officially so designated by the Catholic Church, or Constantine, secular ruler of Rome and only a short time previously "converted to Christianity"? The unmistakable evidence, even from Catholic authority, points directly to Constantine. It was Constantine, not Sylvester, that convened the Council; it was Constantine, not Sylvester, that presided; it was Constantine, not Sylvester, that issued the decrees. In fact, Sylvester was not even there. And it is not unnoteworthy that at the time of his action Constantine bore the title that has since then been reserved for the popes, that is, the title "Pontifex Maximus."<sup>9</sup>

In view of its background, then, all pro-

<sup>7</sup> Photius (born c. 815) usurped patriarchate in 857, was deposed, restored and again deposed and excommunicated in 886. Although he is considered by Catholic authorities as an "early father" he is also viewed as a dissident and as responsible for the schism which finally came 1043-58.

<sup>8</sup> *Ibid.*, Vol. IV, p. 308.

<sup>9</sup> *Ibid.*, Vol. XII, p. 270.

<sup>5</sup> *Ibid.*, Vol. XI, pp. 44, 45.

<sup>6</sup> *Ibid.*, Vol. XIV, p. 371.

fessed Christians would do well to view the Nicene Creed with suspicion. This becomes even more certain when its teachings are given unbiased scrutiny in the light of Jehovah God's inspired Word, the Bible. Such careful analysis will convince all truth-seeking persons that the Nicene Creed is something beyond what was de-

clared as good news by Jesus' apostles, including Peter, and therefore subject itself to the curse or "anathema" pronounced by Paul at Galatians 1:8 (NW): "However, even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed."

## 'O Ye of Little Faith'

**U**NDER the above title the *Valley News* of Hanover, New Hampshire, of April 11, 1956, published the following common-sense editorial:

“Every once in a while some public official creates a situation that leaves the rest of us wondering if he ever heard of freedom, democracy, and political and human rights. At the very least these actions imply a lack of faith in the peoples' understanding of freedom. At the most, they are a gross and arbitrary display of official ability to make a mountain out of a molehill. The latest official to breach freedom's ramparts is Vermont Adjutant General Francis Billado. A group of Jehovah's Witnesses planned an area meeting in Bennington. They sought to use the National Guard Armory. They signed a formal and legally binding lease of the building as did representatives of the National Guard. The Witnesses then publicized their meeting among their assemblies.

“Then, like a bolt out of the blue, more than a month after the contract had been signed and the Witnesses had concluded advance publicity arrangements, General Billado abruptly cancelled the contract. He cited as his reason the 'possibility of trouble—a riot or something.' The Witnesses, being essentially peaceful people, have chosen not to make a legal fight to enforce the lease. One of two things is plainly evident: Either the

Guard and Billado did not know anything about the Witnesses when they signed the contract or they were subject to pressure from the outside. If the former is the case, then it is an amazing show of ignorance on a high official level. If it is the latter, then Billado has the duty to speak out forthrightly naming names and revealing why he believes that there is a 'possibility of trouble.'

“The Jehovah's Witnesses are a sect that has demonstrated over and over again that it is capable of conducting orderly meetings. Their national assemblies have been so well organized and run as to excite admiration from those who have watched them in operation. Their beliefs are not generally popular, yet the sect is one of the fastest growing religious bodies in America. The great majority of Americans have a pretty firm grip on the principles of freedom. When they see a prominent official backing away from a legal commitment because of the 'possibility of trouble,' they have good reason to wonder.

“Governor Johnson has been quoted as saying that he plans to obtain 'full information' about the incident. We hope that he does just that and if, as we strongly suspect, there is no evidence of a 'clear and present danger,' no 'possibility of trouble—a riot or something' he will have the courage to set the matter straight publicly.”

## Faithful Transmission

¶ The new book *The Dead Sea Scrolls* by Millar Burrows brings up the question as to whether these scrolls change the Bible as we know it. The author answers with a categorical “nay.” In fact, both the Isaiah manuscript and the Habakkuk text confirm, as Burrows writes, that “the essential truth and the will of God revealed in the Bible . . . have been preserved unchanged through all the vicissitudes in the transmission of the text.”

# Pursuing my Purpose in Life

*As told by Victoria Dougaluk*

During the past few years, while studying at the homes of people of good will or associating with Jehovah's people in general, I often have heard remarked: "With all your experiences you should write a book about your missionary life." I being out daily in the service and having such a full schedule, this was, of course, quite impractical. However, it was recently suggested that I write, not a book, but a few high lights that stand out during years that I have been pursuing my purpose in life as a missionary. Confidentially, I think a book would be simpler, as there is so much that can be said.

So back to the year 1939 when my mother, a resident of Chippawa, Ontario, Canada, after having frequented all the churches in the district looking for the truth, finally found in the Bible, with the aid of Watch Tower publications, what satisfied and continues to satisfy her. In spite of her patiently showing us the contrast between true and false religion, I continued to go to the Roman Catholic church, where I was a member of the choir, youth organization and catechism class. I remember her tactfully pretending to teach me to read her native Ukrainian tongue while at the same time choosing scriptures containing promises of Kingdom blessings for me to read. Her patience was rewarded when one Sun-

day, of my own free will, I left the church and waited outside for mass to finish so as to walk home with my sisters. The congregation servant and other brothers were just passing, taking my mother in door-to-door work. Seeing me on the church steps at such an early hour, they stopped and asked if I would join them. I was very happy to do so. At the time there was a girl of my own age in the car, who encouraged me very much and told me I had done the proper thing by leaving, as I could not partake from two tables.

At that time I was twelve, and ever since I have always appreciated the energy, patience and time the brothers of that area spent in training me, never feeling I was too young to bother with. In September, 1940, I dedicated myself to Jehovah, along with my mother and a younger sister.

Shortly after this a pioneer from Newfoundland came to visit our congregation servant. He was brought to our home so that we might hear some of his experiences. I recall sitting there entranced and saying, one day I would be a missionary like that. This brother's encouraging words stayed with me and were emphasized when, in 1942, I attended my first assembly in Cleveland, Ohio. There I met many full-time workers and they all seemed such a happy lot. So I questioned them about their activities and resolved that as soon as possible I would put in my application for full-time pioneer service.

In October, 1943, at the age of 16, I began to pursue my purpose in life, my new career. After a short period of working alone in the rurals on my bicycle I was assigned to the city of Toronto, Canada, along with another sister—a complete stranger to me. It was not long to remain that way.

I like to think back of the kindness of the Toronto branch office in getting me settled, and of the love that the brothers

showed in feeding, clothing and sheltering me. Being away from home and very young, I had much to learn and appreciated the counsel of the older ones in the truth.

Bringing my Bible students to the meetings and watching them graduate to publishers was my dream come true. What a privilege to be used by Jehovah in this way! I was very happy in thus having a share in the vindication of Jehovah's name.

After a year my sister joined me in the full-time service, having been encouraged by the experiences I had related in my letters. This brought a change of assignment to another congregation. At the time my sister was 15; so again I mention what a help the older brothers were in aiding us to grow to maturity. We had many interesting Bible studies in this assignment, our study book at the time being *Children*. One study was with a family of deaf-mutes. At first it seemed a real barrier, our not being able to talk to each other; but soon I found it was quite simple to talk with my hands and make myself understood. The family accepted the truth and came along in the door-to-door work, using small cards that explained the purpose of their call. They moved shortly afterward and it was a thrill to know that they attended the 1953 Yankee Stadium assembly in New York, traveling 2,000 miles to do so. Having acquired this new means of thought communication, later on I was able to carry on studies with four other deaf-mute families.

Six months later I received an invitation to the special pioneer ranks. Our assignment was an isolated territory in the suburbs of Toronto, Ontario. Having been told to go as soon as possible, we immediately

made inquiry as to accommodation. That very afternoon we moved, making arrangements to stay with a family for a week. It became our home for a year and a half.

Special pioneering called for more hours, more back-calls, this resulting in more experiences, more blessings. We would leave very early in the morning, taking our lunch, which we would eat in the huge cemetery nearby, and returning only after nightfall. We often witnessed to the caretakers and remember their astonishment at our fearlessness in such a place. One worker subscribed for *The Watchtower* and took the address of the Kingdom Hall nearest his home.

The sister we lived with often came along, spending the entire day with us, adding variety and pleasant companionship. In fact, the fellowship of the entire congregation we attended at the time did much to build us up spiritually for what was yet to come.

In our assignment we were very content, lacking nothing; but I will admit that secretly we were entertaining the thought of one day being sent to the Province of Quebec. We had heard of the persecution

of the brothers there, because of their preaching work, how many of them were mobbed, beaten and imprisoned. We began thinking like this: We have our youth, strength and health;

why, an assignment like that would be ideal for us, as we want to have a real share in the fight for freedom along with the brothers already there.

You can imagine our excitement when one day not only did my sister receive an invitation for special pioneering, but both of us were asked to go to Montreal, Quebec,



to carry on our ministry there. We also heard that our younger sister was starting her third successive year as a summer pioneer, intending to join us in due time.

Before our leaving for Montreal others also had been invited to Quebec and we were called in to the Toronto branch. The importance of learning French was stressed; the customs of the people were explained, and we were encouraged in general. This gave us a fine start.

May 1, 1946, saw two excited and nervous sisters pulling into the big city of Quebec Province. Thankfully we were met by a brother who was then in charge of the legal affairs in Montreal. We were taken aside for a meal, then to the weekly service meeting of the congregation to which we had been assigned. At that time only one congregation was holding meetings, and I shall never forget coming out of the hall, my head feeling the size of a pumpkin, having tried so hard to understand all that had been said, in French. I recall listening to an English-speaking pioneer answering questions in French, and how much I admired his having made such progress. I was determined to do likewise.

It wasn't long before we were experiencing what we had at one time read about. My sister was arrested and taken regularly to the juvenile court and I was a regular attendant at the recorder's court, so much so that the judge one day informed me that I was the biggest nuisance that had ever come into the place. We had many opportunities of witnessing, not only to the court personnel but to other prisoners. A great bond of love grew up between the brothers who shared prison experiences; one occasion I specially recall: Several of us had been brought in together and as the bail would come through, the oldest, or those with families at home, were released first. In the end two of us remained. Six days passed, we not knowing when our turn

would come. Finally bail came through, but only for one. The French sister with me said, 'Two or nothing'; so gave up her immediate freedom to stay on with me. This was appreciated more than words could express. Eventually Jehovah's witnesses came to be very much respected for their fight for freedom, as all attempts to discourage us failed. Their efforts to deaden our zeal made us all the more determined to carry on and find the sheep in that area.

This, however, was not our biggest problem. It was the French language. We realized that the only way we could be of help to the French people would be to talk to them in their own language; so having moved in with a family having no knowledge of English, we set about on this task. We wore out dictionaries. We would put into practice every new word learned, until slowly words finally came to make sense, then phrases, then thoughts or ideas. There would be hearty laughs at our attempts, but the French people were very helpful in explaining what we wanted to know.

Brother Knorr's visit to Montreal in the latter part of 1946 meant a great deal to the Quebec pioneers. Sixty-six of us were invited to Gilead for the ninth class (1947), to be trained for special missionary work in Quebec Province.

At Gilead we learned French grammar along with all the other essential topics. It was just the impetus we needed to get back into the field, having renewed strength, new refutation and increased knowledge. The unity and love manifest there trained us in how to live our everyday lives as well. The young girl who had encouraged me when I first left the church steps, never to return, attended the same Gilead class as I. Our having been to Gilead meant that now more was required of us; but by our having Jehovah's spirit, His Word and His organization (for which we continually give thanks), all obstacles were

overcome and we continued to enjoy the blessings of full-time pioneering.

In October, 1949, my sister and I were sent to the town of St. Hyacinthe, Quebec, an isolated territory thirty-five miles outside of Montreal. A friend drove us out to look for accommodations. Everywhere we inquired the people would say: "I will have to phone my priest to see if it is permissible to rent to non-Catholics." After trying several places we finally found a woman who agreed to rent us her front room with the intention, as she later admitted, of converting us to the Catholic faith.

At that time we were petitioning the people for a written Bill of Rights for Canada. The first week the majority signed, agreeing freedom of religion was everyone's right. Sunday's sermon brought a change of scene. The parish priest announced that no one was to sign, that we were "Communists," that we were "the foolish virgins of the parable," etc. Our landlady was warned to put us out after two weeks. One morning she told us to leave the house within two hours or our belongings would be put on the street. She cried as she informed us, adding that this was not her own idea. Taking our clothes to the train-station lockers, we began another search for lodgings, but to no avail. We were obliged to return to Montreal and for the next three days our time was spent hiking back and forth between these two cities looking for another home. We found it on the city's outskirts, with a very open-minded family that even after having been insulted in the local papers refused to put us out.

After a time we were arrested, charged with selling Bibles. Upon our trial we won. This stopped the mobbing that had become a daily routine and also gave us police protection. Later we were joined by two other missionaries and in due time we had the joy of establishing a new congregation.

Several persons took a firm stand for the truth, being obliged to leave town to look elsewhere for work. To us, though, it became real home, and the territory being almost entirely French we were able to progress in the language. On many occasions people took us to talk to the local priests at their presbytery, not believing that we had the 'good Bible.' These discussions strengthened us as we realized how little these seminary and theologically trained men knew of the Scriptures. One even objected: "How do you expect me to discuss the Bible? I am a priest, not a Bible student." Another, a Dominican "Father," swore at us during a discussion in a closed retreat building when we showed him in his own Bible that his proof of "a trinity" taken from 1 John 5:7 was an interpolation. The young man who had driven us there was disillusioned, having at first promised us that though he did not know the answers to our questions surely the "Fathers" would.

September (1951) began another adventure in our missionary life. We were assigned with a classmate to Trois Rivieres, Quebec, eighty-three miles north of Montreal, along with five other newly graduated missionaries of Gilead's seventeenth class. At the beginning they were strangers to us, but, we being able to find only two rooms to accommodate the eight of us, it was not long before we became acquainted. Our first day of service began by a visit to the local chief of police. This was to inform him of our arrival and intentions, so as to spare his men the need to make unnecessary investigation of false charges, which expectedly would be phoned in, that we were "Communists." After we explained the method of our work, he wished us much success. Eight missionaries working every day soon brought the comment that an army had invaded the town. At first the priests tried several means to

stop our working there, even following us from door to door to warn the public. A call to the police one day, to arrest us, was foiled when the police, on seeing who it was, drove right past. When we obtained larger quarters our home became a Kingdom Hall.

Many upon whom we called commented on the fact of eight girls living together in peace. That alone proved to them that we had a peaceful organization and that God's spirit prevailed. Living in very close quarters, every one of us learned much and found that our particular individual way of doing certain things was not always the right way; so each in turn gave in to do better. We found that when there was organization there was peace. Living together for over two years united us as a real family, and when the time came to leave we realized what a strong bond had been established.

Now something new awaited us: an established congregation. Faithful pioneers had worked very hard to build up this group under very trying circumstances. Like Moses, we felt quite incapable of tak-

ing over, but knowing that our strength lay in Jehovah, we prayerfully took up our responsibilities. Soon we found the publishers responding and co-operating to further the Kingdom interests, and our mountain melted away to a molehill. A year later we were still increasing and very much enjoying our association with these "other sheep" who are in so great need, though gradually growing to maturity.

My sister, who had accompanied me for over ten years, now has left for another assignment along with another member of the family, my brother-in-law; but in her place my younger sister (a pioneer of three years), along with her husband (a full-time servant of five years), came into Quebec Province. In being thus privileged to be used by Jehovah I have been very happy. Pursuing my purpose in life as a missionary has proved it.

Now I am pursuing my purpose in life in a different capacity. After spending some time at the Toronto Bethel home, I married and became a member of the Brooklyn Bethel home, where I now live and serve as Mrs. C. A. Steele.

### *Gets Truth from Egg Wrappers*

The 1956 *Yearbook of Jehovah's Witnesses* shows that today there are forty witnesses of Jehovah in South-West Africa. However, back in 1945 there was but one lone witness. Recently this lone 1945 witness was visited and he told how he came to be one of Jehovah's witnesses. Back in 1929 while working in a mine he kept getting eggs from a nearby farmer. These eggs were individually wrapped in paper, pages from a certain book. The printed matter on these pages struck a spark of interest and he kept on reading them, wondering where the book came from. Then one day the last page of the book was reached and on it he found the name and address of the Watch Tower Society. He wrote to the Society in Germany, obtained literature and soon thereafter took his stand for the truth. Today, at the age of seventy, he continues, a faithful witness for Jehovah.

### IRRELEVANT

At the Texas Evangelistic Conference, attended by some 3,000 Baptists, preacher Roy O. McClain of Atlanta's First Baptist Church said that about 25 percent of what he does and of what most other preachers do is "about as much related to the kingdom of God as Mother Goose."—*The Atlanta Journal*, January 10, 1956.

# "Offer to God" **A SACRIFICE OF PRAISE**

**J**EHOVAH accused the Jewish priests of the fifth century before Christ of despising his name and of saying: "The table of Jehovah is contemptible." (Mal. 1:6, 7, AS) Feigning shock and amazement, those religious leaders asked wherein they had done this. Jehovah answered: "When you offer blind animals in sacrifice, is that no evil? And when you offer those that are lame or sick, is that no evil? Present that to your governor; will he be pleased with you or show you favor?" The law covenant required animal sacrifices, and the priests were offering these. But it also required the offering of sound, unblemished animals, and this the priests were not doing. Instead they picked out the inferior ones, the sick and the lame and the blind, and offered them on Jehovah's altar or table. Thus they despised his name and treated his table with contempt. They would not for a moment think of presenting such sickly offerings to their human governor when seeking to please him and gain his favor. Yet when entreating the favor of the Most High God they held back the unblemished animals and offered him the inferior pickings that cost them little or nothing, being practically worthless any-

1. How did Jewish priests say Jehovah's table was contemptible, and what was Jehovah's reaction?



way. Would it work? Jehovah said not: "With such a gift from your hand, will he show favor to any of you?" They were cursed as cheats, because they had vowed, had the means to pay the vow, but selfishly balked at doing so: "Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished."—Mal. 1:8, 9, 14, RS.

<sup>2</sup> Was that not a grossly sinful and presumptuous thing for a nation to do that claimed to be Jehovah's people? For the people to bring diseased sacrifices and for the priests to offer them on Jehovah's table was a most contemptuous way to treat Almighty God, a relegating of him far below their human rulers that they would never dream of treating so shabbily and insultingly. Had you lived in those days, you would not have shown such contempt for Jehovah's table, would you? Or would you have? Do you do it now? Many, many persons do. But how can they, you ask, when animal sacrifices are no longer offered on an altar? There are offerings to be made now that are likened to those animal sacrifices made then, and the ones made now must be as clean and sound and un-

2, 3. What sacrifices comparable to animal sacrifices do Christians offer today?

blemished as the ancient animal sacrifices were to be. What are these modern sacrifices? Are you making them? And are yours sick or healthy, lame or sound, blind or enlightened?

<sup>3</sup> Hosea 14:2 (AS) states: "Take with you words, and return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips." If we have drifted from Jehovah's favor we are to take words expressing repentance and requesting forgiveness and with these make a return to him, offering these words as sacrificial bulls. And not only to express repentance but also to declare publicly Jehovah's name and praise are words to be offered, just as harvest fruits were under the Mosaic law: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." So today words, the bullocks and fruits of our lips, are to be offered to Jehovah as a sacrifice of praise. The Christian must offer words of truth and sound doctrine, words that magnify Jehovah and his purposes, and especially now must the Christian offer right words about the good news of God's new world of righteousness.—Heb. 13:15, NW.

<sup>4</sup> Christians claim to follow in Christ's steps, which would include a vow to offer up the verbal fruits and bullocks that he did. Like the Israelites with acceptable animals in their flocks, the millions claiming to be Christian have acceptable words available to them. The Bible, widely circulated in hundreds of languages, is filled with these words. To offer them from their lips Christians need only pay out the time and effort necessary to take them into mind and heart. But the majority of Christendom's millions count this cost as too much, just as unfaithful Israelites thought

the cost too high to sacrifice unblemished animals and so substituted the culls, the leftovers. The Israelites gave fine animals to human governors to gain favor, and Christendom's millions give their best in time and effort to serve national leaders and worldly employers to get favor and prestige, reward and fleshly comforts. Jesus said: "Pay back Caesar's things to Caesar, but God's things to God." The modern tendency is to pay over everything to this world and its works of the flesh, including what belongs to God. Only from the leavings and scraps of their time and energy will they even consider giving to Jehovah. From these leftovers they may offer a trifle of effort to give the appearance of devotion to God.—Luke 20:25, NW.

<sup>5</sup> What does this amount to? To saying: "The table of Jehovah is contemptible." To saying his table shall have on it only the scraps and leftovers. The words sacrificed on his table should constitute nourishing spiritual food, but if your Christian speech is no more than parroting the memorized creeds and religious traditions that Jesus said made void God's Word, then certainly you are polluting Jehovah's table. (Matt. 15:6) If the bullocks of your lips are words teaching such pagan doctrines as immortal soul, though the Bible says, "The soul that sinneth, it shall die"; and eternal torment for sinners, when God's Word says, "The wages sin pays is death"; and trinity, in spite of Jesus' statement, "The Father is greater than I am," then those verbal bullocks are sick and lame and blind and anyone feeding upon them will be spiritually sick and crippled and unenlightened. (Ezek. 18:4; Rom. 6:23; John 14:28, NW) Millions who think they are Christians recite words without real understanding and go through religious formalisms and rituals and ceremonies, just as the ancient Jews

4. In this matter of sacrifice, how is Christendom like the reprehensible Jewish priests?

5. How do many who claim to be Christians pollute Jehovah's table?

went through the formalism of sacrificing by offering blemished animals. Such ones draw near to Jehovah with their mouth and honor him with their lips, but their heart is far removed from him; hence Jehovah says of them: "Their religion is a mockery, a mere tradition learned by rote."—Isa. 29:13, *Mo.*

\* True Christian witnesses of Jehovah will not act so contemptuously toward Jehovah's table. They make it their first concern to take the choice words of the Bible and offer them as the fruits and bulls of their lips. They use the words that are sound and enlightening and productive of spiritual health, even if in these last days the backsliding majority "will not put up with the healthful teaching." (2 Tim. 4:3, NW) There is yet a minority of many thousands who are conscious of their spiritual need, and as they turn from the doctrinal offerings of orthodox religions that have been polluted with ancient paganisms and modern philosophies and scientific speculations, and turn to the Bible truth served up by Jehovah's witnesses, they will be spiritually nourished and satisfied. So we must be sure that we have studied to gain the right answers, the forceful words and the clear explanations that will magnify Jehovah and his Word and purposes. They must not be vague and sickly and weak, but so powerful that they overwhelm and crowd out of our listener's mind the false words implanted there. The necessary words are in the Bible; we must get them out for use as a sacrifice of praise.

#### BIBLE READING

† If our word sacrifices are not the good ones available from the Bible, if we are too lazy mentally to ferret out the best ones, then the spiritual food we set on

Jehovah's table will not be adequate and will seem contemptible to others, unable to offset their opposing beliefs or arguments. Only by previous study can we answer effectively: "The heart of the righteous studieth to answer." And we have to dig into the Bible for these truths as a miner labors for precious metals: "My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the upright; he is a shield to them that walk in integrity." Jehovah has laid up sound wisdom for us in the Bible; if we seek it diligently he promises that we shall find it.—Prov. 15:28; 2:1-7, *AS.*



"The heart of the righteous studieth to answer."  
—Prov. 15:28.

\* We should read the Bible regularly. The king of Israel was commanded to "write in a book for himself a copy of this law" and "he must read in it all the days of his life." In those days copies of the Holy Scriptures were scarce and few persons had individual copies, so public readings were commanded: "You will read this law in front of all Israel in their hearing." On a special occasion soon after Israel's entry into Canaan "there proved to be not a word of all that Moses had commanded that Joshua did not read aloud in front of all the congregation of Israel, together with the women and the little ones and the tem-

6. What will true Christian witnesses of Jehovah be diligent to do?

7. What must we do to get sound wisdom from the Bible?

8. What precedents are there for regular Bible reading?

porary residents who walked in their midst." Centuries later King Josiah "read in their ears all the words of the book of the covenant that had been found in the house of Jehovah," and the result was a national purge against demon worship. Many more centuries later public reading was still regularly done: "For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath." —Deut. 17:18, 19; 31:11; Josh. 8:35; 2 Ki. 23:2; Acts 15:21, NW.

<sup>9</sup> Today we are more fortunate, with rotary presses printing Bibles by the millions of copies. Anyone thirsting can easily drink the waters of life by having and reading a Bible of his own. But sometimes reading alone is not enough. One may need help in understanding, like the Ethiopian that Philip the evangelist saw reading the book of Isaiah. "Do you really know what you are reading aloud?" Philip asked him. "Really how could I ever do so, unless someone guided me?" he replied. Philip gave the needed guidance to a right understanding. (Acts 8:26-38, NW) Today instruction to supplement Bible reading is provided by Jehovah through his "faithful and discreet slave" organization that he promised would serve spiritual "food at the proper time." Much of this help is given through the distribution of printed Bible study aids, and with these an individual can gain an enlarged understanding from his Bible reading. Within the compass of a few pages one of these aids may gather all the scriptures that are scattered throughout the Bible on a given subject, thus saving the student time and also ensuring that he will overlook none of the texts essential to a full understanding. Even with these printed aids the new student often needs help from another person,

and Jesus promised his assistance when even only two come together to learn: "For where there are two or three met together in my name, there I am in their midst." —Matt. 24:45; 18:20, NW.

<sup>10</sup> Just as the one reading in private may need help, so those listening to public reading are benefited by accompanying explanations. During his reign King Jehoshaphat sent princes and Levites and priests "to teach in the cities of Judah": "And they began teaching in Judah and with them there was the book of Jehovah's law, and they kept going around through all the cities of Judah and teaching among the people." Certainly this program of education in the Scriptures involved more than merely reading the law; it undoubtedly included explanations and applications of the law and exhortations to obedience. After the captivity Governor Nehemiah had the law read aloud from daybreak till noon and the people listened attentively, but words in addition to those written were spoken to be sure everyone understood: "And they continued reading aloud from the book, from the law of The [true] God, it being expounded, and there being a putting of meaning [into it], and they continued making explanation in the reading." Jesus did public reading in the synagogue at Nazareth, and, when finished, he explained: "Today this scripture that you just heard is fulfilled." It is likely that he said more than the brief record preserves. After listening to public reading in a synagogue the apostle Paul, upon invitation from the presiding officers, discoursed at some length, and it was appreciated so much that the people entreated him to speak on the following sabbath also, and "the next sabbath nearly all the city gathered together to hear the word of Jehovah." Paul instructed young Timothy to

9. Why is Bible reading alone not enough, and what additional help is available?

10. What instances show public Bible reading included explanations?

exhort and teach along with public reading: "Continue applying yourself to public reading, to exhortation, to teaching."—2 Chron. 17:7-9; Neh. 8:3, 8; Luke 4:16-21; Acts 13:15-44; 1 Tim. 4:13, NW.

#### ATTENDING MEETINGS

<sup>11</sup> Both private and public Bible reading, accompanied by discussion and explanation, whether printed or oral, contribute much toward getting from the Bible the words we need to offer acceptable verbal bullocks. But today Jehovah through his visible organization gives additional assistance by arranging congregational meetings. At these meetings he spreads a spiritual table for us, and by staying away we say this table is contemptible, despise it as of no real worth. Yet it is vital to us, to our spiritual nourishment and strength, both as individuals and as a congregation of Christians. At meetings we can declare our hope before others by commenting, and by their comments hear their hope declared; we can encourage others by commenting, and by their comments be encouraged ourselves. This is especially vital in this present time of the end: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:23-25, NW.

<sup>12</sup> Congregations of Jehovah's witnesses assemble several times weekly. One meeting is a public lecture designed especially for newly interested ones, but the entire congregation should be in attendance and everyone will learn something. And who would make the public welcome if the con-

gregation were not present? If you are associated with the congregation you should be there to make new ones welcome and to answer their questions. The *Watchtower* study is vital. Everyone in the congregation should study the lesson, attend, listen, comment and show friendliness toward all, especially new ones. The theocratic ministry school trains the congregation in what to say, how to word it, and how to deliver it to others in ministerial service. Systematic Bible reading is a part of the course of study. The service meeting is another training session, specializing in instruction in house-to-house witnessing, delivering sermons at the door and conducting Bible studies inside the homes. No one deeply concerned about offering unblemished bullocks and fruits of the lips will miss the service meeting. One other congregationally sponsored meeting is the book study held in private homes strategically located in all parts of the congregation's territory. In these small study groups Bible study aids are used, and the smallness of these groups makes it easy to get acquainted, comment and assist one another to offer to God unblemished sacrifices of praise.

<sup>13</sup> The congregations, with their appointed servants and scheduled meetings, are organized to make us grow into mature Christians, able to withstand the succeeding waves of godlessness by which Satan tries to overthrow us. This is as it was in the days of the apostles: "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth

11. Why is attendance at congregational meetings today vital?

12. What meetings are sponsored by the congregation?

13. How will congregational meetings improve us as Christians?

that belongs to the fullness of the Christ; in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error." By your attending meetings and commenting you can "keep testing whether you are in the faith." If your comments go astray others more mature can bring you back to the right thought. How else can you as a congregation meet the divine requirement that "all speak in agreement" and "be fitly united in the same mind and in the same line of thought"?—Eph. 4:11-14; 2 Cor. 13:5; 1 Cor. 1:10, NW.

<sup>14</sup> But the value of attending congregational meetings does not end with learning and coming to a oneness of mind and improving the sacrifice of praise we offer to Jehovah. There is a value from just the association together. There seems to be a concentration of Jehovah's spirit there that buoys up our own spirits theocratically. Most of us have to spend so much time out in the world rubbing shoulders with corrupt persons, hearing their irreverent and foul talk and observing their base practices, that when we go to congregational meetings it is like passing from a city slum to an exhilarating mountain resort. "Bad associations spoil useful habits," but good associations erase harmful habits and put good ones in their place. (1 Cor. 15:33, NW) Scattered out in the seas of humanity alienated from Jehovah we are like tiny islands in constant danger of being worn down to the sea's level by the endless surf, but when we come together we draw strength from one another to become a strong land impervious to the assaulting seas. We take on fresh courage and fearlessness, renewing our strength to resist the world. But if we give in to

subtle snares that keep us from meetings we shall soon give out: "So let us not give up in doing what is right, for in due season we shall reap by not giving out."—Gal. 6:9, NW.

<sup>15</sup> If we are alone and knocked about by the world we are apt to lose courage, thinking we are alone in our integrity and must surely be overwhelmed. Long ago the prophet Elijah had been zealous for Jehovah and to escape fulfillment of a dire threat against him he fled for his life. While holed up alone in a cave, Elijah was queried by Jehovah: "What is your business here, Elijah?" The prophet replied: "I have absolutely tolerated no rivalry against Jehovah the God of armies, for the sons of Israel have left your covenant, your altars they have torn down and your prophets they have killed with the sword, so that I only am left and they begin looking for my soul to take it away." Elijah felt that he was the only one left interested in Jehovah's cause; but not so: "I have let seven thousand remain in Israel, all the knees that have not bent down to Baal and every mouth that has not kissed him." (1 Ki. 19:13, 14, 18, NW) Regular meeting attendance will keep us in strengthening touch with our brothers.

<sup>16</sup> Satan likes to divide and conquer, scatter the flock and pick off the strayed individuals. The congregation must stick together for mutual help. If we are alone who will help us up when we fall? If we are alone it is harder to keep our zeal for Jehovah hot. Together we can help warm over the cooled zeal of inactive ones. These principles are shown at Ecclesiastes 4:9-12 (RS): "Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up. Again, if

14, 15. Why is association together at congregational meetings important to Jehovah's witnesses?

16. Why is it foolish for a Christian to isolate himself, to try to go it alone?

two lie together, they are warm; but how can one be warm alone? And though a man might prevail against one who is alone, two will withstand him. A threefold cord is not quickly broken." If we fall, if our zeal cools; if we go under when Satan attacks, we shall be unable to offer public sacrifices of praise to Jehovah. To avoid this calamity we must not forsake assembling together. Do not be a lone sheep, for a sheep away from the flock is a lost sheep. Faithful servant shepherds of the congregation strive diligently to restore lost sheep to the fold of the New World society. (Matt. 18:12-14) So do not overestimate your spiritual strength and think you can go it alone pursuing selfish interests, flouting the sound principle of assembling together: "The recluse seeks his own selfish interests; he quarrels with every sound principle."—Prov. 18:1, *AT*.

<sup>17</sup> If we are to get in our possession acceptable fruits and unblemished bullocks

17. How must we take teaching from Jehovah?

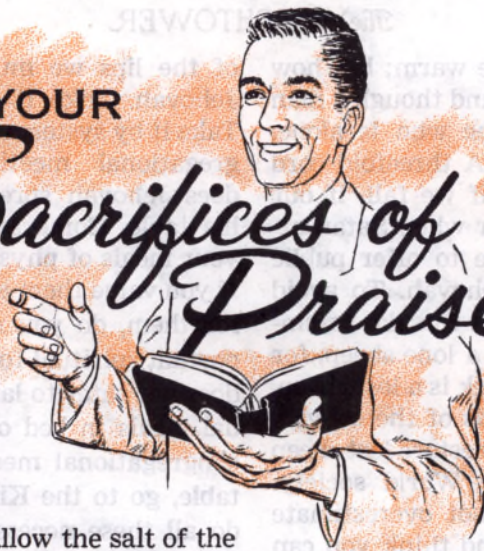
of the lips we must take teaching from Jehovah. Take it through Bible reading. Take it by systematic study. Take it at congregational meetings. Especially there does Jehovah spread a spiritual meal on his table. Come and get it! Do you have your meals of physical food served in bed? If you value them enough to go to the table for them, do you not value the more important spiritual food that much? Jehovah does not cater to laziness by serving spiritual meals in bed or at homes away from congregational meeting places. Go to the table, go to the Kingdom Hall! Unless we do all these necessary things we are not being diligent in getting the words we need for sound, healthful and enlightening sacrifices of praise. We shall fall shamefully short of the inspired exhortation: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright."—2 Tim. 2:15, *NW*.

## Problems in Bible Translation

¶ No other book has been translated into more languages than the Bible. At least one book of the Bible has been translated into 1,084 different tongues. How many more tongues are there that do not have the Bible yet? About 2,000. But these are mostly tribal tongues spoken mainly in New Guinea, Africa, Southeast Asia and among the South American Indians. So the remaining tongues are not spoken by many, probably by much less than five percent of the world's population. To bring the Bible to people who speak these tribal tongues often presents big problems to Bible translators. There are just not enough words in these languages to make literal translation possible. Local idioms, often amusing and odd to English-speaking people, must be used. According to an official of the American Bible Society the Gbeapo people of Liberia have no word for "prophet"; the word has to be translated "God's towncrier" to be understood. The word "worship" in the language of the Cuicatec Indians of Mexico becomes "wagging one's tail before God." And in the tongue of the Chokwe tribe in South Africa the phrase "he smote his breast" has to be phrased "he beat his head." This is because smiting one's breast, to these tribesmen, is a gesture meaning approval. So if the phrase were translated literally, it would mean just the opposite of what is intended—it would convey the meaning expressed in English by the phrase "he patted himself on his back."

OFFER YOUR

# Sacrifices of Praise ARIGHT



"Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one."

—Col. 4:6, NW.

**M**OSAIC law required that sacrifices be seasoned with salt: "Every offering of your grain offering you will season with salt, and you must not allow the salt of the covenant of your God to be missing upon your grain offering. Along with every offering of yours you will present salt." Why? Salt is a preservative and prevents putrefaction. To offer anything fermented was forbidden, and salt with the offering prevented this. Forestalling change by decay, salt assured permanence, and was used in conjunction with a covenant to show the unchangeableness of it, the permanence of it. Among ancient peoples it was a sign of friendship to eat salt together and denoted perpetual fidelity and loyalty. The one sacrificing communion offerings on Jehovah's altar was considered as a partaker with Jehovah; so the use of salt with the sacrifices indicated partaking of salt with him, which symbolized perpetual loyalty.—Lev. 2:13, NW.

<sup>2</sup> Because the true followers of Jesus, by example and by preaching, would be an influence to preserve from putrefaction and moral decay, Jesus called them "the salt of the earth." Salt is also mentioned in connection with their words of preaching:

1. What is symbolized by salt?
2. What does it mean for Christians to season their word sacrifices with salt?

"Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." (Matt. 5:13; Col. 4:6, NW) Christians do not offer grain or meat sacrifices to Jehovah as the nation of Israel did, but they do offer a sacrifice of praise by the words of their lips, and these are likened to bulls and fruits. Just as Israel's material sacrifices were to be accompanied by salt, so the Christian's words, the symbolic bulls of his lips, are to be seasoned with salt. This means the utterances are to be pure in truth, to have a preserving effect upon both the speaker and the hearer, and to be loyal and faithful to Jehovah, not despising his name or making his table appear contemptible. The words offered are to be appetizing to lovers of righteousness. Salt is an appetizing condiment in the food of both man and beast: "Is a tasteless thing eaten without salt?" "The oxen and young asses that till the soil will feed on salted fodder." (Job 6:6; Isa. 30:24, AT) So the word sacrifices of Christians are to be seasoned with spiritual salt, not being tasteless, insipid and corrupt, but being appetizing, friendly, faithful and with preserving power.

## DOORSTEP SERMONS

<sup>3</sup> Do you know how you ought to answer, to offer spiritual sacrifices, with graciousness, seasoned with salt? Just as it was in the days of Christ and the apostles and early disciples, so today it is at the doors and in the homes of the people that these verbal sacrifices are most frequently and most effectively offered. Do you give advance thought and preparation to your doorstep sermons, "so as to know how you ought to give an answer to each one" you meet at the door? On this initial visit it is especially important to find words that are plain, simple and pleasing, not controversial: "The Speaker's aim was to find pleasing words, even as he set down plainly what was true." If some controversy arises, however, be "always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." "A slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth." —Eccl. 12:10, *Mo*; 1 Pet. 3:15; 2 Tim. 2:24, 25, *NW*.

<sup>4</sup> We should not be diffident and apologetic in our manner or bearing, but remember that we represent the Creator of the universe and have his backing. You are convinced that you are speaking the truth? Then let that conviction show in your delivery. You are sincere? Let it shine through. You are enthusiastic about the truth? Make that manifest to them by your tone of voice and expression of face. Certainly you go to them as a friend; so be warm and friendly, conversational and

direct. Draw them into the conversation by asking questions, by inviting their comments. Approach each door with the thought that the one behind it is a sheep, a friend, and let your interest and concern for him show. Have this positive attitude for each householder; before you think differently of him make him prove his difference. Do not let the goat at the last door sour you with a negative attitude for the next door. Each door deserves your best and should not get less just because it may be in the midst of a tough territory.

<sup>5</sup> Have you ever read a paragraph, the eye seeing every word, yet at the end find you remember nothing of what you read? Your mind had wandered elsewhere. Or have you ever sat in a lecture hearing the words, but suddenly realize you remember nothing of what the speaker said for the past ten minutes because your mind strayed? Similarly, when a householder comes to the door he may appear to be listening to you, yet his mind is busy thinking of excuses, or noting your dress, or considering your personality. He may be forming an impression of you, without your words in his ears really registering on his mind. However, just as your mind will not wander if the paragraph you are reading is both interesting and well written, and just as it will not stray if the speaker you are hearing expresses good thoughts with earnestness and enthusiasm, so the householder's mind will be on your sermon if it is thoughtful, clear and informative and presented with warm sincerity and deep conviction. Impressions are formed and decisions made not just by



3. Why is it necessary to give advance thought and preparation to doorstep sermons?

4, 5. What counsel about sermons as to delivery and our attitude is given, and why is it important?

what we may say but by how we say it and how we look when we say it.

<sup>6</sup> Assuming that we dress neatly but not gaudily, and that we forget ourselves and let our friendly interest, sincerity, conviction and enthusiasm shine through to the householder, the content of the sermon itself demands our attention. It must be good in our own eyes, must make us enthusiastic with its points, if we are to pass on any enthusiasm to others. If it leaves us cold it will never warm up anyone else. So for the sake of your delivery get a sermon that pleases you very much. You may get ideas from others, but do not use them unless they fill you with enthusiasm. Otherwise you will give it spiritlessly and it will be received the same way. Have a theme, keep directing your points to this one target. Make it practical, of personal application to the householder. Everyone is interested in himself; many are not deeply interested in others. You may talk about world conditions—wars, famines, pestilences, calamities—but if these things have not touched the householder personally or do not threaten to soon he will not be too concerned. People have become calloused to large-scale suffering, to mass misery. If they or members of their immediate family suffer from these woes they take a personal interest. So if you talk on world woes try to bring them down to the personal level of the householder. If you discuss widespread juvenile delinquency, for example, bring it home to him by showing the way to safeguard his own children from it. The Kingdom is the remedy for all troubles, but show them it will solve their little personal worries, not just the big world-wide woes. Oftentimes the latter are too big and gigantic and staggering to be grasped.

6, 7. What suggestions are given as to content of sermons?

<sup>7</sup> In the sermon on the mount Jesus considered the everyday worries and anxieties that were troubling the people, what they would eat and drink and wear. Jehovah knows these things are needed and will supply them to humans just as he does for birds and even vegetation, Jesus said. "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." Doing this, personal anxieties will vanish and instead you will have "the peace of God that excels all thought." So, as Jesus did, we must note the personal, individual worries and concerns of the people and embrace them in our sermons. These sermons should be adaptable to the mental levels and attitudes of our hearers, as were those of Paul: "I have become all things to people of all kinds, that I might by all means save some."—Matt. 6:33; Phil. 4:7; 1 Cor. 9:22, NW.

<sup>8</sup> If we memorize our sermons they will lack flexibility and adaptability. If they are to be versatile and maneuverable to conform to the different situations that arise at the doors we should memorize no more than a brief outline. There are many familiar texts that we can discuss for a few minutes without notes. We talk about them on the spur of the moment with ease and confidence. So pick out three or four of these very familiar scriptures, memorizing only their location in the Bible. Then look them up in order at the door, reading and commenting briefly on each one. Unburdened by memorized words that would sound mechanical, your mind is free to cope with ideas as you supply the necessary words extemporaneously, just as you do daily in conversation. Only then will your sincerity and enthusiasm be manifest; only then can your natural personality and warmth and friendliness shine through.

8. After our sermons are prepared, how should we fix them in our mind for presenting at the door?

You can have alternate texts for use in different situations. You can list in the back of your field-service Bible several groupings of texts, each group comprising your notes for a sermon.

#### STARTING YOUR SERMON

<sup>9</sup> Many persons go from door to door for a variety of purposes, and when the bell rings the householder is often somewhat annoyed by the interruption and comes to the door determined to dismiss you quick. She has several stock excuses, but probably does not settle on one until she has taken a quick look and listened and jumped to a conclusion about you. Then she will break in with one. You have heard them often and may be able to refute them very logically, but after she has said it she is likely to stick to it, pride not letting her back down on it. If you could foresee the excuse and refute it before she voices it her pride would not be involved and she might hear you out. Perhaps after a very brief introduction of yourself you might abruptly say, before she has selected one of the common excuses: "You know, when we call at the door some people immediately say, . . ." and state one of these excuses. It may not be the one she would have used this time, but very likely she has often used it and may be taken aback momentarily when you cite it. She may be a bit curious about your next words dealing with this excuse she sometimes uses. Make them good, catchy, to hold her interest, and perhaps she will hear your sermon through.

<sup>10</sup> After briefly stating why you are calling, you might say: "You know, when we call like this some persons say, 'Oh, I don't need anything today.' But listen to what Jesus said about those who say they need nothing: 'You say: "I am rich and have

acquired riches and do not need anything at all," but you do not know you are miserable and pitiable and poor and blind and naked.' He didn't mean they are literally, of course, for that would have been obvious to them. He meant that in a spiritual way they were in this destitute condition." Then, after using Revelation 3:17 (NW) to cope with the excuse, you use two or three additional texts to complete your sermon. You might use Amos 8:11 to show that the spiritual famine is widespread and that despite the existence of many churches the people are not being spiritually fed, though many think they are. Read Matthew 5:3 to show that those conscious of their spiritual need will be satisfied. At this point you might present the literature offer and state that these publications provide spiritual food, and prove it to them by having a specific paragraph picked out to read, one that contains a particularly tasty point of information.

<sup>11</sup> Another example: "So often when we call people tell us they're busy. It's good to be busy, because God hates idlers. But we shouldn't be so busy with lesser matters that we refuse time to the more important things. One time Jesus was at the home of two sisters. Mary was listening to him explain the truth of God, and Martha complained because she was not helping with housework. Here's the account: 'Martha, on the other hand, was distracted with attending to many duties. So, she came near and said: "Master, does it not matter to you that my sister has left me alone to attend to things? Tell her, therefore, to join in helping me." In answer the Master said to her: "Martha, Martha, you are anxious and disturbed about many things. A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from

9. What suggestion is given for coping with common excuses?

10. How might you deal with the statement, "I don't need anything today"?

11, 12. How might you use in your sermon and refute the excuse, "I'm busy"?

her.” Jehovah and Jesus speak to us through the Bible. If we won't listen to them, why expect them ever to listen to us when we get in trouble and cry out to them for help?”—Luke 10:40-42, NW.

<sup>12</sup> Or one might say this: “Some come to the door and say they're too busy; but you know, if I offered them a hundred dollars they wouldn't be too busy to accept it. Yet listen to what the Bible says: ‘Happy is the man who finds wisdom, and the man who gets understanding, for the gain from it is better than gain from silver and its profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called happy.’ If they aren't too busy to take money, surely they shouldn't be too busy to take in knowledge that leads to everlasting life.”—Prov. 3:13-18, RS.

<sup>13</sup> After saying that many tell you, before finding out why you are there, that they are not interested, you might continue: “But do you know what the Bible says about people who answer before they hear a matter? Listen: ‘If one gives answer before he hears, it is his folly and shame.’ ” You would not want to use this after a householder says he is not interested. It would be too blunt then; it would be like calling him foolish and shameful. But if you raise this point first you can use the text above, Proverbs 18:13 (RS), because you are applying it to other people that do this, not to the one you are addressing. The same is true of the following example.

<sup>14</sup> In some materialistic countries where people have plenty they brush you off by

13. How could you refute the excuse, “I'm not interested”?

14. What is frequently said in lands of plenty, and how can it be handled?

saying they are satisfied. “You know, some people refuse to listen and say, ‘Oh, I'm getting along all right; I'm satisfied.’ Well, God is not interested in people who are satisfied. He's interested in those who are dissatisfied. Long ago he marked some for preservation, saying: ‘Go through the city, through Jerusalem, and put a mark upon the foreheads of the men who sigh and groan over all the abominations that are committed in it.’ Today Jehovah is interested in those who love righteousness, and such ones certainly are not satisfied with the corrupt, wicked conditions in the earth today. What decent person could be satisfied with these rotten conditions? They want clean government, an end to immorality, a halt of hypocrisy. They would also like health and life for themselves and their families, for all lovers of righteousness. The present evil conditions make them sigh and groan and long for something better.” After this use of Ezekiel 9:4 (RS), you might use Matthew 5:4 to show these mourning ones will be comforted, that now their desire for spiritual food will be supplied by God, and in the new world of righteousness all their desires will be met by Jehovah, using Psalm 145:16 and Revelation 21:4 to establish these points.

<sup>15</sup> You might even raise common religious reactions, such as: “Sometimes persons say to us, ‘I believe if I am sincere God will save me; that's all he requires of me, just to do what I think is right.’ But that isn't what the Bible says: ‘There is a way which seems right to a man, but its end is the way to death.’ ” Thereafter you might use such texts as Galatians 1:8 and John 17:3 to show we must follow truth, not human ideas of what is right. In the above refutation of this sincerity excuse, Proverbs 14:12 (RS) was used. You might use with equal fittingness such texts as

15. What further suggestions are given?

John 16:2, Acts 26:9 or Romans 10:2, 3. There is much variety we can get in our sermons. Think of excuses used, of common religious objections, of anything that might catch interest, then ferret out a quick rebuttal, preferably a scripture, as that will get you into your Bible sermon quickly. The above examples are to show possibilities, not necessarily to be used by you. Work out definite approaches and develop points with scriptures that suit you, that please you, that make you enthusiastic so you can deliver your sermon with personal enthusiasm and conviction. What has been said about the doorstep sermon also applies to the back-call sermon. The only difference is that you may use one or two more scriptures and enlarge on them a bit more. The same counsel given about delivery and mental outlines of doorstep sermons applies to the longer back-call sermon inside the house.

<sup>16</sup> Let us do our utmost to be

16. What shall we now do?



approved ministers of Jehovah God, diligently studying his Word to get from it the acceptable sacrifices of praise, the unblemished bullocks and fruits of lips devoted to him. Meditate on his truth, going over it in your mind, shaping it for public presentation, putting it in the best form so that it will appeal to the yet-scattered other sheep, so that it cannot be overturned by opposition from goats. Present it with graciousness, mildness, tactfulness and with the symbolic salt ordained to accompany our spiritual sacrifices of praise. Then they will be words that are loyal and true and faithful to Jehovah, words of permanence, words with preserving power for those who hear them and accept them and obey them. With such sacrificial words we shall never be guilty of making Jehovah's table contemptible. We shall be privileged to pass out from it Jehovah's feast of fat things for all people of good will in all nations.

## Children Respond to Discipline

☞ A mother writes regarding her efforts at training four children: "I thought I had tried everything, as the saying goes, to make my children behave, still they were rebellious and antagonistic in our everyday relations. I had been a witness of Jehovah for five years, but my husband was violently opposed and I was forbidden to read any of the Watch Tower publications to the children. When it was stressed that it was the parents' responsibility to see that children had daily Bible instruction I decided to set aside time for daily Bible reading. This raised a howl of protest from my boys, ages 7, 5 and 3, as it always seemed to come at their most enjoyable time. After the account of creation they lost interest and the howls grew louder as I turned off the television every night and announced it was time for Bible reading. Many times I sat with the Bible in one hand and the rod of correction in the other. However, day by day the antagonism eased and now, three years later, they not only are willing listeners but ask to have the Bible read and take part in reading and even want me to quiz them on what we have read. The effects of this habit have truly been far-reaching. Not only are they getting a good knowledge of what is in the Bible, but our family relationships have greatly improved and the need for discipline has lessened. And it has also helped to bring them to the top of their classes at school, the result of the practice of reading aloud and sounding out difficult words."

## Bible Questions Stump Clergymen

**U**PON the urging of some of their relatives two women witnesses of Jehovah attended a Lent midweek service at a New Jersey Presbyterian church. This they did, however, only because they were assured that there would be an opportunity to ask questions by means of question cards, the asking of which might help to expose error.

As the group entered the church each was given a card with space for two questions. There were three clergymen on the platform and while the guest clergyman was speaking, a rather young man compared with the resident clergyman who had been preaching for some forty years, these two witnesses wrote out their questions. Upon the conclusion of the talk the clergyman who was host asked the ushers to collect the question cards. As the only ones who had written out any questions by then were the two witnesses, their questions were at once used.

The first question was: "In view of the definition of the trinity, which states that the Father, Son and holy spirit are all equal in power, substance and eternity, how is it that even in the heavens the Son is in subjection to the Father?—1 Cor. 11:3; 15:28, etc."

The host read the question and as he did so his face turned colors. The guest came forward slowly with head bowed, thinking hard and with his hands clasped behind his back. Then he shrugged his shoulders, raised his hands in a gesture of hopelessness and said with a sheepish grin: "Well now, that's a very deep question and I'm sure that the one who asked it won't be satisfied with this answer—it would take about an hour to fully answer it—and that is that the trinity is a divine mystery and we are not expected to understand it." With that he sat down.

Then the second question was read: "Why are we led to believe that immediately after death we go to heaven or to hell, when, as Christians, our whole faith is based on the resurrection, which the Bible tells us will not take place until after the world's end, at which time Christ will raise all those in his memory?"

Again the guest clergyman repeated his gestures of helplessness and the audience, as well as the two clergymen on the platform, smiled. Finally he said, "These are very difficult questions tonight," at which everybody

chuckled. He then repeated that it would take too long to answer this question and that even then it would not satisfy the one who had asked it. If anyone wanted to speak to him after the service it would be all right, but it should be borne in mind that there would be a new members' get-together afterward. He concluded with, "We need not worry about the hereafter anyway, we must be concerned with living good lives now."

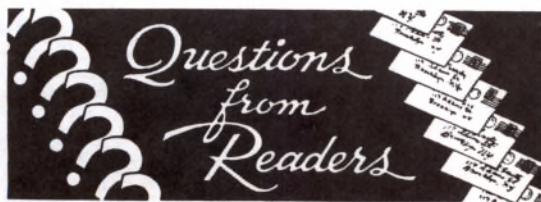
The next question read asked why the cross should be used so much by "Christian" religions in view of its pagan origin. For the third time the audience saw this clergyman admit his being stumped by a Bible question, this time also he shaking his head. Then he remarked that there were different kinds of crosses, illustrating them with his hands, and added that it did not make any difference where the cross originated.

Then came the fourth and last question posed by the witnesses: "In view of 1 Corinthians 1:10, where Paul says Christians should have no divisions among them and that they should all speak the same thing, how is it that there are so many different religions all professing to be Christian?"

This time the clergyman who was the host and who had been reading the questions chose to answer. He told that when he first became a clergyman there were some twenty-seven different Presbyterian groups but now, because of the fight for unity, there were only eight, and within a few months they expected it to be only seven. He confessed that the disunity among Protestants was a disgrace, but added that they were putting forth every effort toward unity.

By this time some twenty more cards were being held aloft but there was no more time for questions. In closing, the host thanked the guest and said to him: "I'm certainly glad that I didn't have to answer those questions tonight!" The people filed out in pensive mood; the witnesses, however, were silently rejoicing.

Truly the clergymen of Christendom today are the counterpart of the religious leaders of Isaiah's day, concerning whom it was written: "And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed."—Isa. 29:11, AS.



● Will the resurrected ones of the anointed class now with Christ in heaven share in the destruction work of Armageddon?—K. R., United States.

This question has recently been asked by many because of the statement on pages 338 and 339 of *You May Survive Armageddon into God's New World*, as follows: "On the other side will visibly be seen the remnant of spiritual Israel and an unnumbered crowd of 'other sheep,' their companions, all backed up by the unseen hosts of heaven under Jesus Christ, the King of kings and Lord of lords, together with those of his anointed followers already resurrected.—Ezekiel 38:8-12; Revelation 2:26-29."

What is there said may not specifically answer the question in so many words, but the scripture cited, Revelation 2:26-29, does. Verses 26 and 27 (NW) read: "And to him that conquers and observes my deeds down to the complete end I will give authority over the nations, and he shall shepherd the people with an iron rod so that they will be broken to pieces like clay vessels, the same as I have received from my Father." Christ's Father, Jehovah God, says of him: "Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron, and dash them in pieces like a pot-

ter's vessel." So this is what Christ has received from his Father, authority over the nations to smash them at Armageddon, and this same authority is extended to the resurrected anointed ones now with Christ in heaven.—Ps. 2:8, 9, *RS*.

The same truth is understood in Revelation 17:12-14 (NW): "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," namely, all the 144,000.

Neither the anointed remnant nor the other sheep on earth when Armageddon strikes will fight the political nations in a fleshly way. "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." Jehovah's earthly witnesses, whether of the heavenly or of the earthly class, expose religious falsehood, point the way to true worship, and warn the unrepentant nations of their coming smashup at Armageddon. Only the invisible heavenly forces with Christ, including the resurrected anointed ones, fight at Armageddon and dash the nations to pieces like a potter's vessel.—2 Cor. 10:3-5, *NW*.

## MAN'S RIGHTFUL ROLE

☞ Trouble began for the human race when the first man Adam failed to hold to his rightful role as head of the family and yielded to the voice of his wife. Trouble still continues for mankind because fathers have not kept to their rightful role as head of the family, a Washington psychiatrist recently stated. Dr. John R. Cavanagh, as reported in the *New York Times* of March 14, 1956, called on fathers to "resume" their "rightful role" as head of the family. "Man must accept this responsibility for which he was designated by God and nature," he said. Many wives, he observed, need help in making decisions that the "inadequate, dependent men of this generation" are not able or not willing to provide. Describing the plight of many of today's families, the psychiatrist said: "When man abdicated his responsibility in the home he forced his wife into a position of leadership for which she is not prepared. At the same time, the male children were deprived of paternal supervision. This too frequently results in weak, passive males inadequate to take over the leadership in the home because they never learn independence of female leadership."



Will the resurrected ones of the anointed class now with Christ in heaven share in the destruction of Armageddon?—K. R. United States

This question has recently been asked by many because of the statement on pages 328 and 329 of *Yea, Say Armageddon* into God's New World as follows: "On the other side will visibly be seen the remnant of spirit-ant far and an unnumbered crowd of other sheep, their companions, all packed up by the urgent hosts of heaven under Jesus-Christ, the King of kings and Lord of lords, together with those of his anointed followers already re-rected—Ezekiel 32:2-12; Revelation 3:20-22."

What is there said may not specifically an- over the question in so many words, but the scripture cited Revelation 3:20-22 does say:

#### "WATCHTOWER" STUDIES FOR THE WEEKS

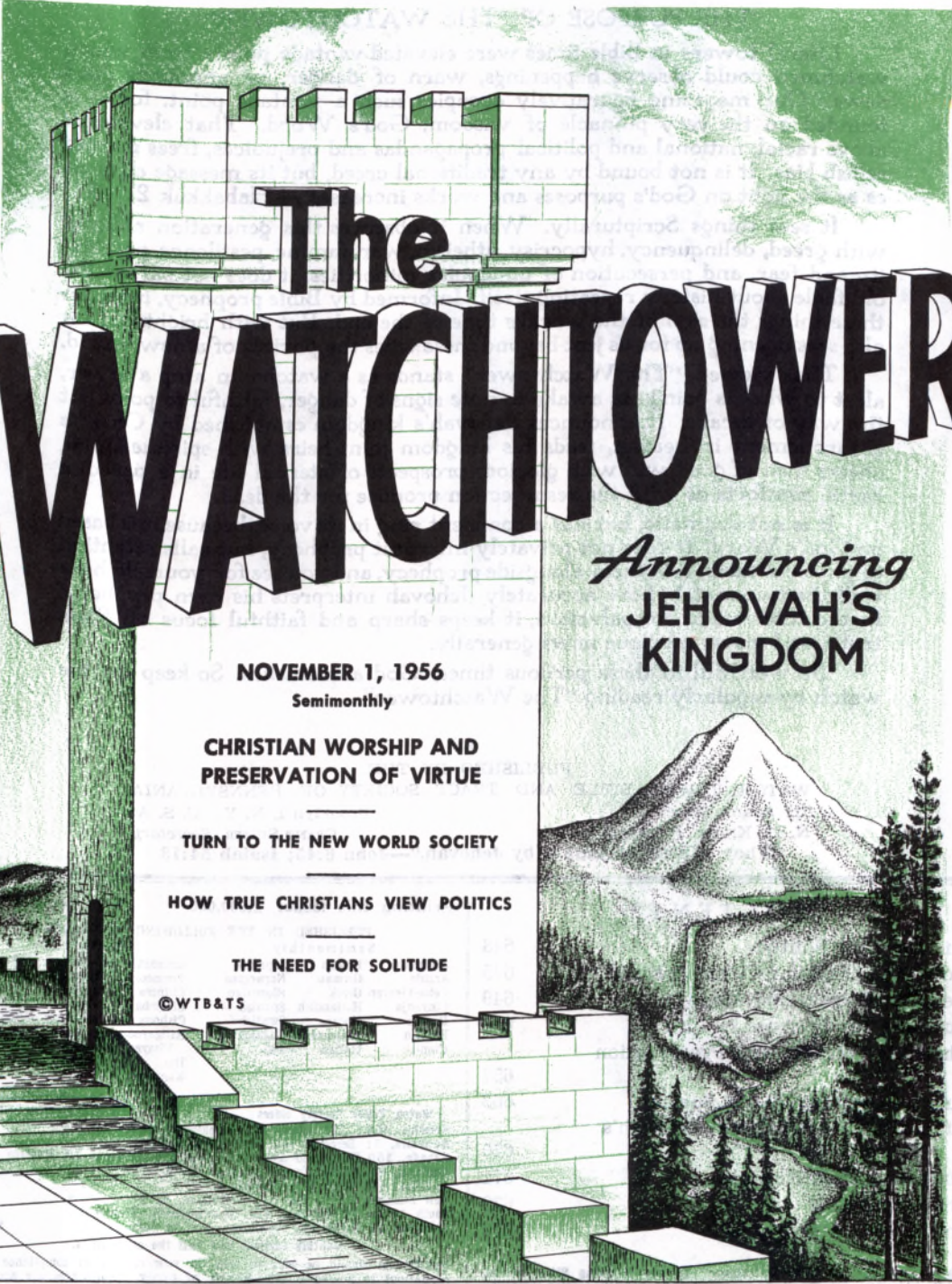
November 18: "Offer to God a Sacrifice of Praise." Page 625.

November 25: Offer Your Sacrifices of Praise Aright. Page 632.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Whether God says he created the races distinct from one another? P. 611, ¶4.
- ✓ Why men differ in color? P. 612, ¶5.
- ✓ Why many people have lost faith in God's promised kingdom? P. 613, ¶4.
- ✓ Why, if the Kingdom has come, conditions actually are getting worse? P. 615, ¶4.
- ✓ Since Catholics believe only the pope really interprets the Bible, what astounding fact surrounds the famed Council of Nicaea? P. 618, ¶1.
- ✓ What unusual experiences have been had in discussing the Bible with priests? P. 623, ¶3.
- ✓ What offerings, like the ancient sacrifices, Christians must make today? P. 626, ¶3.
- ✓ Why attending congregational meetings is so urgent now? P. 629, ¶11.
- ✓ Why it is so foolish for a Christian to think he can go it alone? P. 630, ¶16.
- ✓ Why sacrifices were seasoned with salt? P. 632, ¶1.
- ✓ Why you cannot afford to be too busy to hear the truth? P. 636, ¶12.
- ✓ Whether Christ's resurrected body members will share in Armageddon's destruction work? P. 639, ¶3.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**NOVEMBER 1, 1956**

**Semimonthly**

**CHRISTIAN WORSHIP AND  
PRESERVATION OF VIRTUE**

—  
**TURN TO THE NEW WORLD SOCIETY**

—  
**HOW TRUE CHRISTIANS VIEW POLITICS**

—  
**THE NEED FOR SOLITUDE**

©WTB&TS

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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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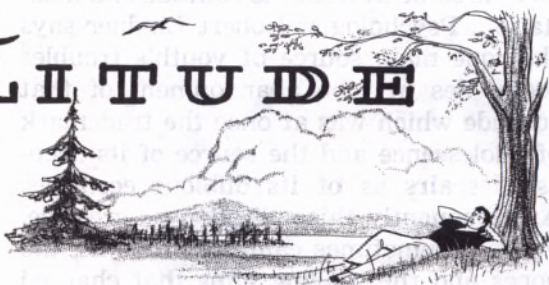
Number 21

## The Need for SOLITUDE

JEHOVAH commands us to meditate; and to meditate we need solitude. We are to meditate on Jehovah's Word, not just for mental exercise or personal enrichment of thought or to philosophize, but to be better able then to go preach it to others. Serious meditation, not day-dreaming, is hard work. The mind is like a balky mule; it takes a few licks and kicks to get it moving. And it takes solitude so that outside interferences will be cut to as near nothing as possible.

Writing in the December 1, 1954, *Christian Century*, Simeon Stylites said: "In so many ways we, as a people, have declared war on solitude and meditation. We are lost without a 'set' or a 'bunch.' The worst possible calamity is to be alone. If you enjoy anything alone, you are 'antisocial' and ought to be rushed to the psychoanalyst's couch, or better still to the mental hospital."

And in the January 11, 1956, issue of this journal this writer said: "At last it is here—portable TV! Let's all stand up and sing the doxology. For this is the climax of a long line of inventions and appliances designed to prevent a person from ever being reduced to the necessity of meeting himself. It will save us—along with that other instrument of deliverance from the horrors of solitude, the portable



radio—from what many up-to-date moderns regard as the worst fate possible: to be left alone without any gadget to protect them from the necessity of rubbing two thoughts together."

Neither this world nor its god Satan wants people to think for themselves. Satan's propaganda floods out through worldly channels to mold all minds into a conformity with his system of things. On page 66 of *The Age of Conformity* Alan Valentine says: "Americans spend so much time in sodden absorption in radio, television and press that little is left for other communication or recreation. Inner resources for self-entertainment are atrophying from lack of use, and personal thought is being made unnecessary by the acceptance of predigested opinion from favorite commentators." And on page 113 he adds: "The average American has not warmly accepted the highest flights of the creative mind. He prefers intellectual showmen or barkers who do not tax his brain or imagination too heavily."

Many like thinking only if others do it. They will absorb themselves in television

quiz and panel shows to listen to others think, but shun such mental exercise themselves. They would like to have knowledge, to know all the answers, but not enough to work for it; just as they would like to have a strong physique, but not enough to do the exercise necessary to get it.

Youth, following in the adult footsteps, has the same aversion to solitude and meditation. Psychologist Robert Lindner says that one main source of youth's troubles today lies in "the abandonment of that solitude which was at once the trademark of adolescence and the source of its deepest despairs as of its dubious ecstasies. And frequently this solitude was creative. From it sometimes came the dreams, the hopes and the soaring aims that charged life henceforward with meaning and contributed to giving us our poets, artists, scientists . . . But youth today has abandoned solitude in favor of pack-running, of predatory assembly, of great collectivities that bury, if they do not destroy, individuality. Into these mindless associations the young flock like cattle. The fee they pay for initiation is abandonment of self and immersion in the herd . . . This innovation can yield no social gain. For it is in solitude that the works of hand, heart and mind are always conceived. In the crowd, herd or gang, it is a mass mind that operates—a mind without subtlety, without compassion, uncivilized."

The necessity of solitude and the difficulty of getting it are discussed by Anne Morrow Lindbergh in *Gift from the Sea*: "We seem so frightened today of being alone that we never let it happen. Even if family, friends, and movies should fail, there is still the radio or television to fill up the void. Women, who used to complain of loneliness, need never be alone any more. We can do our housework with soap-opera heroes at our side. Even daydreaming was more creative than this; it de-

manded something of oneself and it fed the inner life. Now, instead of planting our solitude with our own dream blossoms, we choke the space with continuous music, chatter, and companionship to which we do not even listen. It is simply there to fill the vacuum. When the noise stops there is no inner music to take its place. We must re-learn to be alone. . . .

"The world today does not understand, in either man or woman, the need to be alone. How inexplicable it seems. Anything else will be accepted as a better excuse. If one sets aside time for a business appointment, a trip to the hairdresser, a social engagement, or a shopping expedition, that time is accepted as inviolable. But if one says: I cannot come because that is my hour to be alone, one is considered rude, egotistical or strange. What a commentary on our civilization, when being alone is considered suspect; when one has to apologize for it, make excuses, hide the fact that one practices it—like a secret vice! Actually these are among the most important times in one's life—when one is alone. Certain springs are tapped only when we are alone. The artist knows he must be alone to create; the writer, to work out his thoughts; the musician, to compose; the saint, to pray."

It is the refreshing spiritual springs that are tapped by true Christians when they meditate in solitude on Jehovah's Word, and when they come together in meetings each one has more to contribute to the discussion, and when they go preaching in the homes of the people they have thoughts substantial enough to withstand opposing error, overturn it, bring wayward thinking into harmony with Jehovah's Word. Jesus sought both solitude and people, one as a time to take in and the other as a time to give out. And he is "a model for you to follow his steps closely."—1 Pet. 2:21; 2 Cor. 10:3-5; Luke 4:42; 5:16, NW.

# how TRUE CHRISTIANS view



## POLITICS



Christians are being urged to participate in politics. What should the true Christian do? Should he try to change the world? Or should he change himself to harmonize with Christianity?

**P**OLITICS is more and more in the news. And more and more people are turning to politics, either by becoming members of political parties or by voting for party candidates. Amid the growing popularity of politics is heard the voice of religion. This voice too talks politics. But sermonizing on political matters is not all; religion urges professed Christians to be active politically, as did Pope Pius XII, who, according to the *New York Times* of July 23, 1956, "urged Roman Catholics today to take an active part in politics." But even without clerical exhortation, the masses of professed Christians are so immersed in politics that many are more active politically than religiously. All this prompts some questions.

But seldom do people stop to ponder these questions: Is it by plunging into politics that a person demonstrates he is a follower of Christ? Is this quest to better the world through politics the example set by Jesus and the early Christians?

We can read in history books about the position taken by the early Christians re-

garding politics. Thus the book *Christianity and the Roman Government* by E. G. Hardy speaks of early Christians and "their aversion to all civic duties and offices." Another book, *On the Road to Civilization, A World History*, by Heckel and Sigman, tells us: "Christians refused to share certain duties of Roman citizens. . . . They would not hold political office."

Were those early Christians wrong in not trying to better the world by taking part in politics? How could they be? They had Christ Jesus, the Founder of Christianity, and his apostles to guide them.

The Textbook of Christianity, the Bible, tells us why those early Christians shunned politics. It shows that a fundamental principle of Christianity is separateness from the world. And the early Christians changed their lives to live up to this requirement for right worship. Said the Bible writer James: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." To delve into politics would mean to show friendship for the world, and to show friendship for the world would mean to make oneself an enemy of God. That is why the early Christians shunned politics. —Jas. 1:27; 4:4, NW.

### GOD'S KINGDOM NO PART OF THIS WORLD

But why should true Christians shun politics when they could do much, seemingly, to better the world? The answer is,

as the Bible shows, that true Christians do not advocate or preach democracy, socialism, communism or any other form of human government as a remedy for the world's woes. What Christians preach is a heavenly government, the kingdom of God. And that kingdom is not part of this world. Said Jesus: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."—John 18:36, NW.

God's kingdom is no mere social reform. It is the government that will rule the universe. To make way for the universal rule of God's kingdom, the Bible shows, the political governments of this world must be destroyed. Not from men will come this destruction, but from God. Declared the prophet Daniel: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, AS.

So the early Christians were careful not to meddle with politics. They knew that God's kingdom is destined to destroy all political governments and that those involved in politics would be enemies of God and hence also in line for destruction. Vigorously the early Christians preached the Kingdom hope of the world. They showed the utter futility of trusting in human rulers. The apostle Paul wrote: "Now we speak wisdom among those who are adults, but not the wisdom of this system of things nor that of the rulers of this system of things who are to come to nothing." We are still living in what the Bible calls this "present wicked system of things." But soon now at the impending war of Armageddon the rulers of this world will come to nothing. Those persons friendly

with the world are in line for the same fate.—1 Cor. 2:6; Gal. 1:4, NW.

Jesus wanted his followers to live and not suffer destruction with this evil world. So he urged them, not to participate in politics, but to stay separate from the world. He set the example himself and always lived up to his words: "I am no part of the world."—John 17:16, NW.

On one occasion the populace of Galilee wanted Jesus to plunge into politics. The people saw that Jesus was righteous and wise and they realized that he would make the ideal political ruler. They may have felt that Jesus was merely throwing away his opportunities by preaching a future kingdom when he could have a kingdom right there and then. How did Jesus respond to the crowd's popular draft? "Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." No politics for Jesus!—John 6:15, NW.

#### CHANGE YOURSELF TO FIT CHRISTIANITY

The attitude of that crowd gives us an idea as to what the masses today try to do to Christianity. That group was not really interested in living Christianity. Oh, they were greatly interested in the by-products of Christianity, but hardly at all in Christianity itself. They reasoned, If he will give us loaves and fishes, better houses, shorter hours, bigger wages and the means to lighten our work and add to our leisure, then let us follow him and make him our ruler. For their own selfish purposes they wanted Jesus to be made king; they wanted Jesus to change Christianity. But Jesus did not change that requirement of Christianity—separateness from the world—to suit men. If they wanted to be Christ's followers they would have to change themselves to fit Christianity.

The attitude of the masses today is little different. As a result, to the masses Christianity is a watered-down faith, a faith that has been adulterated, toned down and altered to suit the moods of those who did not like the Christian requirements as they stood. Though the Bible is clear on the Christian requirement of separateness from the world, most people who call themselves Christian quickly change that requirement to suit themselves. But the true Christian does not alter the requirement; he alters himself to suit the requirement. The Bible command is: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2, NW.

For a Christian to participate in the world's politics is to fashion himself after this system of things. Rather, the Christian changes himself, if he is to be a true Christian, according to the "acceptable and complete will of God." So after learning what God's requirements are, a change in the person, not the requirements, must be made. "Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires." The change in the person results in a new personality, fashioned not after this world but after God's will: "Put on the new personality which was created according to God's will in true righteousness and loving-kindness."—Eph. 4:22-24, NW.

One who puts on the "new personality" can no longer be a part of this world. He must follow closely in the footsteps of Christ Jesus, who said of his followers: "They are no part of the world just as I am no part of the world." "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you

out of the world, on this account the world hates you."—John 17:16; 15:19, NW.

"No part of the world"—that is the stand taken by true Christians. This does not mean withdrawing oneself from association with all people of the world and living a hermit's life in the seclusion of a monastery. No, Jesus did not become a monk to keep himself unspotted from the world. He did a preaching work, visiting the people in their homes; and yet he kept himself from friendship with the world. Jesus wanted no part of this world because he knew that the political powers of this world are by and are under the "ruler of this world," "the god of this system of things," Satan the Devil. "The whole world is lying in the power of the wicked one."—John 12:31; 2 Cor. 4:4; 1 John 5:19, NW.

How clear now why friendship with the world means enmity with God! This world is ruled by God's archenemy, the Devil. Friends of this world, then, must be enemies of God. How can Christians involve themselves in worldly politics and expect God's approval? They cannot! "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him."—1 John 2:15, NW.

Christ Jesus truly had the love of his Father, Jehovah. At all times he kept himself without spot from the world. Even when offered rulership of this world Jesus rejected it, retaining his love for his Father and his Christian separateness from the world. The Bible tells us: "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.'"—Matt. 4:8-10, NW.

## THIS WORLD AND ITS POLITICS DOOMED

The Devil controlled all the kingdoms of the world in Jesus' day; he still does. But soon now the "ruler of this world" will be put out of the way and this present wicked system of things forever come to its end. True Christians, then, demonstrate that they are followers of Christ, not by trying to patch up this world or reform it through politics, but by declaring the good news of the kingdom that will destroy this world. No matter how many votes are cast for the rulers of this system of things it is doomed. No amount of political campaigning, no number of professed Christians in politics and no amount of prayers for this world by the clergy or politicians will save it from certain destruction. "The world is passing away and so is its desire, but he that does the will of God remains forever." —1 John 2:17, NW.

When this world comes to its fiery end at the war of Armageddon, all the rulers of the earth and their supporters, no matter of what political ideology or religious belief, will be against Jehovah's King of kings and Lord of lords, Christ Jesus. The Revelation account says: "I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army." The political powers will go down in defeat before Christ Jesus and his heavenly armies and will be hurled into the "fiery lake that burns with sulphur," the Gehenna of everlasting destruction.—Rev. 19:19-21, NW.

After this wicked system of things has been destroyed and Satan the Devil put out of the way a new world of righteousness begins under the Kingdom. The Kingdom will give mankind a perfect government and, not only that, but the opportunity for everlasting life. The survivors of Jehovah's "war of the great day of God the Almighty" will enjoy a righteous new world that will be "one world." For there will be but one government, and that government will be heavenly. Politics will be gone, and gone for good. The politics that have divided men of all religions and caused men of the very same religion to kill one another for political systems will be gone for all time.—Rev. 16:14, NW.

You can enjoy the everlasting blessings of the righteous government or kingdom that will embrace all this earthly globe in its rule. To do so means changing oneself to harmonize with the requirements of Christianity, paramount of which is the command to be no part of this world.

Today the Christian witnesses of Jehovah, like the witnesses of Jehovah in the early days of Christianity, keep unspotted from the world. They conscientiously refrain from taking part in the politics of this world, yes, even from voting. They know that political participation not only would be futile but would bring God's disapproval. Maintaining the true Christian view of politics will help you keep unspotted from this wicked system of things and gain everlasting life under the perfect government of the post-Armageddon new world.

*Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. . . . Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men. . . . and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are.—1 Cor. 1:20-28, NW.*

# HEBREW weights

## AND money

**M**ONEY has not always been conveniently carried in a change purse ready for use. The time was, and still is in some places, when payment of a debt was made in cattle. A little large for one's wallet, but nonetheless acceptable for commercial purposes. In ancient Babylonia rates of exchange were worked out for such items as oxen, sheep, dates, oil, barley and silver. Even today some contracts may stipulate payment in sugar, dried fish, cattle or corn, or if not stipulated, they may be accepted.

It is of interest to note that this early form of exchange is reflected in the term "pecuniary," signifying, "pertaining to or consisting of money." It comes from the Latin *pecus*, which means cattle, and which was apparently the first money of the Romans. The Bible relates that barter, or exchanging cattle and goods as payment, was resorted to by all Egypt and Canaan during the severe famine of the eighteenth century B.C.—Gen. 47:14-17.

### MONEY WAS WEIGHED

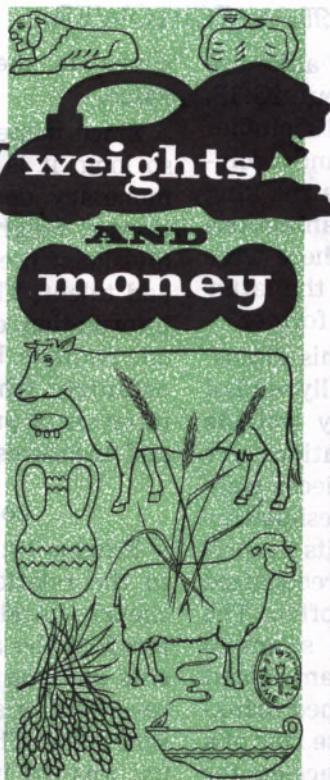
Money is mentioned in that Bible account, but this does not mean money as we know it today. This is shown by the related account in Genesis 43:20, 21, where reference is made to the "money in full

weight." It consisted of pieces of silver that were weighed to determine value. Jeremiah 32:10 (AS) speaks of a similar payment: "And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances." This money bore no stamp of authority.

With this system of exchange it was necessary to have along balances, weights and some silver in order to pay a debt. For the most part these weights consisted of stones, and later lead pieces, hung from one's girdle in a pouch. However, at Lachish and elsewhere a number of weights have been unearthed that are shaped as crouching lions, bulls, geese and ducks. It may be that a similar reference is involved when the Hebrew text at Genesis 33:19 says that

Jacob purchased a field for one hundred *kesitahs*, which possibly means lambs. That may have designated the weight used or it may have been a coin with the likeness of a sheep stamped on it; but this is quite early to say definitely that it was a coin in use.

Consistent with the practice of using stones of specific weights is the Hebrew word *eben*, or stone, which also means weight. Considerable accuracy was possible through these weights. But in Babylon, and elsewhere, this use of unmarked money gave rise to considerable fraud. A merchant might use two sets of weights, one for buying and another for selling. That such practice did exist is shown by Jehovah's specific condemnation of it for his people: "You must not come to have in your bag two sorts of weights, a great one and a small one." "Diverse weights, and



diverse measures, both of them alike are an abomination to Jehovah." (Deut. 25:13, NW; Prov. 20:10, AS) Layard's studies reveal that Babylon had a royal and a common set of weights, used to give the king the advantage in all business transactions to which he was a party; also there were heavy and light weights in use, the latter being just half as heavy as the former.

We are not to assume from this discussion that their currency was totally void of any specific size or shape, only weights having a definite shape. Indications are to the contrary. Although the pieces were not officially stamped with a designation of value, many of the smaller units in common use were no doubt of a recognized value, since they were used so often. The account in Genesis 24:22 (NW) seems to indicate this: "Consequently it came about that, when the camels had finished drinking, then the man took a gold nose ring of a half shekel in weight and two bracelets for her hands, ten shekels of gold was their weight." These rings were of a specific and known weight. Aside from ornamentation, they may also have served as money. This was later true of Egyptian money as well. In Assyria, however, it is reported that silver and gold bars or wedges were used for money. This is reflected in the Bible account that tells of Achan's taking these as loot from Jericho.—Josh. 7:21.

During this early period of time and even in David's day gold was not the ordinary medium of exchange. It was simply used as an article of merchandise, a precious metal in most cases, but not the standard of value. You may recall that Abraham paid for the field he purchased from Ephron the Hittite with silver, "four hundred silver shekels current with the merchants." (Gen. 23:16, NW) This practice was true among others besides the Hebrews, for the Midianites, Philistines and Syrians, among others, also employed

silver as their commercial standard of value.

Since money had been weighed out for so long, it is not surprising to learn that monetary designations are also designations of weights. Principally, there are five divisions: the *gerah*, *bekah*, *shekel*, *maneh* and *talent*. The Bible itself gives us much information on their value in relation to one another, but it is rather difficult to say definitely what their specific values are in terms of present-day science of weights and measures.

#### COMPARATIVE VALUES

Exodus 38:25, 26 (NW) gives us the key to the relationship of the talent and the shekel: "And the silver of the ones registered of the assembly was a hundred talents and one thousand seven hundred and seventy-five shekels by the shekel of the sanctuary. The half shekel for an individual was the half of a shekel by the shekel of the sanctuary, for every man who was serving according to those who were registered from twenty years of age and upward, amounting to six hundred and three thousand five hundred and fifty." A half shekel from each of 603,550 persons would yield 301,775 shekels of silver. The account tells us that this is equal to one hundred talents and 1,775 shekels. That means that each talent contained three thousand shekels.

Talent is our word for the Hebrew *kikkar*, which means circle, round or oval. Maneh is from a root meaning to count or reckon. The Greek *mina* means a portion, that is, a subdivision of the talent; sixty manehs equaled a talent. Shekel comes from an expression in Hebrew meaning to weigh, and it did actually signify the common unit of weight. Weight was usually expressed in terms of shekels. Bekah, the half shekel, is from the Hebrew for a cleft or fraction; it signifies a divi-

sion or a half. And the gerah, or bean or kernel, was similar to the grain now used in weighing. This gerah was one-twentieth of a shekel; as Leviticus 27:25 (NW) says: "The shekel should amount to twenty gerahs."

Some feel that the Hebrew talent may have been equal to 115 pounds troy. If such was the case, then figuring gold at \$32 an ounce and silver at 88 cents an ounce, we should be presented with a picture like this: In silver the gerah would be worth about 2 cents, the bekah 20 cents, the shekel 40 cents, the maneh \$20.24 and the talent \$1,214.40. In gold the value of the gerah would be about 74 cents, the bekah \$7.36, the shekel \$14.72, the maneh \$736 and the talent \$44,160. Although other authorities do not give exactly the same figures, still this gives us something to start with, and from here the relative weight and value of the other denominations may be figured. On our scale one talent equals sixty manehs; a maneh is fifty shekels; each shekel is two bekahs and the bekah is ten gerahs.

Some question may arise as to the relation between the shekel and the maneh in view of Ezekiel 45:12, which says, "And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh." This would appear to say that the maneh has sixty shekels instead of the fifty mentioned above. However, many scholars prefer the Greek reading of the text as given in the Codex Alexandrinus: "Five shekels are five, and ten shekels are ten, and fifty shekels shall be your maneh." In other words, the weights were to be honest and according to the accepted standard, neither more nor less.

#### BIBLICAL REFERENCES

Applied to Bible accounts what light does this throw on our understanding of

the texts? Well, did you ever wonder how much money Joseph's brothers accepted when they sold him into Egyptian slavery? In terms of the value of equivalent silver in our day the "twenty pieces of silver" would be only about \$8. (Gen. 37:28) Later on the Mosaic law stipulated the price of a slave as thirty pieces of silver, which would come to around \$12. (Ex. 21:32) Remember, it was for thirty pieces of silver that Judas was willing to betray Jesus.—Matt. 27:3.

We have often read the account of Haman and his hatred for the people of God, but it is difficult to conceive of a man as filled with bitterness toward anyone as he was toward the Jews. The account at Esther 3:9 (NW) tells us about it, saying: "If to the king it does seem good, let there be a writing that they be destroyed, and ten thousand silver talents I shall pay into the hands of those doing the work by bringing [it] into the king's treasury." Can you imagine a man with such hatred that he was willing to pay \$12,144,000 to have the object of his hatred removed?

Every Bible reader is acquainted with David, and most of us have some idea of the picture David and Goliath must have presented as they faced each other on the battlefield. Goliath was insulted as he saw the lad David coming out with a simple sling in his hand. There in front of young David stood a giant, "his height being six cubits and a span," or nine feet nine inches. "And there was a helmet of copper on his head, and he was clad with a coat of mail, of overlapping scales, and the weight of the coat of mail was five thousand shekels of copper. And there were greaves of copper above his feet and a javelin of copper between his shoulders. And the wooden shaft of his spear was like the beam of loom workers, and the blade of his spear was six hundred shekels of iron." (1 Sam. 17:4-7, NW) His coat

of mail alone weighed over 157 pounds and just the head of his spear came to almost 19 pounds. But this metal-clad monstrosity did not cause David to turn back in dismay. Fully confident that Jehovah was with him David went through with his assignment and came off victorious. (2 Sam. 21:18)

It is often observed in these Bible accounts, especially in the Law of Moses, that weights, or payment of money, were to be figured according to the shekel of the sanctuary. What was that shekel of the sanctuary, as it is so often called? McClintock and Strong's *Cyclopaedia* views the matter this way: "The Weight of the Sanctuary, or Weight of the Temple (Exodus 30:13, 24), was probably the standard weight, preserved in some apartment of the Temple, and not a different weight from the common shekel; for though Moses appoints that all things valued by their price in silver should be rated by the weight of the sanctuary, he makes no difference between this shekel of twenty oboli, or twenty gerahs, and the common shekel." (Volume 10, pages 900, 901) In other words, the expression may indicate nothing other than that the weight should be accurate, following the standard weights kept by the priests in the temple.

Since the practice was to weigh silver to determine its value, counting money was rare, and then it was probably done only to get an estimate of value. (2 Ki. 12:10) When coins came into use, of course, it was different. But in Israel this was not until after their exile in Babylon.

#### COINS

The Lydians in Asia Minor were probably the first to issue coins, doing so toward the end of the eighth century B.C. History shows that staters, made of an alloy of gold and silver called electron, were struck at Lydia about that time. It was along in the sixth century B.C. that

the practice reached Persia, where a thick gold coin, the daric, featuring the king kneeling and holding a javelin, was issued. The Jews became acquainted with these coins through Persia, no doubt taking some back to Jerusalem with them. (Ezra 1:4) The post-captivity books of Ezra, Chronicles and Nehemiah make reference to them. (Ezra 2:69; 1 Chron. 29:7; Neh. 7:70-72) Later Grecian and Roman currency circulated in Palestine, and at times even the Jews coined money.

By Jesus' day a strange complexity of coins was in use around Jerusalem. When Jews traveled to the temple from foreign lands they brought their own money with them. The Greeks had brought in their talent (smaller than the Hebrew talent) and mina, and the drachma and stater or tetradrachma coins; now the Romans used the denarius, quadrans and assarion. But this money was not accepted for contributions in the temple. Whether the poll tax or a freewill offering, it had to be presented in the native coin.

Thus arose the need for money-changers. They set up stalls for business in the city and at the time of the passover they actually moved into the temple area, setting up their tables in the Court of Gentiles. They made about three cents profit on just a single half shekel change. Their dishonesty and selfishness were entirely out of harmony with the true worship that should have been practiced there. Twice during his earthly ministry Jesus overturned their tables, spilling their money and denouncing their commercializing of the worship there.—John 2:14-16; Matt. 21:12, 13.

On one occasion as Jesus, using an illustration, spoke to his disciples he said: "The kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard. When he had agreed with the workers for

a denarius a day, he sent them forth into his vineyard." (Matt. 20:1, 2, NW) This statement of one denarius, or about 17 cents, as an acceptable day's wage at that time sheds much light on Revelation 6:6, which says: "And I heard a voice as if in the midst of the four living creatures say: 'A quart of wheat for a day's wage [denarius, rendered penny in the *King James Version* and shilling in the *American Standard Version*], and three quarts of barley for a day's wage; and do not harm the olive oil and the wine.'" (NW) That

denarius represented a day's wage—a great deal of money for a single quart of wheat. The text speaks of real famine, just as Jesus foretold at Matthew 24:7.

Application of your knowledge of Biblical weights and money does not take much time, but it may add considerably to your appreciation of the accounts you read. Next time you see in your Bible a reference to some one of the units of weight or money stop and think what it means in the standard that you use each day.

## Pursuing my Purpose in Life

As told by A. C. Attwood

THIS story goes back more than twenty years. It was in 1935 that I began to know the truth. My father, a retired businessman, was nominally a Roman Catholic but in practice a complete agnostic. A sick man, he took no part in the drama to follow. He died in 1939. Mother was an Anglican, a pillar of the local church. My sister was educated in Roman Catholic convents, while my brother and I were brought up in the Church of England. I was the youngest.

My parents liked the idea of mine, to be an architect. But father insisted that I work in an office for a year to get business experience before beginning the necessary training. After that I went to the Bristol School of Architecture. While I was in the

office the turning point in my life came.

Returning one day after the midday break, I met a lady at the top of the elevator. She was waiting outside the office door. She opened her bag and showed me a selection of books and booklets on Bible topics. I always had been a Bible lover and took a booklet. It was called "World Recovery." When I started to read it I became completely absorbed. It was quite different from anything I had ever read before. Reaching home, I began looking up words like "Armageddon" in dictionaries and encyclopedias. I must have read that booklet half a dozen times. My curiosity was so aroused that I wrote to London for the catalog advertised on the back. Then I ordered every booklet published by the Society up to that time, including all the old ones like *Crimes and Calamities*, etc. I devoured them all, one after another. Then all the bound books, from *The Harp of God* to *Jehovah*. I started on *Creation*, then the *Light* books, and finally all the rest. I was only seventeen. I was a regular churchgoer along with mother. Even before I got that booklet I was beginning to entertain grave misgivings about the church. Now I could see nothing good in it and realized that I just had to get out. As I read the publications I soon saw the ob-

ligation to preach. So I started on mother, passing over the books and urging her to read. I also ordered a hundred booklets from London and spread them all over the village. During all this time no one had called nor had I seen any of Jehovah's witnesses anywhere. As I lived eight miles out of town in the heart of the country, this was not surprising.

At this point things began to happen. Angered by the exposure of the clergy, mother began opposing. I started protesting about going to church but was forced to go against my will. So I began a sit-down strike, refusing to participate in the church service. I folded booklets inside my hymnbook and sat there reading them despite mother's angry glares and indignant prods. In the meantime I became a subscriber for the *Watchtower* and *Golden Age* magazines. Several of the latter got into mother's hands and the cartoons just maddened her. After weeks of violent rows and upsets at home I finally won the church-attendance struggle and was allowed to stay home.

Being all alone in the truth, I yearned to have association. So I wrote to London and asked if there was anyone in Bristol I could get in touch with. They sent me Brother Harding's address. He was the local "service director." I wrote for the times of the meetings and also explained what was happening at home. As soon as I got his reply I ran away to the meeting the very next Sunday, cycling the eight miles into Bristol. The meeting consisted of a recorded lecture on the "terrible image" of Daniel's prophecy, with a discussion afterward. I took a full part in the discussion (for the questions seemed very easy), at which everybody in the hall turned round and stared at me. When they learned who I was I got much encouragement and laid the foundation for pursuing

my purpose in life and for friendships that have lasted to this day.

On my reaching home the storm burst in all its fury. It lasted for weeks and weeks, but I never once missed a meeting after that first Sunday. October, 1936, there was an assembly in Bristol. I ran away from home to attend and was baptized. Things then eased up a bit and early in 1937 I was able to attend the big Memorial convention in Liverpool. But that was only the lull before an even worse storm. Violent threats, hysterical ravings, floods of emotional tears, and all that kind of thing, became a daily occurrence until it became clear that to live in that house and stay in the truth was impossible.

Resolved to leave home, I resigned from the School of Architecture and began to look for a job. I got one as a draftsman. I packed up and left home, having made arrangements to live with one of the brothers in Bristol.

Then began the happiest moments of my life. In August I got time off to attend the international assembly in Paris, an event I shall never forget as long as I live. It was there that I decided that full-time service was the only course for me. In November, 1937, I enrolled as a pioneer. The Society assigned me to a rural territory in Norfolk (England), where I joined another pioneer. We worked together happily for four months, cycling many miles visiting farms and country villages. Then I got an assignment to go to Lincoln and serve as pioneer-congregation servant. There were about sixty or seventy publishers there. The congregation was in a bad way, torn with dissension and very sick spiritually. I got a wonderful blessing at Lincoln and am happy to say that conditions improved in a short time, thanks to Jehovah's undeserved kindness.

Although I was only nineteen years of age, one privilege after another was heaped

upon me and my life was one perpetual joy. How happy I was that I had entered the full-time service! Being young and somewhat impetuous, I got plenty of knocks, but soon learned, and these experiences have been valuable since. September, 1938, came Brother Rutherford's visit to London and the great lecture "Face the Facts." I was sent to Birmingham as convention servant. After that the zone work began and I was among the first zone servants appointed. I was sent to Yorkshire and spent a happy year visiting the congregations. The following year I was convention servant at Leeds for the "Government and Peace" convention. Then I was transferred to the neighboring zone in Lancashire, where I did another year of this work. But just before my transfer World War II burst upon the inhabited earth. With the coming of war young men like myself were faced with military conscription and other forms of war service. I was now twenty-one. Like everybody else I had to register and in due time I was called before a conscientious objector's tribunal to have my case heard. The judge seemed to be a fair-minded man and his questions were easy. I answered clearly and to the point and he gave me unconditional exemption. What a happy moment! I could now carry on my full-time service uninterrupted.

October, 1940, just after the bombing of London had begun, I was called in from the field to become a member of the Bethel family. I was in Bethel for almost five years. It was not easy carrying on during the air raids, particularly during the first winter. At one time we had raids for ninety consecutive nights without a break. While carrying on the work during the day, we would often have to be up part of the night and several times had to join in fire-fighting, including fires on the Society's property. Also at that time many changes

were taking place in the organization and there was quite a bit of testing for everybody. Those years in Bethel were filled with many privileges as well as hard experiences. I served as congregation servant of five different London units, was sent out to care for various assemblies and enjoyed many other privileges.

With the coming of 1945 the dark years of war drew to a close and with it a change for me. I was sent out from the Bethel as a servant to the brethren, or circuit servant, as we now call them. For over a year I was back visiting congregations. And how I enjoyed it! Not that I did not appreciate Bethel life. I did. But after the long years of war and the many nerve-racking experiences it was a relief to get out into the field for a change. I just put everything I had into that service and I still think that that year was about the happiest I have ever spent pursuing my purpose in life. In the winter of 1945-46 I met Brother Knorr at Sheffield and there filled out my preliminary application for Gilead. In May, 1946, with seven others I set sail for America. We were the first eight to go from England.

After arrival in the States, my first two months were at the Brooklyn Bethel and factory. Then came the Cleveland convention. After that a little while at Kingdom Farm, followed by the opening of the eighth class of Gilead in September, 1946. After graduation, a week's rest in Canada with friends and then pioneering in New York city, while waiting for a ship for Nigeria, which was to be my assignment. After a month's pioneering I was called into the factory for training, which lasted for two months. Then we set sail, three of us for Nigeria and two for the Gold Coast, all on the same ship.

We arrived in Nigeria June 21, 1947, and here a new chapter in my life opened. I have now been here almost eight years and

I certainly think this is one of the finest assignments anyone could possibly have. Just think: when we got here there were about 3,500 publishers in the country. And how many today? Almost 20,000! Would you not like to have an experience like that? It has not been easy by any means. There have been many hard problems, many difficult experiences. I have learned a great deal since I have been here. It has been a real thrill to see the way the African brothers have progressed. To see them abandon polygamy, clean up their lives by abandoning untheocratic customs and become fully dedicated mature ministers has brought me indescribable joy. During my years in Nigeria I have traveled the length and breadth of the land, served dozens of assemblies and enjoyed many wonderful experiences. During all these years I have been in the Bethel home in Lagos and so have been in a good position to witness the increase.

After a few years in Nigeria another problem presented itself. The work began to open up in the surrounding French territories and some of these were placed under the Nigerian branch. To care for the work required someone with a knowledge of the French language. Various attempts were made to find someone but without success. So I came to the conclusion that the only solution was to learn the language myself so that the work could be cared for. It was a hard problem. I had last studied French at school over seventeen years ago and had forgotten it all. Also Bethel life does not give one much opportunity for studying a language and the tropical climate makes one very tired in the evenings. However, realizing that the work demanded it, I set to work in earnest, providing myself with the necessary textbooks. Inside a year I began dealing with all the French correspondence that was coming into the office. Now I can read and

write the language without difficulty. At present we have almost fifty French congregations and nearly 2,500 publishers to care for outside Nigeria. For the past two years I have been in touch with a French Gilead graduate and every time I write a letter in French I send him a copy and he marks on it any improvements or corrections necessary. So I am also getting expert tuition by post.

There is much more that I could say about my experiences in Nigeria, but space does not allow. It makes me happy to think that at the age of thirty-seven I have spent twenty years in the truth, almost eighteen of which have been in the full-time service. And that full-time service has been continuous, without any break whatever. It is true that I have been away from England for almost ten years, but that does not worry me. Since I have been here mother has died and I am sorry to say she remained an embittered hater of the truth to the end. I have not seen my brother for nineteen years and have seen my sister only once in the same period. I do not even know their whereabouts. But Jesus told us that those who followed him would be separated from fleshly parents and relatives, but would gain many more in the New World society. Although I have no home of my own I know that if I ever do get back for a visit there are dozens of doors that will open to me without my even asking.

And now I want to urge upon all young people who have been blessed with the truth to launch out into the service. Grasp every privilege that is placed before you. That is what I did. And just think of the blessings I have had! Would you not like to enjoy the same things? Get into the full-time work. Stick to it. Go to Gilead if you have the chance. Then go off to your foreign assignment and stick to it. Jehovah will never let you down. I know that from experience in pursuing my purpose in life.

# Christian Worship and PRESERVATION of VIRTUE



*"Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8, NW.*



**O**N EVERY side men are confronted with evidences of Jehovah God that they cannot escape. Even though he is denied, questioned and belittled, his supremacy and righteousness stand unshaken, and constitute complete assurance for those who worship him. (Ps. 14:1; 53:1-4) Is this true even today, when the times are so critical and when men in general do not love God? Yes, this is especially true now, because the extremes of unrighteousness on every hand not only constitute a great sign of deliverance of lovers of Jehovah's righteousness, but, additionally, make the righteousness of Jehovah stand out by wonderful contrast. —Luke 21:28-33; Psalm 36.

<sup>2</sup> Men find it hard to deal with these critical times, but not because they keep their thoughts on things that are virtuous. Rather, it is because they do not obey the injunction, "Whatever virtue there is and

whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8, NW) The fact is that today virtue is truly appreciated by but a minority. How about you? Do you wish to turn away from those who are without virtue? Significant is the prophetic passage, so well known: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and *from these turn away.*" (2 Tim. 3:1-5, NW) The foregoing describes men lacking virtue, from whom Christians must turn. It shows contrast and controversy between that which is virtuous and that which is not.

<sup>3</sup> If there were no such things as the elements that constitute virtue, this scripture

1. In what do lovers of righteousness now find assurance?
2. Who appreciate virtue, and what must these do?

3. What proves that the qualities of virtue do exist?

would have no force. Virtue does exist, however. The very fact that there are vital issues and controversies between righteousness and unrighteousness is proof that such good qualities of virtue do exist. This issue or controversy involving virtue is also shown at Titus 1:16 (NW), which states: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any kind." Consistently, God's Word reveals wrongdoing in contrast with Jehovah God and his righteousness, so in spite of claims to godliness, the words of the old world prove that it is not in harmony with Jehovah God.

<sup>4</sup> Materialistic Bible-haters cannot deny that the principles of virtue are in existence. By their claim of materialism and efforts to rule out Jehovah's Creatorship and Godship they attempt to rule out virtue as well. In order to deny God they must deny high moral values; or, in order to deny high moral values they must deny the existence of Jehovah. Such denial is an impossibility. Virtue and high moral values do not originate with inanimate things nor do they originate with the lower animate creation, which are not in the image and likeness of God. Man it is who was created in Jehovah's image and likeness. (Gen. 1:26, 27) Were man not so created but were he like the lower animate or inanimate creation, he would not find himself in a controversy involving virtue. The very fact that he does so find himself proves the existence of a virtuous God; otherwise virtues and the controversy involving them would never be.

<sup>5</sup> If man is the same as fish, flying creatures, domestic animals, creeping animals, why does he have a vocabulary expressing

thoughts of virtue, morality, integrity, faith, hope, loyalty, honesty and other qualities of worship? Lower animals do not profess or practice such qualities. These qualities are exclusive upon earth with men, and their existence is proof that Jehovah God exists and is righteous and that materialistic-minded men are wrong. From those who are going contrary to God, defaming Jehovah's name, denying virtue, from such individuals and organizations turn away, if you would have God's approval and if you would have life!

<sup>6</sup> Jehovah is a God of love, justice, wisdom and power. He is the God of integrity, is dependable, loyal, honest, moral. In fact, the words we use to express men's noble thoughts and their understanding and appreciation of these good and high qualities are inadequate to describe fully the righteousness of Jehovah. Not only do these high qualities exist, but the fact that they are possible of attainment by men is a wonderful assurance to those who love righteousness. The Almighty has always been seeing to it that his worship is preserved in the earth. The preservation of Jehovah's worship has meant the preservation of human life upon the earth. It has also meant the preservation upon earth of virtue, so that in our day it is possible for us to 'consider these things.'

<sup>7</sup> As God and King of those who serve and worship him, Jehovah is the great Theocrat, the God-Ruler, and it was under this righteous Theocrat that man was created to live. The great arrangement of Jehovah God at the head as the Theocrat and of righteous creatures serving under and worshiping him constitutes a theocratic organization. One of the characteristics of this theocratic organization has ever been the cutting off of those creatures

4. How do virtue and issues involving it prove the existence of the righteous God, Jehovah?

5. Show a distinction between man and lower creation, and point out the result this makes possible for you.

6. What kind of God is Jehovah, and what has he preserved?

7. Describe the theocratic organization and one of its characteristics.

and organizations that refuse to be virtuous, that refuse to uphold the principles of righteousness marking the theocratic organization.

<sup>8</sup> An instance of the operation of this principle is found in the casting of man out of Eden. (Gen. 3:23, 24) Some time thereafter another great cutting off was accomplished by cleansing the earth with water, in which an ungodly world was destroyed. Through this cleansing a great preservation was accomplished, preservation of human and animal life upon the earth and of Jehovah's worship, that it was not extinguished, and the preservation of virtue. There can be no doubt about the qualities of integrity and worship being involved at the time of the Flood.—Gen. 6:5-22.

<sup>9</sup> Man was helpless, in a position of complete dependency upon Jehovah for the blessings of his temporary life and certainly for any possible hope of everlasting life. Jehovah had indicated his purpose to effect deliverance in vindication of his name, but as far as individual men were concerned, each must take action definitely in evidence of his possession of qualities of virtue. If they did not do this they would not be exerting themselves on Jehovah's side of the issue or standing for his supremacy and in justification of his righteousness. A course of unrighteousness is a denial of righteousness and therefore a denial of the righteous God. Such a course persisted in establishes the individual's disinterest in righteousness, therefore his lack of interest in the promised New World in which righteousness is to dwell. (2 Pet. 3:11-13, NW) The great cutting off and cleansing by the Flood having passed into history, survivors and their descendants had before them the wonderful opportunity of upholding those things that Jehovah God approved. This course of action

constituted worship of Jehovah, the exercise of virtue involving the basic attribute of love and including keeping of integrity, faith in Jehovah's word, sure hope in his promises, loyalty to him and his cause, honesty before him and before man, morality in things personal and public.

#### THE TYPICAL PRESERVATION

<sup>10</sup> Progressing with his purpose and using persons who willingly identified themselves with him and his worship, Jehovah organized the typical theocratic nation of Israel. In actually, but also pictorially, delivering them from bondage to the world power of devil-worshiping Egypt, he accomplished the cutting off or the disfellowshipping of an entire pagan world, separating his people, Israel, therefrom. The typical theocratic nation Israel must stand clean for the worship of the only true God, thus preserving within its national boundary the high qualities of clean worship, the virtues of righteousness.

<sup>11</sup> The law of God was given to Israel through Moses as Mediator and was based upon principles of righteousness, which do not change. Jehovah was Israel's God, Lawgiver, King and Judge. (Isa. 33:22) In order that poor judgment or selfish action on the part of individuals in Israel should not result in violation of righteous principles, personal as well as national problems were brought to Moses for decision. His was a mind directed by God's spirit and operating in harmony with the principles of his law. This kindly assistance proved to be a task too great for one man, and so Moses proceeded, with Jehovah's approval, to make a division of religious judicial authority, appointing other men to responsibility in the theocratic organization to assist in the application of the law of God and conformity therewith in mat-

8. Give instances of cutting off and of preservation.  
9. Individually, what must men do involving virtue, and why?

10. To Israel were given what privileges?

11. Explain the purpose and development of judgment within typical Israel.

ters large and small. The positions occupied by Moses and the men whom he appointed were not merely empty and honorary, but were important and practical and for the specific purpose of righteous judgment. Concerning these theocratic appointments we read: "And Moses proceeded to choose capable men out of all Israel and to give them positions as heads over the people, as chiefs of thousands, chiefs of hundreds, chiefs of fifties and chiefs of tens. And they judged the people on every proper occasion. A hard case they would bring to Moses, but every small case they themselves would handle as judges."—Ex. 18:25, 26, NW.

<sup>12</sup> The rule of procedure controlling the Israelite organization was the law of Jehovah. The responsible ones in the organization taught the law to the people and the people had the responsibility of informing themselves concerning the law of God. They knew what the principles of worship were and they knew the detailed application of those principles, in regard to the matters with which the law dealt, matters national, family and personal. Provisions were made to atone for sins and weaknesses of the fallen Israelite flesh. The various features of the law were designed to keep the nation in harmony with God, worshiping him, always acknowledging him, and, furthermore, to keep alive and vital the quality of love of God and neighbor and the elements of virtue in all matters. Jehovah was not going to allow his worship and its good qualities to be eliminated from the earth, but, rather, to be preserved in typical Israel.

<sup>13</sup> Sometimes it was necessary for drastic measures to be taken for the preservation of these good qualities. There was no watering down of theocratic standards to

please those who had a greater love for unrighteousness than they had for righteousness. Offenders, insisting on going beyond the atonement provisions, were killed, and the congregation of the Israelites had a direct responsibility in their death. Religion or worship was not separated from governmental and economic matters of the nation, because acknowledgment of Jehovah must be present in all features of their life. So the law provided, "In case a prophet or a dreamer of a dream should arise in your midst . . . saying, 'Let us walk after other gods, whom you have not known, and let us serve them,' you must not listen to the words of that prophet or to the dreamer of that dream, because Jehovah your God is testing you to know whether you are loving Jehovah your God with all your heart and all your soul. . . . And that prophet or that dreamer of the dream should be put to death, . . . and you must clear out what is evil from your midst."—Deut. 13:1-5, NW.

<sup>14</sup> The death penalty was not confined to the false prophet or dreamer because "in case your brother, the son of your mother, or your son or your daughter or your cherished wife or your companion who is like your own soul, should try to allure you in secrecy, saying, 'Let us go and serve other gods,' . . . you must not accede to his wish or listen to him, nor should your eye feel sorry for him, nor must you feel compassion, nor cover him protectively, but you should kill him without fail. Your hand first of all should come upon him to put him to death, and the hand of all the people afterward. And you must stone him with stones and he must die, because he has sought to turn you away from Jehovah your God, who has brought you out of the land of Egypt, out of the house of slaves. Then all Israel will hear and become afraid and they will not do anything like this evil thing again in your midst." (Deut.

12. In respect to God's law, what responsibility was borne by those of Israel?

13, 14. What drastic measures were provided, and for what purpose?

13:6-11, NW) What if an entire community went bad and turned against the worship of the righteous God Jehovah? Then that entire community was to be annihilated.—Deut. 13:12-18.

<sup>15</sup> The foregoing was to ensure the preservation of Jehovah's worship without pollution and the keeping of his righteous commandments, thereby also preserving the qualities of virtue in general. Virtue has reference to moral practice or action conformative to the standard of right, excellence and integrity of course, uprightness of conduct, rectitude, morality. It is not a mere abstaining from harm but it is an active quality or power, whether of physical or moral nature, of strength, courage and valor. It has reference to excellence of any kind, merit, worth, value, chastity, purity. Since the righteous God, Jehovah, is the author of all these virtuous elements, his worship is involved in them all, and a departure from his worship is a departure from all virtue. Therefore the extermination of devil worshipers from Israel by the death of those false religious practitioners served to preserve true worship and virtue.

<sup>16</sup> The seventeenth chapter of Deuteronomy outlines procedures wherein Israelites must have courage to bear truthful witness against any detestable to Jehovah and also courage to put forth their hands first of all to kill the offenders, in which action they were to be followed by all the people, in order to "clear out what is bad from your midst." (Deut. 17:7, NW) Those who disagreed with the righteous judgments of the priests were themselves to be killed. "In case a matter for judicial decision should be too extraordinary for you, . . . then you must rise and go up to the place that Jehovah your God will

choose, and you must go to the priests, the Levites, and to the judge who will be acting in those days and you must make inquiry and they must hand down to you the word of the judicial decision. Then you must do in accordance with the word that they will hand down to you. . . . In accordance with the law that they will point out to you, and according to the judicial decision that they will say to you, you should do. You must not turn aside from the word that they will hand down to you, to the right or to the left. And the man who will behave with presumptuousness in not listening to the priest who is standing to minister there to Jehovah your God or to the judge, that man must die, and you must clear out what is bad from Israel. And all the people will hear and become afraid and they will not act presumptuously any more."—Deut. 17:8-13, NW.

<sup>17</sup> This was not bloodthirstiness. It was action on Jehovah God's part to preserve the line of the Seed of promise, which eventually came in the person of Christ Jesus. Through this provision of ransom and priestly office filled by this faithful servant of Jehovah there is set before men the possibility of everlasting life in the New World of righteousness. We thank God that he took positive action to preserve intact and uncontaminated the line of descent of the Seed of promise and preserved likewise upon the earth his worship in holy devotion to righteousness.

<sup>18</sup> Among the personal sins or transgressions which were condemned by God in his law to Israel, and which had to be avoided by those who would worship Jehovah in purity and in truth, were robbery, adultery and drunkenness, to name just three. These literal violations of virtue not only were wrong in themselves but were adopted

15. Define virtue and show how religion is involved in its practice.

16. The law relative to presumptuousness places what emphasis on pure worship?

17. Through these strict features of the law to typical Israel, what good result was furthered?

18. Were literal or symbolic transgressions forbidden, or both?

Scripturally as symbols of spiritual sins, that is, sins not in respect to material things affecting the individual's relationship to Jehovah God, but in respect to unseen things affecting the individual's relationship to Jehovah. The literal practices themselves, however, even after they came to stand for spiritual transgressions, were not permitted in Israel. This is emphasized in respect to the antitypical theocratic Christian organization that came on the scene at the termination of the Mosaic law covenant under which Israel was organized.

#### THE CHRISTIAN ANTITYPE

<sup>19</sup> Moving forward with his purposes looking to the complete vindication of his name, Jehovah came to the time when he would provide both the termination and the prophetic fulfillment of the law to Israel in his beloved Son Christ Jesus. Jesus began the development of some things new, different from the typical theocratic nation of Israel, namely, the real theocratic Christian organization. While the law covenant with Israel did terminate with Christ Jesus and has not been in effect since his impalement and ascension to heaven, nevertheless, the righteous principles of the law continue in full force, and, in fact, with even greater force and effect upon those of the Christian organization. With the ransom sacrifice of Jesus Christ as a basis, Jehovah developed the Christian congregation under the new covenant.

<sup>20</sup> "God . . . has indeed adequately quali-

19. What great change did Jehovah provide through Christ Jesus?

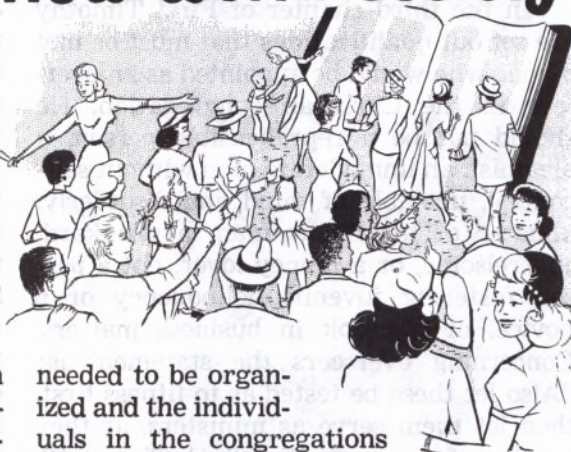
20. As to Christian virtue, what may be said with definiteness?

fied us to be ministers of a new covenant, not of a written code, but of spirit; for the written code condemns to death, but the spirit makes alive." (2 Cor. 3:2-6, NW) It is noted that Paul is not saying that there is a letter of the law and a spirit of the law and that there is a contrast between the two and therefore we may violate the letter of God's law but keep its spirit. That is not the situation. Rather, what Paul is pointing out here is that there is a difference between the written code of the law given to the Israelites through Moses and the spirit of God. The spirit of God upon Christians develops in them fruits of righteousness and enables them to remain separate from the ungodly condemned world. The written code condemned the Israelites to death, but the spirit of God, through the operation of the new covenant based in the ransom of Christ Jesus, leads men to everlasting life. There is the contrast. Can we for a moment presume that, while the individuals of the nation of Israel under the law covenant were prohibited from practicing the depraving things that mankind in general then carried on, Christians are any the less obligated to refrain from these practices? No, of course not. On the contrary, the positive Christian commands to righteousness are more penetrating than the negative commands of the Mosaic law; and the spirit of God upon those who serve him in Christian worship now in the activity of the New World society enables them to keep integrity with the sure hope of gaining perfection to righteousness in the glorious future.

### *Conspicuous by Their Absence*

<sup>21</sup> When preacher Alan Walker of the Methodist Church in Australia addressed 550 church leaders in Silver Bay, New York, he said that teen-agers were "conspicuous by their absence in American churches." He suggested that Protestant churches had allowed their Sunday Schools to interfere with teen-agers' attendance at regular worship services, and that "when they leave the Sunday School they leave the church."—New York Times, July 16, 1956.

# Turn to the New World Society



**In** the theocratic Christian congregation we have an organization permanently devoted to carrying out Jehovah's purposes, and the one organization that preserves in the earth the virtues of God. Jesus referred to the Christians as a preservative of human life, of Jehovah's worship and of virtue, when he stated, "You are the salt of the earth." (Matt. 5:13, NW) This "salt," now seen in the New World society, has responsibilities that it cannot avoid, to the end that Jehovah's righteousness will be upheld, which privilege and obligation fall upon all who engage in Christian worship.

<sup>2</sup> Christ Jesus launched the Christian congregation. Following his impalement, resurrection and exaltation to heaven he sent to his associates the spirit and power of his heavenly Father that they might push on with the expansion of true worship as the early Christian congregation. The Christian good news was to be preached, men had to grow spiritually strong to stand against the corruption of the ruling Roman Empire, congregations

needed to be organized and the individuals in the congregations taught and trained in the Christian ministry. Christians, novices and experienced alike, must be kept within the bounds of Christian propriety and operating on theocratic principles; otherwise, corruption would interfere with the triumph of the Christian congregation in its God-appointed tasks.

<sup>3</sup> There was, therefore, in the Christian congregation, a delegation of duties, which delegation of duties or assignment to special privileges and responsibilities came to dedicated men who gave evidence of spiritual maturity and of faithfulness to their duties and assignments. Such appointments were made by the governing body of the early Christian congregation as centered in Jerusalem, comprising the apostles and other mature Christian men, and their representatives in their behalf. Such appointees shared the ministry common to all Christians. They had organizational duties to care for in the congregations in which they were located and with which they served. Care and oversight of the respective congregations required the

1. What kind of organization is the Christian congregation?

2. In the early Christian congregation what needs were to be filled?

3. Show the provision made to meet the needs and requirements of the Christian congregation.

overseer Christians to see that the congregation itself and the individuals therein walked in the paths of virtue.

<sup>4</sup>In the third chapter of First Timothy are set out qualifications that must be met by one who would be appointed as an overseer in the Christian congregation. He should not be a reprehensible person, a bigamist, an immoderate man without self-control, unstable of mind and disorderly, a hater of his fellow man, a drunkard, quarrelsome, or a money lover, not a person fostering juvenile delinquency or a novice, or a crook in business matters. Concerning overseers the statement is: "Also let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation." (1 Tim. 3:10, NW) "And the things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others."—2 Tim. 2:2, NW.

<sup>5</sup>This was the uniform arrangement throughout the Christian congregations and the method for appointing responsible men to care for each of the congregational flocks, even as far away as in Antioch, as we read: "Now in Antioch there were prophets and teachers in the local congregation." (Acts 13:1, NW) Addressing the Philippians Paul says: "Holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." (Phil. 1:1, NW) To these ministerial servants and overseers and assistants in the theocratic Christian organization the members of the clergy class of Christendom bear no resemblance. The theocratic servants neither claim nor attempt to lead their flocks in politics, social reform, psychiatry, gambling or pagan religious doctrines and practices. Instead, such serv-

ants are recognized because they have studied and taught the Word of God and the laws of Christ; they have preached Jehovah's kingdom, Christ's ransom, the resurrection, the New World and, in it all, they have insisted that the individuals composing the Christian congregation were to be virtuous or be expelled.

<sup>6</sup>On these lines, then, the early church was organized and operated, and neither it nor the word of God that it preached is responsible for the conditions that came following the death of the apostles. Then the Christian organization went into captivity to the pagan world and a hybrid emerged, the fusion religion of paganism and false Christianity. Christianity and "Christendom" are not the same, they are on opposite sides of the issue involving clean worship and virtue.

<sup>7</sup>Having the spirit of his God, aware of the opposition of Satan and the conditions surrounding the Christian organization, with eyes to the future and speaking under inspiration, the apostle Paul from Miletus sent to Ephesus for the mature men of the congregation, and said to them: "And now, look! I know that all of you among whom I went preaching the kingdom will see my face no more. Hence I call you to witness this very day that I am clean from the blood of all men, for I have not held back from telling you all the counsel of God. Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own [Son]. I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. . . . You must assist

4. Who could be properly appointed to special ministry?  
5, 6. How general was this procedure of appointment, and to what extent were the appointees like the clergy of Christendom?

7. (a) Discuss the circumstances and content of Paul's prophecy of Acts, chapter 20. (b) Was it fulfilled to the extinction of truth and virtue?

those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.' (Acts 20:18-35, NW) True to Paul's forecast the flock of God was beset by wolves from within and without and history records how comparatively feebly glowed the light of truth throughout the ages that followed. Yet, in spite of this captivity of the Christian congregation, the principles of Christianity did remain alive and God's Word, by his power, was preserved throughout the centuries and comes to us pure and dependable today.

#### TO THIS YOU MAY TURN

<sup>8</sup> Today there is something else with us, however, in addition to this Word of God, which is likewise made possible by Jehovah's spirit. That is the New World society, extending throughout the earth, composed of men and women of all nations, each of whom has come to Jehovah God in dedication, giving evidence of having Jehovah's approval and spirit as each shares in the work of expansion of pure worship. How is it possible that, in a world that has reached a new low in depravity, there can be a society devoted to the new world in which righteousness is to dwell? (2 Pet. 3:13, NW) Is there actually a society or group of Christians upon the earth that insists upon virtue's being practiced by its members and associates to which you may turn? Yes!

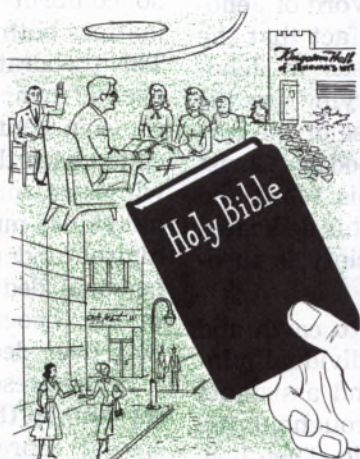
<sup>9</sup> As the apostle Paul pointed out in his closing speech to the mature men of the Ephesus congregation, he preached the

message of the Kingdom. Those who had faith in the promises of Jehovah had faith in and looked for the establishment of the kingdom of heaven in Jehovah's due time. As the time approached for the birth of this righteous government Jehovah had a work done in the earth, moving Christians through the understanding of his word of truth to make progress in Christian doctrine, organization and practice. With a beginning, small though not to be despised, in the latter years of the nineteenth century the preparatory work of announcing the kingdom of God over earth began.

Christians formed themselves into a nonsectarian society, and into congregations for systematic Bible study and ministry. Having seen the evils of clergy rule, they first organized themselves along democratic lines, with each congregation through democratic vote conducting its own affairs. Later some progress toward theocratic rule was made. Came the year 1931, at which time the official

Society that they had formed for the systematic carrying on of their work took a forward step, looking toward the restoration of theocratic rule among Christians upon earth.

<sup>10</sup> The following year, 1932, the congregations of Jehovah's witnesses throughout the world brought themselves under theocratic procedure, with the manifest blessing of Jehovah, until today we find the earth-wide New World society operating as did the early Christian congregation, noncommercially, nonpolitically, voluntarily on the part of each individual in it. There now is, therefore, the proper theocratic control over the Christian congrega-



8. Today what provision is actually with us?

9, 10. What development led up to re-establishment of theocratic rule?

tion, which control had not existed since the captivity of which Paul warned.

<sup>11</sup> Who controls the organization, who directs it? Who is at the head? A man? A group of men? A clergy class? A pope? A hierarchy? A council? No, none of these. How is that possible? In any organization is it not necessary that there be a directing head or policy-making part that controls or guides the organization? Yes. Is the living God, Jehovah, the Director of the theocratic Christian organization? Yes!

<sup>12</sup> Because of the vital fact that the law that governs the operation of the theocratic New World society is the Word of Jehovah God, and because of the fact that the heaven-enthroned Christ Jesus is Jehovah's Executive Officer carrying on his work in the earth, and because of the further fact that the spirit of God by Christ Jesus is operating through his Word and upon the hearts and minds of his dedicated servants, the New World society is theocratic, meaning "God-ruled."

<sup>13</sup> Does Christ Jesus come to earth and make appointments of the individual ministerial servants, overseers and assistants and other such ministers throughout the congregations in the earth? No. Then how are such appointments made? They are made by the visible governing body associated with the legal agency or Society, which in 1884 witnesses of Jehovah incorporated for that purpose, now named Watch Tower Bible and Tract Society of Pennsylvania. They are theocratic because they act in accordance with the great Theocrat's written Word and with the model organization of the early Christian church or congregation as launched by Christ Jesus. "Farfetched," do some say? But let those who contend that Jehovah's

witnesses are not a theocratic organization point out wherein they are not. In word and in deed, in doctrine, organization and practice, the New World society endeavors sincerely to conform to the Word of Jehovah God and to insist on its principles, and therefore it is a Scriptural, Christian, theocratic or God-directed organization. It is through his Word that Jehovah expresses his mind to his people. There is no other organization in Christendom that conforms to the Bible pattern or model. Only the New World society of Jehovah's witnesses insists that those within its ranks do conform to the Scriptural pattern in matters both personal and congregational. This theocratic control and direction is not over all men; it is not even over all who may come in contact with it, or may be associated with the congregations of Jehovah's witnesses, or attend their meetings. An individual must willingly submit or bring himself under the beneficent control by his personal dedication to Jehovah God; and so the theocratic control and direction is only over dedicated ones.

<sup>14</sup> The present delegation of duties to the servants in the congregation and the other special representatives of the theocratic organization is for specific purposes. These must feed the flock of God, shepherding faithfully and with love. They must help Jehovah's people everywhere to study the Bible, grow in maturity, be trained in the field ministry, preaching the good news of the Kingdom to others, and they must preserve virtue in the congregation throughout the New World society organization. This is necessary that corruptness, indecency of any kind, not be allowed to creep in and contaminate.

<sup>15</sup> As we have previously observed, in the nation of typical Israel corruption of pure worship brought death to the wrongdoer.

11. Who directs the Christian New World society?

12. What vital facts prove the foregoing answer?

13. (a) How are appointments of ministerial servants made? (b) Prove such appointments are theocratic. (c) Over whom is theocratic control?

14. For what purposes are theocratic appointments?

15. In what way is the theocratic principle of cutting off found in the New World society?

In the Christian congregation the members of the congregation do not take the life of an offender. There is, however, a Christian cutting off or disfellowshipping. This is not a taking of human life, but it is an expulsion from fellowship with the congregation of dedicated servants of Jehovah God, a disfellowshipping from the New World society. This is necessary, following the exhausting of the other provisions of Christian rule for handling such matters, and it is accomplished by the mature judgment and considered action of the appointed servants in the Christian congregation. This is their responsibility. If faithful, they must discharge this responsibility, without passion, for the interests of all concerned and for the honor of Jehovah and the cleanliness of his organization.

#### ATTITUDE TOWARD DISFELLOWSHIPMENT

<sup>16</sup> The offenses that make disfellowshipping necessary include those which brought punishment at the time of the early Christian congregation. Such offenses include persistence in lying, stealing, dishonest practices in business, sexual offenses, teaching of false doctrine, repudiation of Jehovah's provision by Christ Jesus, rebellion against the theocratic organization, causing dissension, slander, backbiting and other wrongs. These we know are not virtuous and we cannot imagine such things' being practiced by Jehovah God or by his Son Christ Jesus.

<sup>17</sup> The Christian law in these matters does not ignore man's weakness nor does it overlook the ransom provision of Christ Jesus and Jehovah's forgiveness and mercy. The disfellowshipping procedure takes all of these into consideration and is really a last resort after all other provisions have failed to maintain or to restore cleanliness and virtue. Disfellowshipping is

therefore really an act of love, love on the part of Jehovah God and Christ Jesus, on the part of the theocratic organization itself and on the part of the servants in the congregation who properly take the action directly. This is so because it is done not in malice or unkindness but in obedience to the righteous laws of Jehovah. It is an act of faithfulness; failure to keep the organization clean would be unfaithfulness. It has a threefold purpose, (1) that of keeping clean the Christian congregation of the New World society; (2) helping the offender, if possible, through this drastic means, should it be that he can be impressed with his error and duly repent of it before Jehovah God; (3) it is in the interests of those who observe the action taken, both as to assuring them of the correctness of the theocratic organization and as a warning to them of the seriousness of deviation from proper conduct.

<sup>18</sup> There are these various offenses, some of which we have named, that serve to weaken the individual and the congregations if persisted in. Most of them we can recognize as being offenses against another person, depriving the other of certain rights and therefore showing a lack of love. But some seem to have difficulty in understanding why the sexual offenses should be so objectionable to the Christian organization and why they are so strongly condemned by God himself in his Word, the Bible. It is the great Creator and Father who has made his provision for the transmission of human life, and this is a very wonderful and sacred thing. We have all received of its benefits, because we are living. If we accept its benefits we, of course, accept God's method, and the acceptance of the benefit and the method by us makes it incumbent on us to accept God's regulation of the entire process.

16. Enumerate offenses that require cleansing.

17. In what ways is disfellowshipping an act of love?

18. Compare sexual offenses with other transgressions of Christian law.

Some might argue that sexual offenses do no harm, not even to the willing participants themselves; so wherein is it so wrong? Lying, yes! Stealing, yes! Such things deprive another of what is his due. But an offense such as adultery or fornication, is it not different? Since it is so commonly practiced in the old world, how can it be so bad for the members of the New World society to practice?

<sup>19</sup> Perhaps the apostle Paul encountered such or similar reasoning. In any event in the sixth chapter of First Corinthians he shows that religion is involved, stating in part: "Flee from fornication. Every other sin which a man may commit is outside his body, but he that practices fornication is sinning against his own body. What! Do you not know that the body of you people is the temple of the holy spirit within you which you have from God? Also, you do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people."—1 Cor. 6:9-20, NW.

<sup>20</sup> Here Paul is addressing members of the body of Christ. But does this mean that this commandment to abstain from sexual impurities is not binding upon the Lord's other sheep, who constitute the great majority of those in the New World society? That could not be the conclusion, but, rather, this injunction to moral cleanliness is equally binding upon all servants dedicated to God. Why? Because his spirit is upon his dedicated people as a group or body and as individuals. These other sins that are condemned, such as lying, stealing, teaching wrong doctrines, and rebellion, are sins outside the body of the individual member of the Lord's "other sheep" but the sins of adultery and fornication are sins against the individual's own body, which should be used to glorify God.

<sup>21</sup> We cannot glorify God in this or in other matters if we refuse to be subject to the regulations that he laid down. Do the members of Jehovah's other sheep have his spirit on them? They do. Therefore they dare not sin against their own bodies. The times in which we are living, which are critical and hard to deal with, demand exacting preservation of virtue and they demand this not only of the members of the remnant of the "body of Christ" but also of the members of the Lord's "other sheep," of all who compose or hope to compose the New World society. Back in his time Paul made reference to what he called the prevalence of fornication. It is no less prevalent now.

<sup>22</sup> What about the privilege and responsibility of the entire congregation in this matter of preservation of virtue? We recall that in the case of typical Israel it was the congregation, the people, who executed the death sentence upon offenders who were worthy of it under the law of Jehovah God. In the Christian congregation all must sincerely wish to preserve Jehovah's virtues among men. They must respect the decision of the servants in such a matter as disfellowshipping. This is supported by Titus 1:5-16: "Make appointments . . . that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict. . . unruly men, . . . shut the mouths of these, . . . keep on re-proving them with severity, . . . They publicly declare they know God, but they disown him by their works, because they are detestable." We see from this that unruliness is not to be permitted. Unruliness would be a second violation, and a second violation would not do good nor help the first violation of God's law constituting the basis for the disfellowshipping action.

19. How does Paul show religion to be involved?

20. Why must the Lord's "other sheep" abstain from sexual impurities?

21. To glorify God, what must we do?

22. What about the privilege and responsibility of the entire congregation in this matter of preservation of virtue?

One's questioning the decision respecting the disfellowshipping action would be inconsistent with one's profession of faith in God and his word and one's profession of the desire to see the word of God operate among his people. It would be inconsistent with our joining in the New World society in its wonderful work of expansion of clean worship. It would show a lack of trust, whereas a co-operation by all in the congregation and a conformance to the disfellowshipping that was done in behalf of all is showing trust by those who are in fellowship. Therefore it is necessary that all in the congregation accept the policy of the congregation. To the Thessalonians, Paul wrote: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary consideration in love because of their work." —1 Thess. 5:12-27, NW.

<sup>23</sup> Anger on the part of the disfellowshipped person is not associated with his repentance. A person is not both repentant and angry; therefore there must not be any misplaced pity and misplaced sympathy. Must the heart be made sad then? Yes, disfellowshipping should make the heart sad. On the part of the erring individual, for any violation of God's laws,

23. To what extent must an erring individual be saddened because of his sin?

small or serious, there must be real repentance, which means sadness of heart. In the case of a disfellowshipped person, in order for the disfellowshipping to work for his good and possibly to reinstatement, the heart must be cut, the mind must be hurt, there must be a real sincere longing for virtue on his part, which longing will lead to repentance.

<sup>24</sup> For genuine worship and preservation of God's virtue, the entire congregation is under test. Following the obedient course brings Jehovah's blessing. Thereby all in the congregation show consistently their dependence on Jehovah through Christ Jesus for everything; for the truth itself, for his spirit enabling us to maintain our integrity and to perform our ministry, and for even the common blessings of life. Where counsel and guidance and even severe discipline are applied and received, 'whatever virtue there is, whatever praiseworthy thing there is,' such is from Jehovah God through Christ Jesus. The theocratic New World society, decade after decade, consistently continues to merit our wholehearted support and co-operation as Christians worshiping Jehovah God in the preservation of virtue, in his virtuous triumphant kingdom. Turn to the New World society!

24. In what action can we show our dependence upon Jehovah and our love of his virtue?

## A Jesuitical Prayer

☞ The Roman Catholic Jesuit magazine *America*, in its issue of March 31, 1956, said in an article entitled "Our Brother, the Jew" the following: "On Good Friday the Church bids us pray ' . . . that our Lord and God may take away the veil from their hearts, so that they, too, may know Jesus Christ Our Lord.' " However, the Jesuits published in their magazine only part of the Good Friday prayer—a phrase from the middle of it. In its more complete version this famous prayer runs as follows: "Let us also pray for the perfidious Jews; may the Lord our God remove the veil from their hearts so that they, too, may acknowledge Jesus Christ our Lord. Almighty Eternal God, Thou who dost not exclude from Thy compassion even the perfidious Jews, listen to our prayers which we offer on behalf of this deluded people, so that they see and recognize the light of Thy truth which is Christ and may be rescued from their darkness by the same Jesus Christ our Lord."

## **Supporting the Service at Jehovah's House Fully**

**S**OME 2,300 years ago God said to an Israelite remnant restored to their native land: "Bring the whole tithe into the treasure-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I open not to you the windows of the heavens, and pour you out a blessing, till there be no place for it." —Mal. 3:10, *Da.*

Since all the things written aforetime were written for our instruction, how do the foregoing words apply to Jehovah's servants today? What is pictured by the tithe? In what ways can we bring tithes into Jehovah's house? Have Jehovah's people in this day made a test of Jehovah, not by their doing evil or foolishly, but by bringing in the whole tithe, and has Jehovah proved true to his promise?\*

The tithe or tenth could not picture our all, since it was made regularly year by year, whereas we bring our all once, when we dedicate ourselves to Jehovah. Rather, bringing the tithe pictures our regularly supporting the service at Jehovah's house in token of or as a symbol or a proof of the fact that we have dedicated our all. This we can do in various ways.

For one thing, we can give material support by contributing toward the upkeep of the local Kingdom Hall, toward the sending of missionaries to foreign lands, toward assembly expenses and toward helping pioneers to stay in the full-time service.

And we can also bring spiritual tithes to Jehovah's house. How? By attending all the congregational meetings arranged for Jehovah's worship and our benefit, and not only by attending these but by preparing ourselves in advance. Then we shall be able to make a spiritual contribution toward Jehovah's worship to the extent that we

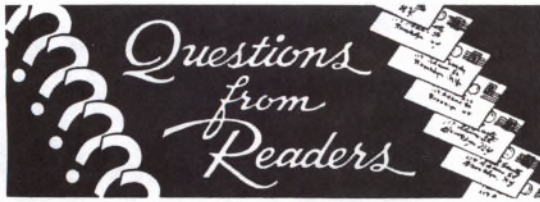
are allowed to do so. Additionally we can welcome the stranger that shows up at the public lecture as well as assist others to attend if we are in position to do so by providing transportation.

But doubtless the most effective way in which we can fully support the service at Jehovah's house is by personally sharing in preaching the good news of the Kingdom in the homes, on the streets and from the public platform, and also by making good use of every opportunity for incidental preaching to those with whom we have business dealings, to those alongside whom we happen to work or who chance to be our traveling companions. This obligation to preach falls upon all. Even shut-ins can have a share by writing letters and making use of the telephone. So let none think that they can slight supporting the service at Jehovah's house in this way simply because they support it in other ways.

Particularly since 1919 have Jehovah's people been making a test of Jehovah by thus bringing their whole tithe to his house of worship. With what result? They have received many evidences of his favor, blessing and protection. They have triumphed over their enemies. They are bringing forth the fruitage of the spirit. They have a clean organization. They have Jehovah's name upon them. Their spiritual condition is that of Beulah, a land that is married, and upward of 600,000 of them are preaching this good news of the Kingdom every month.

Even the world notices the prosperity and happiness of the servants of Jehovah and especially do men of good will call them happy. Are you sharing in the spiritual prosperity and happiness? You will be if you are supporting the service of Jehovah's house fully.

\* For details see *The Watchtower*, December 15, 1955.



● Page 170 of *You May Survive Armageddon into God's New World* speaks of tribulation as a windstorm and says we are now in the calm center or "eye of the hurricane." Page 181 speaks of the time of tribulation, its being cut short, and its resumption, and this tribulation seems to be used to involve Armageddon. Does this mean Armageddon has started, that we are in a lull in the battle at this time? And on page 199 Armageddon is used to mean God's visible organization rather than a battle. How is this so?—D. B., United States.

The word "Armageddon" is from the Hebrew expression *Har M'giddo*, which means "Mountain of Megiddo." This was a strategic spot in the land God gave to his chosen people and in its vicinity armies gathered for battles. *Har M'giddo* means "mount of assembly of troops." Being in the land of Jehovah's people, it would be a place of assembly of his servants or troops, and so the symbolic Armageddon or mountain of Megiddo is the assembled, gathered witnesses of Jehovah now on earth that are soldiers for God and Christ in the present theocratic warfare of Kingdom truth against entrenched religious lies. With this meaning in mind page 199 says: "The kings or rulers of the entire inhabited earth march against God's visible organization, the symbolic Armageddon or mountain of Megiddo for a decisive fight."

Long ago Jehovah foretold through his prophet Ezekiel that Gog of Magog, meaning Satan since he and his demons were thrown out of heaven down to earth's vicinity, would be lured into attacking Jehovah's visible organization because of its spiritual prosperity. Revelation 16:14 (NW) tells of the demon-in-

spired propagandas that "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." And verse 16 adds: "And they gathered them together to the place that is called in Hebrew Har-Magedon." The kings and rulers of earth are all gathered against the symbolic Armageddon, the place of Jehovah's visible troops, God's visible organization. There will be fought "the war of the great day of God the Almighty," and, as is often the case with battles, it is known by the name of the place where it is fought, in this case, the battle of Armageddon.

The battle of Armageddon has not started yet. When the book speaks of our now being in the calm center or "eye of the hurricane" it is referring to hurricane tribulation that Jehovah had Christ start against Satan and his demons in heaven A.D. 1914 and which will end with their total defeat. The tribulation started A.D. 1914 and effected the pitching of Satan and his demons from heaven to the vicinity of earth, but it then abated, was cut short, to allow for the preaching of the good news of Christ's established kingdom and the separation of the peoples of the nations into "sheep" and "goat" classes. We are now in this calm period. Armageddon, the hurricane's climax, ends it.

Soon now the tribulation will take up again where it left off and finish the execution of judgment against Satan and his organization, visible and invisible. Then we shall be out of the "eye of the hurricane" and into the final part of the great tribulation likened to a windstorm or hurricane. It is only this final part of the tribulation, and not the first part, that is called Armageddon. It is the final part where Gog of Magog is lured forth to attack and to gather the visible nations against God's visible organization, to have come upon him Jehovah's destructive war of Armageddon. Satan was yet up in heaven when the first part of the tribulation came A.D. 1914, and that first part did not fulfill the Armageddon prophecy.

*Before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger.—Zeph. 2:2, 3, AS.*

applied prophecies that "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." And verse 16 adds: "And they gathered them together to the place that is called in Hebrew Har Megiddon." The kings and rulers of earth are all gathered against the symbolic Armageddon, the place of Jehovah's visible troops, God's visible organization. There will be fought "the war of the great day of God the Almighty," and as is often the case with battles, it is known by the name of the place where it is fought. In this case, the battle of Armageddon.

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Soon now the tribulation will take up again where it left off and finish the execution of judgment against Satan and his organization, visible and invisible. Then we shall be out of the "eye of the hurricane" and into the final tribulation, the "day of the Lord," which is likened to a wind.



Page 170 of Your May Survival Armageddon into God's New World speaks of tribulation as a whirlstorm and says we are now in the calm center or "eye of the hurricane." Page 181 speaks of the time of tribulation, its being cut short, and its termination, and this tribulation seems to be used to involve Armageddon. Does this mean Armageddon has started, that we are in a full in-the-battle at this time? And on page 198 Armageddon is used to mean God's visible organization rather than a battle. How is this so?—P. 12, United States.

The word "Armageddon" is from the Hebrew expression Har Megiddo, which means "Mountain of Megiddo." This was a strategic spot in the land God gave to his chosen people and its vicinity armies gathered for battles. Har Megiddo means "mountain of assembly of troops." Being in the land of Jehovah's people it would

#### “WATCHTOWER” STUDIES FOR THE WEEKS

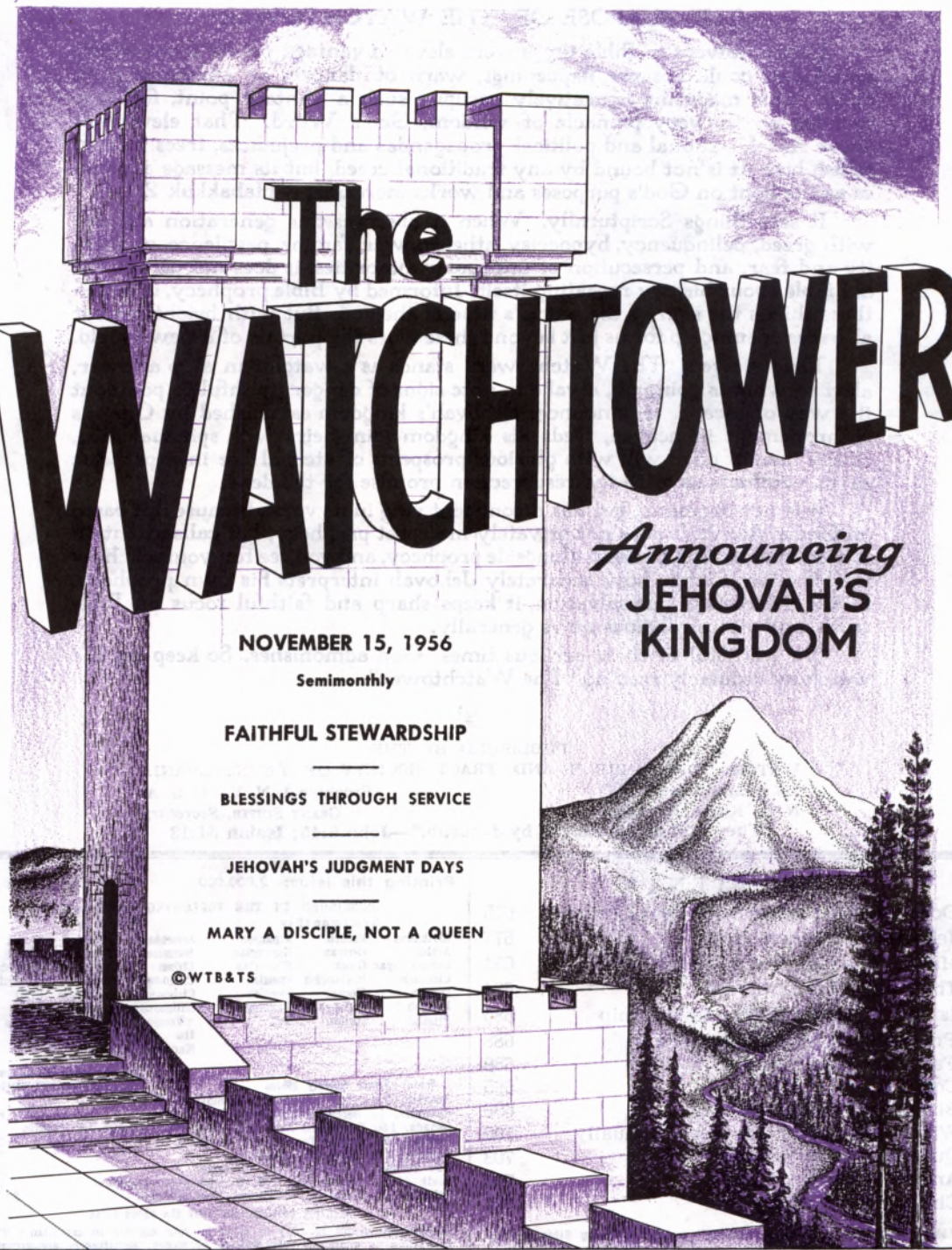
December 2: Christian Worship and Preservation of Virtue. Page 657.

December 9: Turn to the New World Society. Page 663.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why man's inner sources of entertainment are disappearing? P. 643, ¶4.
- ✓ What position early Christians took toward politics? P. 645, ¶3.
- ✓ What attitude true Christians must take toward politics today? P. 645, ¶5.
- ✓ What equipment one had to have to determine the value of money in Bible days? P. 649, ¶4.
- ✓ How much, in today's money, Joseph's brothers received for selling him into Egypt? and how much Judas received for betraying Christ? P. 651, ¶3.
- ✓ What marvelous result placing just one booklet produced? P. 653, ¶4.
- ✓ Why men find it so hard to deal with earth's present conditions? P. 657, ¶2.
- ✓ How the existence of virtue proves God's existence? P. 658, ¶4.
- ✓ What virtue really is? P. 661, ¶15.
- ✓ What qualifications Christian overseers must meet? P. 664, ¶4.
- ✓ How the New World society is truly God-ruled? P. 666, ¶13.
- ✓ What the ancient tithe pictures? P. 670, ¶3.
- ✓ Whether Armageddon has started? P. 671, ¶4.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**NOVEMBER 15, 1956**

**Semimonthly**

**FAITHFUL STEWARDSHIP**

---

**BLESSINGS THROUGH SERVICE**

---

**JEHOVAH'S JUDGMENT DAYS**

---

**MARY A DISCIPLE, NOT A QUEEN**

©WTB&TS

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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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## Does THE Bible Agree WITH YOUR Church?

**M**ANY people think that their religion does not encourage the reading of the Bible. Writing in the *London Catholic Herald* Michael de la Bedoyere said that "despite the fact that he had had very exceptional opportunities of what might be called high-level Catholic training, never was anything done to stimulate him to read the New Testament, let alone the Old."

Yet pamphlets approved by church leaders say: "The Roman Catholic Church considers the Bible the greatest Book in the world. . . . God is the Author." "Why does the Church encourage the reading of the Bible? Because she knows that in order to grow, to develop spiritually, to become mature Christians, we must be nourished by God."

But why have they not really been urged

to read "the greatest Book in the world," of which God himself is the Author? Could it be that there really is a difference between what the Bible says and what the church has taught? A Catholic Information Society pamphlet says: "Catholics, not looking for a complete description of their beliefs in the Bible, are not surprised when they do not find such words as 'Pope' or 'Purgatory' mentioned."\*

But are they surprised? Do they ever wonder why the apostles, who were supposed to be such good Catholics, sound so little like it, never even once mentioning the pope, or the name of their church, or the cardinals, or the trinity, or purgatory, or the mass, the holy eucharist, indulgences, the use of images, holy days, or processions; why they never called one another "His Holiness," "Reverend" or "Father," and why they failed to mention so many other things that are so common in the church? When reading the Bible you would think that the apostles had an entirely different religion.

And, for a fact, they did!

It is amazing what you would learn by

\* These three quotations are from *The Holy Bible, a Treasure of the Catholic Church*, under the Imprimatur of Patrick A. O'Boyle, archbishop of Washington, page 6; *Why Catholics Should Read the Bible*, Imprimatur Francis Cardinal Spellman, archbishop of New York, page 7; and *When Roman Catholics Read the Bible*, page 5.

listening to the apostles and their inspired writings. By reading 1 Timothy 3:2-5 you would learn that a bishop (1) may have a wife, and (2) is instructed regarding the rearing of his children. A bishop may have children? How different from the church's practice today!

By reading 1 Timothy 4:1-3 from the Catholic *Douay Version* you would learn that it is those who would "depart from the faith, giving heed to spirits of error and doctrines of devils," who would forbid to marry and command abstinence from meats. Might this not shock even a priest who read it on a Friday? It is what the Catholic Bible says, however, and it was written under inspiration by Paul, one of the greatest of the apostles!

Matthew 23:9 might raise a further question in your mind. It records Jesus' statement: "Call none your father upon earth: for one is your father, who is in heaven." (*Dy*) A priest might tell you that Catholics "are surprised that non-Catholics should quibble when they call their priests 'Father'—when non-Catholics address their own male parent as 'Father.'" But if you had read Jesus' statement for yourself you would know that Jesus was not talking about what you call your male parent, but was talking about what you call your religious leader! Would it shock you to read in your Bible that Jesus himself forbade his followers to use such titles?

Consider even the mass. According to the church, the mass is "the unbloody renewal of the Sacrifice of our Lord upon the cross." But Hebrews 10:11, 12 says that in contrast with the sacrifices of the Jewish priests that had to be offered regularly, Christ offered "one sacrifice for sins." Would it surprise Catholics to know that this one sacrifice was sufficient, and that the mass is not needed?

And what about 1 Corinthians 15:50? Would it surprise people who believe, as an article of faith, that Mary's human body

went to heaven to read in the Catholic Bible that "flesh and blood cannot possess the kingdom of God"? And will they be even further surprised as their continued reading shows them that nowhere in the Bible is any exception made to this rule, not even for Mary? Surely if the doctrine were true the apostles would have been sufficiently enthused about it to have written it down!

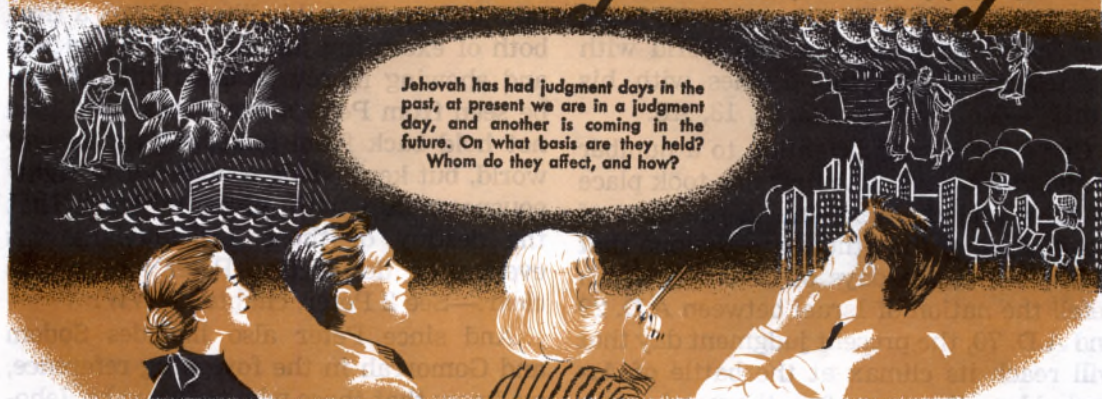
But Protestant religions, too, directly ignore the Bible's specific statements. Is the Protestant who believes that the soul never dies shocked when he learns that it does? You can read it for yourself at Ezekiel 18:4; 18:20 and Acts 3:23.

Or is the Protestant who believes that the wicked are eternally tormented in hell-fire shocked to read at Ecclesiastes 3:19 that dead men, like dead animals, are out of existence? Or is he shocked when he learns that the same Hebrew and Greek words were translated both "hell" and "grave" in our English Bibles, and therefore that hell is no hotter than the cold graves in the neighborhood cemetery?

God's written Word is "the sword of the Spirit." It divides between what is true and what is false. It can cut deep in doing so. It disagrees with much of what is taught in today's churches, and for those who will accept it it slashes away falsehood and uncovers long-hidden truths.—Eph. 6:17.

The Bible presents problems for people who say you should call religious leaders "Father," who say that clergymen must not marry, that meat cannot be eaten on certain days, that Christ's sacrifice must be renewed through the mass, that the wicked are burned forever in hell and that the soul never dies. But who is the reliable authority on religion, men or God? The answer is obvious; so study God's Word, see if it agrees with your church, and change your belief if it does not!

# JEHOVAH'S *Judgment Days*



**M**OST religions of Christendom teach that God has two judgment days for each person: an individual or "particular judgment" day, said to take place at one's death, and then the "general judgment day," which is supposed to take place at the end of the world and at which time, it is said, the soul is to be reunited with the body. Since one's destiny is supposed to have been fixed at death, it is not at all clear why there need be another judgment day.

As has been noted in these pages time and again, the Scriptures do not teach that man has a soul that at death goes either to heaven or to a limbo, purgatory or place of eternal torment. Rather they teach that at death man remains asleep, unconscious, until the resurrection—provided he is recorded in God's memory. At that time there will be a day of judgment.

Before considering that judgment day as well as others mentioned in the Bible, let us first note that the great Judge is no other than Jehovah God. Abraham addressed him as Jehovah, "the Judge of all the earth." Yes, "Jehovah is our judge." Being the Creator, the Most High, the King of eternity and the great Lawgiver, he

rightly holds all creatures accountable to him.—Gen. 18:25, NW; Isa. 33:22, AS.

And it is a great comfort to know that Jehovah is a Judge who is not only righteous but also merciful: "With Jehovah our God there is no unrighteousness or partiality or taking of a bribe." He is "Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning iniquity and transgression and sin, but by no means will he give exemption from punishment." At the same time there is the sobering thought that "the eyes of Jehovah are in every place, keeping watch upon the evil and the good." We do well, therefore, to fear Jehovah.—2 Chron. 19:7; Ex. 34:6, 7, NW; Prov. 15:3, AS.

Jehovah's judgment days are periods of time in which he takes an accounting. They may be comparatively brief or last a thousand years. Usually there is a period of testing followed by an execution of judgment. Jehovah's adverse judgments are irrevocable and mean annihilation, for he says, "I, Jehovah, change not." For lovers of righteousness God's judgment days are not occasions to be dreaded but occasions

for rejoicing: "Let the heavens be glad, and let the earth rejoice . . . before Jehovah; for he cometh, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with his truth."—Mal. 3:6; Ps. 96:11, 13, AS.

God's Word calls attention to a number of judgment days. The first one took place in Eden and the next one in the days of Noah. Among the others are the one that took place in the days of Lot, that which befell the nation of Israel between A.D. 29 and A.D. 70, the present judgment day that will reach its climax at the battle of Armageddon, the one of a thousand years that will immediately follow that and then the final test that will climax that judgment day.

#### JEHOVAH'S PAST JUDGMENT DAYS

Jehovah's judgment days are made imperative by reason of his supremacy and justice. His judgment days are always a time of taking an account with his creatures, and the first time he did this was in Eden immediately after the rebellion of the "covering cherub" and Adam and Eve. His authority having been outraged by a willful breaking of his law, Jehovah took drastic action by divorcing the covering cherub from God's heavenly organization and by casting Adam and Eve out of Eden. The eventual destiny of all three was to be annihilation. However, even here God's mercy was shown in that God did not at once execute Adam and Eve. This allowed for them to have offspring, and for the obedient ones of these to regain eventually that which Adam had lost for them.

The next judgment period the Scriptures tell about seems to have begun possibly fifty years before the great Deluge and lasted until the waters actually fell; for it was after Noah's sons had grown to maturity and married that God commanded

Noah to build the ark. Wickedness and violence made it necessary that God again take action. That this likewise was a time both of executing justice upon the wicked and showing mercy to the righteous can be seen from Peter's words that God "did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others." That the destiny of those antediluvians was everlasting destruction Peter also makes clear.—See 2 Peter, chapter 2, NW.

And since Peter also includes Sodom and Gomorrah in the foregoing reference, we know that those who perished by Jehovah's fiery judgment in Lot's day also had their eternal destiny sealed. Here again extreme wickedness and violence made a judgment day by Jehovah necessary and again mercy was shown, to Lot and his family.

With the warning message of John the Baptist a judgment day began for the nation of Israel. He told that the ax was already lying at the root of the tree and that soon one would appear who would baptize that nation with fire, a symbol of destruction. After John came Jesus, who preached a message both of good news and of warning for about three and a half years. Particularly beginning with Pentecost his followers took up the preaching work. Those who accepted the truth and Christ became part of the Christian congregation and escaped Jehovah's judgment of execution at the hands of the Roman armies A.D. 70.

All those who failed to heed the message of truth were either destroyed at that time or taken captive. That their perishing at that time meant eternal destruction is apparent from Jesus' words to the religious leaders of the time: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" And that this destruction also included their flock Jesus also

indicated: "If, then, a blind man guides a blind man, both will fall into a pit." Preferring their hypocritical, ear-tickling religious guides to Christ, the unrepentant people deserved the same destiny as their false guides.—Matt. 23:33; 15:14, NW.

#### THE PRESENT JUDGMENT DAY

Coming down to our day for another of Jehovah's judgment days we find that it has several aspects. First of all, it is a day of judgment for the Christian congregation of God, the bride of Christ. From the prophecy at Malachi 3:1-3 it is seen that when Jehovah comes to judge these he has associated with him his Son, Jesus Christ. In fact, Jesus once stated: "For the Father judges no one at all, but he has committed all the judging to the Son."—John 5:22, NW.

From the fulfillment of such prophecies as that found at Matthew 24 we know that since 1914 we have been living in the day of Jesus' second but invisible presence. And even as Jesus came to God's literal temple three and a half years after his appearing as the Messiah, so the physical facts show that the year 1918 marked "the appointed time for the judgment to start with the house of God." By the house of God is meant the congregation of God, the body of Christ, who have been "born again" by means of God's spirit.—1 Pet. 4:17, NW.

Those who had fallen asleep in death and who had been faithful until death were resurrected and given their heavenly reward. Those Christians then on earth professing to be of the body of Christ were judged and separated. The unfaithful were cast off into the outer darkness, whereas the faithful were purified so that they were from then on able to offer God fitting service by keeping clean from the old world and preaching the good news to the meek and warning of God's day of vengeance.

Because of the establishing of God's kingdom in the heavens, which fact the Scriptures associate with Christ's return, the present is also a time of judgment of men and nations. Christ has been enthroned as King and therefore the rulers of earth are commanded to give their allegiance to him, even as noted in Psalm 2. However, not only have these refused to do so, as seen by their ignoring the Kingdom announcement, but they have set up their own substitute, the United Nations, and have showed their opposition even to the point of persecuting the Kingdom announcers. Because of all this they will perish at the rapidly approaching battle of Armageddon.

While the rulers and the nations as such have sealed their destiny by rejecting God's kingdom, at the present time there is still opportunity for all men of good will to take their stand for Jehovah and his kingdom. That is one of the chief purposes for publishing this magazine and similar literature. This is a merciful provision of Jehovah and why he has delayed the climax of the present judgment day. If you are wise you will take advantage of this period of mercy by heeding Jehovah's command: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:3, AS.

We seek Jehovah by studying his Word, for therein he reveals himself to us; and that is also the way to seek righteousness, for it makes clear to us what God's righteous requirements for us are. Of course, you will need help, even as did the early disciples of Jesus, and standing ready to help you are the ministers of the New World society, Jehovah's witnesses. They will be only too glad to come into your home and study the Bible with you.

Additionally, it will be necessary for you to associate with others who are likewise endeavoring to carry out God's righteous requirements, for we are counseled not to forsake the assembling of ourselves together. As you grow in knowledge and understanding you will see your privilege of following in Jesus' footsteps by dedicating yourself to do God's will and being baptized even as he was. By leading a clean Christian life, by keeping separate from this old world's commercial and political schemes, and by sharing in preaching the good news about God's kingdom you can hope to have God's approval and be among those who will survive the climax of this judgment period, the battle of Armageddon. You will show yourself to be one of the sheep that are spared to enter God's new world, during whose judgment day of a thousand years Satan and his demons will be bound.

#### THE FUTURE JUDGMENT DAY

Christ Jesus will be the Judge in this thousand-year judgment day and he will have associated with him his footstep followers, even as Paul's words indicate: "Do you not know that the holy ones will judge the world?" According to Revelation chapters 7 and 14 those associate judges will number 144,000.—1 Cor. 6:2, NW.

During the first part of that thousand-year judgment day you, if an Armageddon survivor, will have the great privilege of sharing in a token fulfillment of the procreation mandate first given to Adam and Eve and restated to Noah and his sons. That means you will be able to bring forth children in righteousness, exercise loving

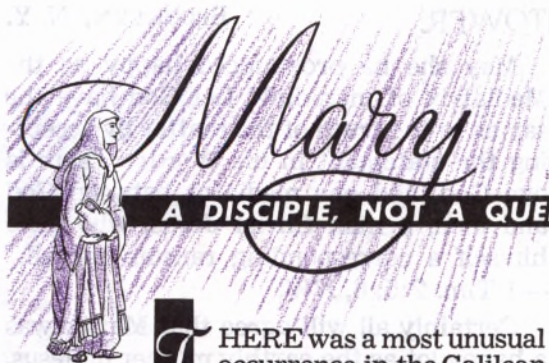
dominion of the lower animals and help restore the earth to a paradisaic state. Then all those still in the memorial tombs will hear the voice of the everlasting Father, Jesus Christ, and come forth to a resurrection of judgment. It will doubtless be your privilege to help welcome these back from the grave and then instruct them in the ways of righteousness.

Then, when all these have been awakened from the dead and gradually reach mental, moral and physical perfection, for which purpose the thousand years have been set apart, Christ and his associates will step aside and Jehovah himself will administer the final test, even as Paul shows at 1 Corinthians 15:20-28. This final test will be brought about by a releasing of Satan and his demons from their state of deathlike inactivity. All who are selfish at heart will be misled by him and manifest it by open rebellion against God's arrangement upon earth. Having revealed what was in their heart, they will then be executed by Jehovah, along with the Devil and his demons. This is spoken of as the lake of fire, which really means the second death.—Rev. 20:7-10, 14, NW.

Thus we see that Jehovah's judgment days are both righteous and merciful and are cause for rejoicing by all lovers of righteousness. By these judgment days God will vindicate himself as the rightful Sovereign; he will demonstrate his ability to enforce his righteous judgments and yet realize his wise and loving purposes regarding his creatures. And even as his first judgment day meant the loss of paradise, so his final judgment day will mean the full restoration of it.

*When I say unto the wicked, O wicked men, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.*

—Ezek. 33:8, 9, AS.



**T**HERE was a most unusual occurrence in the Galilean town of Nazareth. It was not to the daughter of a king, but to the humble daughter of Heli who was soon to be married to the young carpenter Joseph, that the angel Gabriel appeared with the greeting, "Good day, highly favored one, Jehovah is with you." Quite naturally Mary was disturbed at the greeting. What did it mean? The angel continued: "Have no fear, Mary, for you have found favor with God; and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom." There were no promises of a jewel-bedecked crown for her. She would bear the son, but he would be the king. She was not presumptuous or demanding of more for herself, but responded: "Look! Jehovah's slave girl! May it take place with me according to your declaration."—Luke 1:28-38, NW.

#### A SONG OF PRAISE

Mary soon made a trip to Judah to visit Elizabeth, who greeted her with this statement inspired by God: "Blessed are you among women, and blessed is the fruit of your womb! So how is it that this privilege is mine, to have the mother of my Lord

come to me? For, look! as the sound of your greeting fell upon my ears, the infant in my womb leaped with great gladness. Happy, too, is she that believed, because there will be a complete performance of those things spoken to her from Jehovah." Elizabeth was right; Mary was being richly blessed by Jehovah

and she was happy to be His servant.

Mary showed good sense in her response. Her privilege of service had not made her proud or boastful, for she gave the glory to God. "My soul magnifies Jehovah, and my spirit cannot keep from being overjoyed at God my Savior; because he has looked upon the low position of his slave girl. For, look! from now on all generations will pronounce me happy; because the powerful One has done great deeds for me, and holy is his name, and for generations after generations his mercy is upon those who fear him. He has performed mightily with his arm, he has scattered abroad those who are haughty in the intention of their hearts. He has brought down men of power from thrones and exalted lowly ones; he has fully satisfied hungry ones with good things and he has sent away empty those who had wealth. He has come to the aid of Israel his servant, to call to mind mercy, just as he once said to our forefathers, to Abraham and to his seed, forever." (Luke 1:39-55, NW) While she expressed heartfelt gratitude for the undeserved kindness shown to her by God, she directed all honor to him: He was the one magnified, the powerful One who does great deeds; his name is holy.

#### BLESSED AMONG WOMEN

But what of the statement, "all generations will pronounce me happy"? Does it not indicate special praise and glory is due this one privileged to be the mother of God's Son? No; "It is Jehovah your God you must worship, and it is to him alone

you must render sacred service." (Matt. 4:10, NW) Nor is even relative worship to be given by one bowing before her image. "You must not make for yourself a carved image . . . You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." When John bowed before even a living angel he was reproved: "Do not do that! . . . Worship God."—Ex. 20:4, 5, NW; Isa. 42:8, AS; Rev. 19:10, NW.

In what way, then, is she pronounced happy? Is it because of being the "woman" spoken of prophetically in Genesis 3:15? No, for the woman that was to bring forth the serpent-bruising Seed, later promised to come through the line of Abraham, is identified in Galatians 4:26 as "Jerusalem above," the universal organization of God.—Gen. 22:18.

Is she declared happy because of being the "woman" referred to in the symbolic account of Revelation chapter 12? Again, No. It could not possibly be discussing the human birth of Jesus. The Revelation was given to John in the year 96 (A.D.), years after the birth of Christ, and it is introduced with the clear statement that these events were yet future.—Rev. 1:1.

Is her joy, then, as Co-Redemptrix of the human race? St. Alphonsus Liguori ascribes that position to her by saying, "There is no one . . . who can be saved or redeemed but through thee, O Mother of God." But the Bible firmly declares: "Jesus Christ the Nazarene, . . . there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." (Acts 4:10-12, NW) And Revelation 7:10 excludes Mary when it says: "Salvation we owe to our God, who is seated on the throne, and to the Lamb."—NW.

May she be pronounced happy as the Mediatrix of mankind? Let God have the say as to the truth of the matter by accepting the statement in his Word: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—1 Tim. 2:5, 6, NW.

Certainly all will agree that Mary's was a happy lot as the earthly mother of Jesus, but her lot as a disciple of Jesus was a source of even greater joy. When Jesus was on one occasion teaching a crowd, a woman raised her voice in sincere expression, saying, "Happy is the womb that carried you and the breasts that you sucked!" That is to this day the feeling of many. But Jesus corrected the woman: "No, rather, Happy are those hearing the word of God and keeping it!" It was in this that Mary found her greater happiness.—Luke 11:27, 28, NW.

#### "QUEEN OF HEAVEN"

Mary is much spoken of in Catholic groups as the "Queen of Heaven" and the "Queen of Peace." This is not a new thought, for early apocryphal writings ascribed great honor to her as the "Mother of God." But let us go back much before that, into ancient Babylon with its pagan religion, to find its beginning. "Under the name of the 'Mother of the gods,' the goddess queen of Babylon became an object of almost universal worship. 'The Mother of the gods,' says Clericus, 'was worshipped by the Persians, the Syrians, and all the kings of Europe and Asia, with the most profound religious veneration.'" How did the practice creep into the "Christian" world? "The worship of the goddess-mother with the child in her arms continued to be observed in Egypt till Christianity entered. . . . With the generality it came only in name. Instead, therefore, of the Babylonian goddess being cast out, in too many

cases her name only was changed. She was called the Virgin Mary, and, with her child, was worshipped with the same idolatrous feeling by professing Christians, as formerly by open and avowed Pagans." —*The Two Babylons*, by Alexander Hislop.

Note, too, the madonnas of Christendom. Until Raphael departed from the conventional, Mary was never painted with the Hebrew features of her people and with the dark eyes and hair so common to them. She, like most of the pagan madonnas, has usually been portrayed with golden hair and blue eyes, just as the goddess-queen of Babylon. "There is yet another remarkable characteristic of these pictures worthy of notice, and that is the nimbus or peculiar circle of light that frequently encompasses the head of the Roman Madonna. . . . The disk, and particularly the circle, were the well-known symbols of the Sun-divinity, and figured largely in the symbolism of the East. . . . The same was the case in Pagan Rome. Apollo, as the child of the Sun, was often thus represented." —*The Two Babylons*, page 87.

In considering the work of St. Alphonsus Liguori, *The Glories of Mary*, written about 1750 and pronounced without error by Popes Pius VII and Leo XIII, Charles Amlin draws a few rather pointed comparisons on the glory given to the Catholic "Queen of Heaven": "In the Liguori book we read (p. 92): 'All power is given to thee (Mary) in heaven and on earth, and nothing is impossible to thee.' In the Catholic Bible we read (Matt. XXVIII:18): 'And Jesus drew near and spoke to them, saying, "All power in heaven and on earth has been given to me."' In the Liguori book we read (p. 257): 'Mary . . . is that throne of grace to which the Apostle Paul, in his epistle to the Hebrews, exhorts to fly with confidence.' In the Catholic Bible we read (Heb. IV:14-16): 'Having therefore a great high priest . . . Jesus the Son of God . . .

Let us therefore draw near with confidence to the throne of grace.' . . . In the Liguori book, pronounced, as will be recalled, 'without error' by two popes, we read (p. 130): 'The Holy Church . . . commands a worship peculiar to Mary.'"

On page 37 of this same work, *Mary: Mother of Jesus or Queen of Heaven?* the author quotes further from *The Glories of Mary*: "Of other saints we say that they are with God; but of Mary alone can it be said that she was so far favored as to be not only herself submissive to the will of God, but even that God was subject to her will." And on page 49 Pope Pius IX is quoted as concluding his definition of the dogma of Mary's immaculate conception with the words: "Let the children of the Roman Catholic Church . . . proceed to worship, invoke and pray to the Blessed Virgin Mary." And so the worship of Mary, Queen of Heaven, has come to replace the worship of God in the lives of millions.

Just who is this "Queen of Heaven," ascribed greater authority than Christ and of whom it is said that even "God was subject to her will"? Surely not the humble Mary who magnified Jehovah and was his willing servant. No, but she is the Babylonian queen of heaven of whom God himself says at Jeremiah 7:16-20 (AS): "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith Jehovah; do they not provoke themselves, to the confusion of their own faces? Therefore thus saith the Lord Jehovah: Behold, mine anger and my

wrath shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched." Worship of a "Queen of Heaven" or a "Queen of Peace" is not the way to honor God, but recognition of the God of peace and of his appointed Prince of Peace is.

#### DISCIPLE OF JESUS

What a contrast there is between the humble mother and disciple of Jesus described in the Bible and the gold- and jewel-bedecked images of the "Queen of Heaven" adored and worshiped by men!



### The Chief Was Impressed

The district servant was busy overhauling the Society's panel truck after arriving at the assembly site. It was out in "bush" country of Northern Rhodesia and the trip had been made over rough dirt roads. To keep any vehicle in good condition under these circumstances requires constant attention. So here he was, busy on the job, and not in exactly the kind of attire to receive a formal visit, when there appeared on the scene a small procession, a superior chief and his attendants, personal clerk, interpreter, etc.

After a few minutes of formal exchanges, the chief nodded to one of his attendants, who immediately presented the district servant with a dozen eggs—without doubt a friendly visit.

Along with many others, this chief has been undergoing a change of heart toward Jehovah's witnesses. Just a few years ago he had no time for the witnesses, for he thought they were political troublemakers. Now he is an ardent backer and defender of Jehovah's witnesses, finding them to be the greatest peacemakers ever to bless his district. Taking up the story the district servant writes:

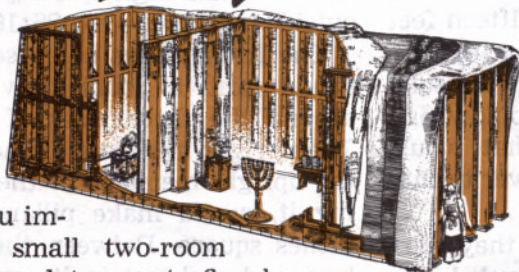
Mary's meekness, sincerity and love of righteousness fit her well as a devoted disciple of Jesus. Nowhere do we find her with a halo on her head and richly decked out as the glorified "Queen of Heaven." After Jesus' death she was not glorified in the Christian congregation. In fact, very little is said about her. The last mention of her in the Bible shows her with the other faithful followers of the Lord in an upper room giving her worship to God. (Acts 1:13, 14) When she died her body returned to the dust, and there she slept in death until God's due time to raise her with other faithful ones to life as a spirit creature in heaven.—1 Cor. 15:44, 50; 2 Tim. 4:8.

"When the news trickled through to the chief that Jehovah's witnesses were having their circuit assembly in his area, that was his cue to get busy. First he calmed the uneasiness of a European superior, who, not knowing the nature of the assembly, feared there might be trouble. Next, at every court hearing which he attended he commanded that the accused should be present at this assembly. Then he called in all the village headmen under him and in no mean terms told them that if they themselves failed to attend or if they did not notify the village people and encourage them to be present then he personally would see that they were charged with negligence of duty. As though this were not sufficient, he made a public decree that all the officials and officers and people of his own village must honor the assembly by their presence!

"Although not one of Jehovah's witnesses, the chief talks highly of these cheerful peacemakers. And as he says, 'Peacemakers are here to stay.'"

No doubt about it, the chief was impressed.

# ISRAEL'S WONDERFUL WAY IN WORSHIP



**C**OULD you imagine a small two-room house, on a lot seventy-five by one hundred and fifty feet, worth two million dollars? Why, you say, a house that costly would be a palace! And if it were a building that small it would have to be gold-plated! Yes, it would, and yet it is not all a fiction of the imagination. The glorious tentlike palace of Jehovah God was just such a structure and it was a reality. It was the tent of meeting, the wonderful way of Israel into the presence of the Most High in worship, the tabernacle in the wilderness.

So resplendent was the tabernacle of Israel in appearance, so magnificent in appointment, and yet so simple was it in engineering details that it could not have had its birth in the mind of man. Still, one group of higher critics states, "The tabernacle as here presented never actually existed. It is a product of the priestly imagination." They claim that priests added the account of the building of the tabernacle to the Scriptures after the Babylonian exile in order "to illustrate a new theological conviction."<sup>1</sup> This is a denial not only of Moses' writings but also of Zechariah's, for this latter prophet spoke of the days of these priests as a time of restoration of true worship, not that of a

"new theological conviction."  
—Zech. 8:1-13.

Despite the opinion of such men, God's own Word says that the design was received under inspiration by Moses from the great Architect of the universe, Jehovah God himself. (Ex. 25:9) Christ Jesus accepted this statement. More than five cen-

turies after the exile, and therefore after the account is supposed to have been tampered with, Jesus had these same Scriptures in the form we now know them today and he said in his prayer to Jehovah, "Your word is truth." (John 17:17, NW) True Christians, then, can rely with confidence on the description of the tabernacle as it has been preserved for us.

The tabernacle was so simple in its construction that the account has little, actually, to say about the way it was to be put together and this very lack of description has caused confusion among those who have tried to reconstruct it. Some have pictured it as a tent with sloping sides and a ridge pole down the center,<sup>2</sup> but this conception requires too many structural details not mentioned or even suggested in the textual account. Other factors also rule out such a conception as impossible.

## PANEL FRAMES

The point most open to discussion in the description of the tabernacle is the term translated "boards" in most versions of the Bible. This term is now understood to be "frames."<sup>3</sup> (Ex. 26:15, AT; Knox; *The Interpreter's Bible*) *The New World Translation of the Hebrew Scriptures* at this text renders the term "panel frames" with the footnote, "'Panel frames,' rather than

<sup>2</sup> As, e.g., Fergusson's reconstruction, *Smith's Bible Dictionary*, Vol. IV, page 3197.

<sup>3</sup> *Harper's Bible Dictionary*, page 722. Also, *A New Standard Bible Dictionary*, page 880.

<sup>1</sup> *The Interpreter's Bible*, Vol I, page 1027.

'boards', which would have been solid timbers and hence of ponderous size and weight." These were twenty-seven inches wide by nine inches thick and fifteen feet high or long and heavily plated with pure gold. This means that, if they were solid 'boards,' each of the forty-six would weigh about a thousand pounds.<sup>4</sup> That would make the entire structure well over twenty tons. A preponderant weight!

It is evident, therefore, that they were not solid but were fashioned much like a modern window frame. Each frame had two tenons on the bottom that fitted neatly into holes in socket pedestals of silver, two socket pedestals to each panel. These socket pedestals were flat slabs of pure solid silver weighing about eighty-six pounds each<sup>5</sup> and they served as a foundation base for the building. Three walls of the building were panel frames but the entire east wall was a finely woven hanging that served as a screen or door.—Ex. 26:17-21, 36; 38:27.

On the outside of each panel frame were rings through which gold-plated bars were inserted to bind the frames together as one wall.<sup>6</sup> Evidently to simplify its erection, ten panel frames on each side and the six at the rear were first joined by bars at the top and the bottom of each section. It appears that these bars met at the rear corners and locked in some way at the two corner posts. Next, the ten panel frames forming the forward half of each side wall were set in place and similarly joined by bars at the top and bottom. Then a single bar on each of these three sides was inserted in rings the full length of the wall. These joined the two sections of each side

wall together and further secured the corners.<sup>7</sup> The entire structure was fifteen feet wide and high by forty-five feet long, outside measure.—Ex. 26:16-18, 22, 26-29.

The frames thus being set side by side would form a double row of panels all around the three sides of the building.<sup>8</sup> The upright members of each frame, with the upright members of the frame adjoining it, would make pillars of gold nine inches square. Between these golden pillars, and each set in its own magnificent frame of pure gold, were the cherubs, giving mute but eloquent testimony that this was the place of Jehovah's residence in Israel. These cherubs were exquisitely embroidered on the fine twisted linen covering that next commands our attention.

#### THE COVERINGS

This covering was in two parts, each composed of five uniformly sized strips joined together to make a tent cloth thirty feet long by forty-two feet wide. One of these cloths covered thirty feet of the framework toward the front and the other covered the back fifteen feet and the rear wall of the framework. Since they were only forty-two feet wide they did not quite reach to the ground on either side of the building and therefore the ends would not be affected by ground moisture. Where the edges of these two large tent cloths met they were joined with loops of blue thread and gold hooks. Being in two parts they were much easier to handle in erecting and dismantling the tabernacle when the Israelites were on the march. The cherubs were so arranged in the pattern of the cloths that, when the cloths were in place over the framework, each cherub stood within a windowlike opening of the wall, as it were, looking in.<sup>9</sup>—Ex. 26:1-6.

<sup>4</sup> *A New Standard Bible Dictionary*, page 880.

<sup>5</sup> *Avoirdupois* weight or 115 pounds troy. (Ex. 38:31 (NW), footnote "c") Since the length (13½ inches) and width (9 inches) of these slabs or plates was determined by the size of the panel frames that they supported, allowing a hole for the tenon of 2½ x 3 x 6 inches, their height could not have been much more than 2¼ inches. Those authorities who make these socket pedestals about a cubit (18 inches) high ignore the maximum weight of one talent assigned to each.

<sup>6</sup> *Hasting's Dictionary of the Bible*, Vol. IV, page 660.

<sup>7</sup> *Cook's Commentary on Exodus*, page 375. However, he inadvisably interprets the bars as being inside the structure.

<sup>8</sup> *Hasting's Dictionary of the Bible*, Vol. IV, page 661, illustration.

<sup>9</sup> *Ibid.*

To protect this elegant linen covering from the ravages of sun and rain three outer coverings were made. One, of goat's hair, was no doubt tightly woven with perhaps a satiny sheen and would serve as a cushion for the other coverings of ram skins and seal skins. It is of interest that dimensions are given for only the one outer covering, that of goat's hair, and it overlapped the linen covering on each side by a foot and a half. In spite of this the goat's hair tent cloth, like the linen one, would not quite touch the ground.<sup>10</sup>

The outer two coverings, though, were no doubt made to reach to the ground and all must have been held securely in place by tent pins<sup>11</sup> and ropes, perhaps these even being sewed into the seams of the pieces that made up the various cloths. Another feature of all three of these outer coverings was the additional strip for the forward half of the covering. This half of the tent cloth was made of six strips in comparison with the five strips composing the forward half of the linen covering. This sixth strip of tent cloth was folded double and was used as an overhanging at the front of the tabernacle to form something like a small canopy or porch.—Ex. 26:7-14.

#### THE TWO ROOMS

The tabernacle was divided into two rooms by a curtain of material similar to the linen tent cloths. It was also embroidered with cherubs, blue thread and wool dyed reddish purple and coccus scarlet material being used. This was hung on four stately pillars of gold under the hooks of the linen covering. The first room of the building would therefore be thirty feet long

and the second room would be a perfect cube of fifteen feet. Inside this second room was the most precious piece of furniture of the entire palace.—Ex. 26:31-33.

At the front and outside as an entrance was the screen mentioned earlier. This was suspended from five magnificent gold pillars that rested on copper socket pedestals. (Ex. 26:37) Another hanging similar to the curtain and the screen was the door of the courtyard in which the palace was situated. This made an entrance thirty feet wide.<sup>12</sup> All the pillars and their socket pedestals for the courtyard were gleaming copper.—Ex. 27:9-18.

What an awe-inspiring sight this magnificent temple of the wilderness must have been for the worshipping Israelites! And how thankful we, as recipients of the inspired Record, should be to know that its description has been faithfully preserved for our learning! Whether we see it clearly in the reconstruction or not we know that it was not fiction, for if it were, then our hope would be in vain. This is certain from the apostle Paul's words where he describes the tabernacle as a reality and then says: "This very tent is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, . . . when Christ came as a high priest . . . he entered, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting release for us."—Heb. 9:9-12, NW.

Higher critics, lacking vision, may scoff and discount the record, but true Christians believe with Jesus, 'Your word is true.'

<sup>10</sup> Although its dimension is exactly the same as the measure over and down both sides of the framework, some allowance must be made for the bars that fit on the outside of the frame and that would necessarily increase this over-all measure somewhat. Kennedy (*ibid.*, page 661) calculates the nine-inch width of the wall as including the bars (6 inches for the frames and 3 inches for the bars).

<sup>11</sup> *Ibid.*, page 662.

<sup>12</sup> In describing the hangings that served as a seven-and-one-half-foot fence around the courtyard Moses assigned one pillar to each seven and one half lineal feet of material. In this way he spoke of twenty pillars to each side and ten pillars to each end. Thus corner posts were counted only once and the total pillars was sixty. That means that the door into the courtyard was actually suspended from five pillars. *Ibid.*, page 657.

## Preaching by Writing Letters

**E**ACH dedicated Christian witness of Jehovah is under obligation to preach the good news of the Kingdom. Of course, the most effective way to do this is by going from house to house. Some, however, because of disease, old age or other crippling infirmity, are unable to share in the house-to-house activity. Many of these are making good use of their opportunities by writing letters containing the good news of God's kingdom.

⌘ Thus one writes: "Because of a stroke three years ago I am no longer able to go from house to house, and so I witness by writing letters. Recently I wrote such a letter to a woman who had suddenly lost her husband. This woman then came to see me and told how much my letter had helped her. I was able to give her a further witness and to make arrangements for a home Bible study the following week. The study is progressing fine and she witnesses to everybody she meets."

⌘ Another shut-in writes: "At present I have been confined to the bed for over a year. I cannot sit up at all but still I am writing letters and sending out lots of literature. While in almost four years I have only gotten four subscriptions for *The Watchtower*, placed a Bible and several bound books, I have also placed hundreds of magazines and booklets."

This sister spends from 65 to 85 hours a month writing letters. She has been in this sanitarium six and a half years, but received the truth only some four years ago. The last time she was permitted to leave the sanitarium, some three years ago, she was able to be immersed.

⌘ Another infirm sister, who is 72 years old, devotes some 100 hours each month writing letters in which she includes booklets. The congregation reports that her letters have paved the way for many an effective witness at the door by those able to go from door to door. From one woman she received the following letter:

⌘ "Dear ———, I want to thank you for the nice letter I received from you yesterday. To begin with I am Catholic, and do love my religion very much. I don't know how you received my address, but I was very much impressed and interested in your letter. I think it is wonderful to be so sincere and enthusiastic in a person's religion. Most people won't sit down and take time out like you do, to write and tell others about our wonderful and loving Master. I am sure God appreciates your work. I have a good friend who belongs to Jehovah's witnesses, or the same religion as yours, a very wonderful person like yourself and doing a great job in the missionary field. So thank you again and may God bless you."

⌘ At one of the Society's Bethel homes a brother, close to eighty years old, unable to climb stairs because of heart trouble, sends letters of comfort together with literature to those whose addresses appear in the obituary column because of having lost a loved one. He also uses a list of names and addresses, obtained from a commercial agency for a small fee, of persons professing to be Christians who would like to correspond with others professing to be Christians. He sends a short letter of self-introduction, which he accompanies with tracts, booklet or magazine, and invites an expression on the literature enclosed after it has been read. He has received some very fine replies from various parts of the world.

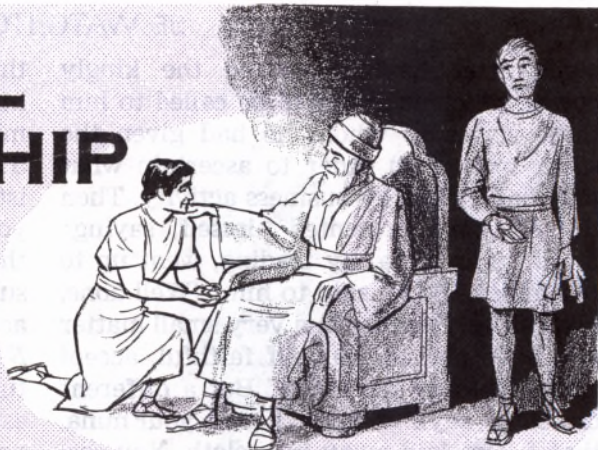
⌘ Nor would we overlook those who are too crippled to write letters and who witness by using the telephone, or who supplement their letter writing by phone calls. One sister, who for many, many years was bedridden, made good use of the telephone, which she had right at her bed, until she was no longer able to witness in this way either because of crippling arthritis.

*Then he began to say to them: "The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest. He that listens to you listens to me too. And he that disregards you disregards me too. Moreover, he that disregards me disregards also him that sent me forth."—Luke 10:2,16,NW.*

# FAITHFUL STEWARDSHIP

"Indeed, everyone to whom much was given, much will be demanded of him, and the one whom people put in charge of much, they will demand more than usual of him."

—Luke 12:48, NW.



A STEWARD is one who looks after or guards, having management of either real or personal estate or of both. A chief steward becomes in effect an overseer, an administrator, a governor. Stewardship and responsibility go hand in hand. Having responsibility means being answerable for the discharge of a duty or trust; being accountable to a rightful superior; being able to respond or answer for one's conduct and obligation; being one who is trustworthy.

<sup>2</sup> The apostle Peter expresses the close connection between stewardship and responsibility when he says: "In proportion as each one has received a gift, use it in ministering to one another as the right kind of stewards over God's undeserved kindness which is expressed in various ways." And Paul says: "Let a man so appraise us as being subordinates of Christ and stewards of sacred secrets of God. Besides, in this case, what is looked for in stewards is for a man to be found faithful." "For an overseer must be free from accusation as God's steward, not self-willed, not prone to wrath, not a drunken brawler, not a smiter, not greedy of dishonest gain, but a lover of strangers."—1 Pet. 4:10; 1 Cor. 4:1, 2; Titus 1:7, 8, NW.

<sup>3</sup> Paul clearly recognized his responsibility for his charge when he wrote: "You have heard about the stewardship of the undeserved kindness of God which was given me with you in view, that by way of a revelation the sacred secret was made known to me." "I became a minister of this congregation in accordance with the stewardship from God which was given me in your interest to preach the word of God thoroughly." "According to the glorious good news of the happy God, with which I was entrusted." "Just as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God, who makes proof of our hearts."—Eph. 3:2, 3; Col. 1:25; 1 Tim. 1:11; 1 Thess. 2:4, NW.

<sup>4</sup> Jehovah God through Christ Jesus has entrusted great interests into the care of the true people of God in these last days. This is of utmost concern to all dedicated to Jehovah's service. To all God's slaves or stewards the following illustration is given: "A certain man of noble birth . . . calling ten slaves of his . . . gave them ten minas and told them: 'Do business till I come.' . . . Eventually when he arrived

3. How did Paul recognize his responsibility as a steward?

4. With what responsibility do Jehovah and Christ Jesus give interests into the care of the stewards?

1. What responsibility has a steward?

2. Mention some Scriptural requirements for a steward.

home after having secured the kingly power, he commanded to be called to him these slaves to whom he had given the silver money, in order to ascertain what they had gained by business activity. Then the first one presented himself, saying: 'Lord, your mina, by trading, went up to ten minas.' So he said to him: 'Well done, good slave! Because in a very small matter you have proved yourself faithful, accept authority over ten cities.' But a different one came, saying: 'Lord, here is your mina, that I kept laid away in a cloth. You see, I was in fear of you, because you are a harsh man; you take up what you did not deposit and you reap what you did not sow.' With that he said to those standing by: 'Take the mina from him and give it to him that has the ten minas.' But they said to him: 'Lord, he has ten minas!' . . . 'I say to you, To everyone that has, more will be given; but from the one that does not have, even what he has will be taken away.' " (Luke 19:12-17, 20, 21, 24-26, NW) Here is shown how the King handed interests of the Kingdom into the custody of his slaves and expected increase. Approval for increase, disapproval for failure to increase, are definitely expressed. The same principle is emphasized by the illustration of the talents, at Matthew 25:14-30. There can be no standing still.

<sup>5</sup> The Lord Jesus certainly committed interests to the care of his disciples when he said: "I have given your word to them." 'I have made your name manifest to them.' "I have given them the glory which you have given me, in order that they may be one just as we are one." (John 17:6, 14, 22, NW) "The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:43, NW) "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32, NW) Then Paul states: "All

things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation." (2 Cor. 5:17, 18, NW) "Keep watching the ministry which you accepted in the Lord, that you fulfill it." (Col. 4:17, NW) "You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry." (2 Tim. 4:5, NW) These are a few of the many scriptures showing some of the precious interests given into the care of God's people, namely, the Word of Jehovah, the name of Jehovah, the kingdom of God, the ministry of reconciliation and work of evangelists.

<sup>6</sup> The interests entrusted must be increased, for the rule of Scripture is fixed: "To everyone that has, more will be given; but from the one that does not have, even what he has will be taken away." (Luke 19:26, NW) This is a rule of justice. Encouragement is given to the industrious. Those who go out of their way to do things should have their opportunities of Kingdom service enlarged. Those who work for increase Jehovah blesses, and gives them increase. The ones who are negligent and slothful lose what they have. Therefore we must treasure our opportunities of Kingdom service with great care and come into line with the Scriptural rule. The reward for faithful, diligent service is greater responsibility. Walking in the fear of Jehovah and with fervent prayer is the way to qualify for increased privileges.

#### SCRIPTURAL EXAMPLE

<sup>7</sup> There are many Scriptural examples, but only one will be dealt with now and that is the experience of Joseph. The blessing of Jehovah was with Joseph because of faithful stewardship, and it is to our profit to consider his record. There is one thing

6. Why must interests of the Kingdom be increased, and is this reasonable, and why?

7. What advantage is there for us in considering Joseph and his stewardship?

5. State some of the interests committed to the disciples.

sure and that is that prosperity comes through friendship with Jehovah. It is interesting to note that, in the first six verses of Genesis chapter 39 (NW), mention is made five times that Joseph had Jehovah's favor. "But Jehovah proved to be with Joseph so that he turned out a successful man . . . And his master got to see that Jehovah was with him . . . everything he was doing Jehovah was making turn out successful in his hand. . . . Jehovah kept blessing the house of the Egyptian due to Joseph, . . . Jehovah's blessing came to be upon all that he had in the house and in the field." As a result note the further success stated: "Finally he left everything that was his in Joseph's hand, and he did not know what was with him at all except the bread he was eating." A marvelous record of a faithful steward fully discharging his responsibility.

<sup>8</sup> Joseph feared God. A person who is more afraid of displeasing Jehovah than he is of displeasing humans can be trusted. To walk with Jehovah is a blessed state, and God's slaves are always happy in their service regardless of the assignment. The friendship of Jehovah must be sought after and prayed for, and attained by doing those things that will gain it. There is no better companion for a journey, and happy are those who realize Jehovah's presence with them wherever they are, for then no place is lonely. He is with us in the severest of trials, and even the loss of something or someone will make us cherish his fellowship more than ever before. If Jehovah is truly with us then he is just as near on land or sea, in any country or condition. He is our friend and companion; yes, the fear and fellowship of Jehovah are the best protection we could ever have. The glory of Jehovah is reflected in the blessedness and happiness of his children. Because of

our acknowledging him in all our ways he directs our paths. O happy people of Jehovah to have such companionship and assurances!

<sup>9</sup> Temptations will still come to those who are faithful stewards of Jehovah God. Even though conscious of his blessing we are not immune from dangers and therefore must always walk in the fear of Jehovah. And so it was with Joseph, for a dreadful experience came into his life. The record states: "Moreover, Joseph grew to be beautiful in form and beautiful in appearance. Now after these things it came about that the wife of his master began to raise her eyes toward Joseph and say: 'Cohabit with me.' But he would refuse and would say to his master's wife: 'Here my master does not know what is with me in the house and everything he has he has given into my hand. There is no one greater in this house than I am, and he has not withheld from me anything at all except you, because you are his wife. So how could I commit this great wickedness and actually sin against God?' " Joseph, when she persisted and grabbed him by his garment, left his garment and took flight. Here, then, is the safe course for faithful stewards to take today. When confronted with temptation, flee from it, for if you try to reason it may mean you will lose the battle. Flight is the safe way. Do so in haste, as when running from a poisonous snake;—get out of danger. See how Joseph got protection in his instant recognition of the fact that the suggestion was "actually sin against God." The fear of Jehovah will likewise be our safety. Do not sin against God. No one goes extremely wicked all at once, but, rather, weakens gradually. On the other hand, by the fear of Jehovah one departs from evil and is safe.—Gen. 39:6-9, NW.

8. Mention some of the blessings of friendship with Jehovah, as clearly indicated by the experiences of Joseph.

9. Show how stewardship can bring temptations, and how these may be successfully met.

## THE BLESSING OF JEHOVAH

<sup>10</sup> Every one of God's people desires his blessing. "The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith." (Prov. 10:22, AS) "The blessing of the Lord is upon the head of the righteous, it enriches him and grief of heart shall not be added to it." (*Septuagint*) It is also written: "And you must remember Jehovah your God, because he is the giver of power to you to make wealth, in order to carry out his covenant that he swore to your forefathers, as at this day." (Deut. 8:18, NW) Everything depends upon Jehovah's blessing, but it is never given for the accomplishment of a selfish purpose, only to accomplish his will. "When acceptable to Yahweh are the ways of a man even his enemies doth he cause to make peace with him." (Prov. 16:7, *Roth.*) The blessing of Jehovah is obtained by doing those things he commands, by really pleasing him. Certainly we must not act on our own initiative unless it is first approved. Jesus said: "When once you have lifted up the Son of man, then you will know that I am he, and that I do nothing of my own initiative, but just as the Father taught me I speak these things. And he that sent me is with me; he did not abandon me to myself, because I always do the things pleasing to him." (John 8:28, 29, NW) Jesus was a faithful steward and carried his responsibility and so gained a full reward. He is our perfect example.

<sup>11</sup> To be enriched by Jehovah's blessing we must be always busy in his service. This means diligence, real effort being put forth at all times, and having great patience and determination to attend to the work on hand and see it is done, following through with assigned tasks. Certainly it does not mean to evade responsibility, to make ex-

cuses to escape blame. It is of no use for a steward who is seeking approval to say or do those things that let one out and so avoid the charge laid on one's shoulders for not giving attention to some matter. One is not dependable when he sidesteps responsibility, neither will Jehovah be pleased with such conduct. If one is to obtain the blessing of Jehovah, then his must be a self-sacrificing spirit, not one of self-indulgence, which leads a man to please himself rather than Jehovah. It means having honesty, purity, fidelity, loyalty and dependability.

## FAITHFUL AND DISCREET SLAVE

<sup>12</sup> Jesus said: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." (Matt. 24:45-47, NW) Those belonging to Jehovah's organization know that the "faithful and discreet slave" is a class made up of the faithful remnant of God's anointed ones, gathered now in one company and working together under the direction and authority of the governing body of the Watch Tower Bible and Tract Society. Readers not yet associated with Jehovah's witnesses may have a little hesitation in accepting this statement, but the manifestation of Jehovah's blessing upon the activities of this class of anointed Christians will certainly aid you to appreciate the truth of it and will surely cause any doubts or misgivings to disappear. As a result it will bring happiness to you, because you will be helped to see that the Most High God, Jehovah, is now dealing with his people and his blessing is with them.

10. Why is Jehovah's blessing essential, and how can it be gained?

11. What course must be followed and what shunned to gain Jehovah's blessing?

12. Who is the "faithful and discreet slave," and why do you say so?

<sup>13</sup> The official magazine of the Society is *The Watchtower* and it has been published since July, 1879, and never has one issue missed publication. It has now reached a circulation of 2,800,000 copies of each issue and is printed in forty-six languages. It would help the reader just to turn to the inside of the front cover and read there the purpose of the magazine. You will see it warns of danger, announces good news, always sees things Scripturally, is alert to what is going on, points the way of escape, announces Jehovah's kingdom, feeds Christ's spiritual joint heirs with spiritual food, cheers men of good will with glorious prospects of eternal life, and in the interests of salvation it keeps sharp and faithful focus on Bible truths. Here are expressed the aims, ideals and policies of the Society. It has gained success and the blessing of Jehovah.

<sup>14</sup> The "faithful and discreet slave" was appointed over the household to give them their food at the proper time. This has been done faithfully. Truths pertaining to the Kingdom, the second presence of Christ, the fulfillment of prophecy, Satan and his world and the end of his world have been served as rich, nourishing spiritual food to the household of faith for seventy-seven years. It is written: "Every public instructor, when taught respecting the kingdom of the heavens, is like a man, a householder, who brings out of his treasure store things new and old." (Matt. 13:52, NW) As food has been supplied more has been provided, for there is no lack of spiritual food. No one hears of a famine for food in Jehovah's organization. "He would feed them also with the finest of the wheat; and with honey out of the rock would I satisfy thee." (Ps. 81:16, AS) Outside the

household is a famine: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it." (Amos 8:11, 12, AS) "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." (Prov. 11:24, AS) As a result Jehovah's people are spiritually strong and vigorous, being well cared for by the "steward" class. Constant care of the household has gained Jehovah's blessing, and this is a fulfillment of prophecy. So those who would have the same blessing must perform the same kind of service.

<sup>15</sup> This same anointed remnant, or "slave" class, has faithfully carried its responsibility in seeing to it that the Bible alone has been our guide. True doctrine has produced pure worship. Discarding theories and traditions of men and organizations, it has held tenaciously to the book of wisdom, God's Word. Jehovah's witnesses now know the Bible is true, as stated: "Sanctify them by means of the truth; your word is truth." (John 17:17, NW) Today the word of God is bound up in them. The sacred pronouncements of God have been committed to them. Yes, the valuable treasure of divine revelation has been lodged with this faithful slave class. It is a testimony and a law to which God attests. We do not add or take from these. They are letters from Jehovah God to his people, proclamations under seal, safely deposited now with his faithful ones. Paul declares: "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connec-

13. What publication amply expresses the aims and policies of the Society, and with what result?

14. (a) How has the "faithful and discreet slave" class discharged its domestic responsibilities? (b) Contrast the conditions inside and outside the Lord's household.

15. What outstanding service has the steward class performed with Jehovah's help and blessing? And how does Paul refer to it?

tion with Christ Jesus. This beautiful trust guard through the holy spirit which is dwelling in us." (2 Tim. 1:13, 14, NW) This steward is now the custodian of the pure Word of Jehovah God. (Isa. 8:16, AS) This fact is a fulfillment of prophecy, bringing with it Jehovah's blessing. If you also would receive the blessing, then hold to the truth and believe with all your heart and act upon it.

<sup>16</sup> Another responsibility entrusted to this faithful class that has received attention and been accomplished has been the gathering together of the 'chosen ones,' as foretold at Matthew 24:31 (NW): "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." In November, 1880, *The Watchtower* published an article entitled "Gathering to Christ," using as the key text Psalm 50:5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice," clearly showing that the gathering was not after death but on earth at the end of the system of things. This gathering continued until in 1918 thousands were assembled to be judged when Jehovah suddenly came to his temple. (See *The Watchtower* of November 15, 1955, page 695.) Since 1918 the judging has gone on, cleansing this temple class, refining and purifying them so they will form a building for Jehovah to inhabit by spirit. (Eph. 2:22, NW) No other organization on earth has endured the trials, the purging, the heat, the persecution. In fact, no other body of people has the evidences of Jehovah's severity, chastisement, mercy and undeserved kindness as this people.

<sup>17</sup> For nearly forty years now Jehovah's

16. What very practical work has been accomplished by this faithful steward prior to and since 1918?

17. How have Jehovah's dealings with this servant class demonstrated their relationship to him as foretold?

dealings with them have been demonstrated. Thousands have been rejected and turned out of the organization because they were sinners and hypocrites. "The sinners in Zion are afraid; trembling hath seized the godless ones: Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?" (Isa. 33:14, AS) The next few verses show who shall abide. Those of the anointed remnant who have withstood the fire of God's judgment and have abode his wrath and displeasure are now happy, Isaiah 33:17 (AS) stating: "Thine eyes shall see the king in his beauty: they shall behold a land that reacheth afar." O happy blessed anointed of God, your land is good, your King is with you! Now is fulfilled: "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father . . . until we all attain to the oneness in the faith, . . . to a full-grown man, to the measure of growth that belongs to the fullness of the Christ." (Eph. 4:4-6, 13, NW) This also is a fulfillment of one of the great signs of the end of this evil system of things. Hence Jehovah's blessing is seen so much in evidence. Would you also have his blessing? Then join with God's anointed in their service, with unity and in praise of Jehovah God, working under their direction in peace.

<sup>18</sup> After the work of gathering together the remnant of the anointed, the little flock, other gathering has to be done. Jesus said: "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16, NW) And at Revelation 7:9 (NW): "After these things I saw, and, look! a great crowd, which no man was

18. What more extensive activity must yet be brought to a successful conclusion in what limited time period?

able to number, out of all nations and tribes and peoples and tongues, standing before the throne." The gathering of this great crowd of "other sheep" has been going on since the year 1931, particularly since 1935, until now the number gathered far exceeds the number of those who were anointed first to do the gathering. It is like a miracle. The number recognized as of the anointed on earth today is about 16,000 and yet the number of those gathered and proclaiming the Kingdom message is now 642,000. This is only through Jehovah's blessing, and it is marvelous in our eyes. He has given prosperity and success to this great work and yet there may be hundreds of thousands more to be gathered before the 'great and dreadful day of Jehovah,' before the world destruction at Armageddon. Can you see his wonderful blessing today? Do you also want his blessing? If so, then do the same works as performed by those who have gained this blessing. The way is open before you; no one will hinder, indeed many will gladly help you to get this blessing. This accomplished ministry is also a fulfillment of prophecy and cannot be denied successfully.

<sup>19</sup> The King Christ Jesus gave promise that one of the signs of the times proving the end of Satan's world would be: "This

19. What other marvelous fulfillments of prophecy may be seen as unfolding since A.D. 1914?

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) The King was enthroned in heaven in 1914 as earth's rightful ruler. The Kingdom is here. True it is that much work has had to be done by the King in preparation for the removal of the old kingdom of Satan and we are very close to the final showdown. Before this happens it is essential to gather all the "little flock" and the "great crowd" and to warn the world of its end. But the glorious good news of the Kingdom will be preached world-wide. Since the year 1922 in a very special way this 'good news of the established kingdom' has been proclaimed; yes, more than thirty-four years of intensified advertising of earth's new King and the Kingdom. This message is being preached in 160 lands by more than 642,000 ministers. The world has heard the proclamation and is without excuse. So a world-wide fulfillment of prophecy is taking place before our eyes, all this under the direction and with the authority of Jehovah's "faithful and discreet slave" class. His blessing has been and is today upon the great work. Do you desire Jehovah's favor and blessing? Then follow the lead and course set by this faithful class and go forward and tell others of the Kingdom and its blessings.

## CONTRAST

¶ In a fifteen-minute speech at St. Peter's Basilica the pope said recently that the Roman Catholic Church cannot shun politics. According to the *New York Times* of July 23, 1956, "Pope Pius XII urged Roman Catholics today to take an active part in politics." But Christ Jesus urged his followers to take an active part in preaching the good news of the Kingdom. As to politics a follower of Christ wrote under inspiration: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4, NW.

# BLESSINGS

## Through Service

THE reader will have observed how the faithful remnant of God's anointed have increased their privileges and gained more responsibilities. They have increased more than a hundredfold. Using the interests of the Kingdom industriously, energetically and prayerfully, they have been helped by Jehovah to prosper in the service. Jehovah has made it a success, he has made the work prosper. This faithful steward class is receiving the mark of God's approval and is happy. Look carefully at the years of diligent, enthusiastic, unselfish service that have been devoted to the ministry, so that you may see the way to take to gain the same favor and approval. You now have the honor and benefit of seeing an actual demonstration before your eyes of a class receiving the approval of the Most High God. He is well pleased with them.

<sup>2</sup> Out of obscurity the name of the true God, Jehovah, has been lifted. His name has been blasphemed, ridiculed and reproached, but Jehovah's people have lifted it on high. His Word commands: "In that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted." (Isa. 12:4, AS) Think of all the religious organizations claiming to be Christian, and who among them all is declaring the name Jehovah and an-

nouncing that his name Jehovah is exalted? None but one. Strange though it may sound, the only people performing this Jehovah-honoring ministry are Jehovah's witnesses working under the direction of the Watch Tower Bible and Tract Society, the legal administrative body of God's anointed remnant. Today hundreds of thousands of Christians are calling upon the name of Jehovah for salvation and protection. The name has been set in its right place in the minds and hearts of all these people. Years ago they did not know that name, and probably when a minister called at the home, saying, "I am one of Jehovah's witnesses," they wondered what it meant. Who was Jehovah? Why have witnesses? Now readers of *The Watchtower* know. Yet the day will come when one will not need to go to his neighbor's door, for God's prophet declares: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." (Jer. 31:34, AS) And what a grand work this has been! Actually bearing his reproach, but loving him all the time! Shortly that name will be exalted by all living on earth and in heaven, for others simply will not exist. Jehovah has prospered this work and has given it his richest blessing. Is that what you want? Then follow the same example and do likewise. Preach the name of Jehovah as the only true God; honor him

1. What has caused the anointed remnant to increase Kingdom interests a hundredfold?

2. (a) Why has one organization exclusively proclaimed God's name? (b) How is this a fulfillment of prophecy pertaining to the end of the world?

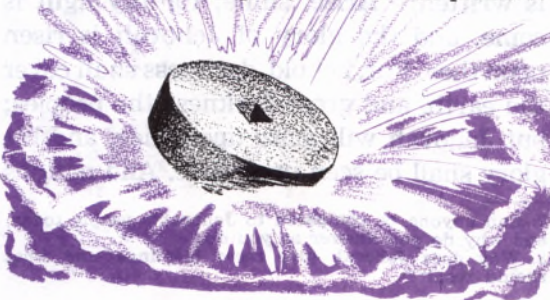
and he will honor you; bless him and he will bless you. This also is a definite fulfillment of prophecy marking the end of this wicked age.

<sup>3</sup> We are now at the end of this wicked system of things when Jehovah purposes to destroy all unrighteousness. This will be in the day of his wrath, the day of vengeance. He will not destroy, however, without warning. God does not do anything in the dark, nor slyly, like a dagger thrust in the back. So he commands: "Proclaim the year of Jehovah's favor, and the day of vengeance of our God." (Isa. 61:2, AS) Peter, speaking prophetically, said: "By the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:7, NW) Again it is written: "A strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down.'" (Rev. 18:21, NW) For declaring the day of God's vengeance Jehovah's witnesses are hated of all nations, but they have valiantly and fearlessly continued to speak all the words commanded. They have declared God's judgment to the world at large and to all its rulers on earth, and before the wicked spirits invisible to human sight and against Gog the prince of devils, who is Satan the great adversary.

<sup>4</sup> This work has been performed faith-

3. Why must the day of vengeance be proclaimed, and what results to the proclaimers?

4. Has protection been given, and is it still promised?



fully and is still progressing and will do so until Armageddon. All has been done under the direction and guidance of the "faithful and discreet slave" class. Jehovah's protection is over us as this perilous work is done. Salvation lies in obedience and confidence. His blessing is with the Jehovah-fearing man. Do you also desire his blessing? If so, come right onto Jehovah's side, leave the old world, shun evil companions and join the happy slaves of Jehovah, who have faith in his works. Trust in him with all your heart. So shall his blessing be yours. The world is condemned to destruction. Take warning now and flee from it. Remember Lot's wife. Be safe, relying on the promise that "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Ps. 91:1, 2, AS.

<sup>5</sup> Jehovah God is the great Theocrat. Christ Jesus is next in power and authority, then those spirit creatures who carry out the will of the Most High God. God's will alone is performed in heaven. The Theocrat's rule is law there, therefore it is a theocracy. Now on earth Jehovah's people are dedicated to do only his will; the Word of God is their law. He directs his will through his beloved Son operating through the holy angels by means of his spirit, causing the "faithful and discreet slave" class to carry out his purpose. With the anointed remnant and their faithful companions it is now a matter of doing only the will of Jehovah God. No personal purposes now, but only God's! "Let your



5. (a) How is the scripture at Matthew 6:10 being fulfilled? (b) How are we a pure theocracy?

will come to pass, as in heaven, also upon earth." (Matt. 6:10, NW) This was the prayer the Lord Jesus taught his disciples, and today it is an accomplished fact with Jehovah's chosen people. The rule of Scripture is the rule in his organization. Also the principles therein set forth are those upon which we work. Jehovah's thoughts, ways and purposes are those we follow and not our own. It is a pure theocracy. Therefore there is peace in our ranks. Here again is another fulfillment of prophecy. Jehovah has blessed the wholehearted effort of his people to bring everything into line with the Scriptures. Therefore as you witness this, and if you too desire peace, prosperity and Jehovah's blessing, then bring your life into obedience to the will of Jehovah God and be in subjection to theocratic rule, recognizing those who have the authority over you in Jehovah's pure and happy organization.

6. \* For thousands of years Jehovah's prophets and the saints of God have prayed for and looked forward to this very time in which we are now living. Jehovah promised it and declared it would come to pass. His faithful ones rejoiced in its hope; some desired to know more about it but could not. The Lord Jesus was happy knowing such a glorious time would come and the apostles comforted the brothers in the same sure promises of God. Now the Kingdom is here. The satanic wicked old world is about finished. Very shortly Jehovah God will annihilate the wicked foes, and then unrighteousness, sin and death will be no more. Yes, Jehovah and Christ Jesus have given to us the evidences of their works, that they have worked with, cleansed and blessed this people. Therefore with grateful exultation Jehovah's people should hear God's word: "Happy you are, O Israel! Who is there like you, a people

enjoying salvation in Jehovah? A shield your helper is, and he who is a sword is your eminent one. So your enemies will cringe before you, and you—upon their high places you will tread."—Deut. 33:29, NW.

7. O happy people dwelling in the sunshine of Jehovah's favor, working under the protection of his love, rejoicing in the bountiful provisions! O Jehovah's witnesses, the antitypical Israelites, who is there like you in all the earth? None among all the nations can be compared to you. The blessings of Jehovah God are upon you because of his loving-kindness to his beloved anointed remnant. Jehovah God dwells with you because his anointed are his visible temple. Jehovah, he is your God; Jehovah, he is your salvation. He will go before us through his glorious King Christ Jesus. None shall successfully oppose us now, for Jehovah is with us. Even as did Joshua and Caleb of old, so now the "faithful and discreet slave" class bid you to choose and serve Jehovah and gain his blessings.—Josh. 24:15, AS.

#### BLESSINGS FOR SALVATION

8. What will result from all these blessings? The simple answer is, greater glory to the name of Jehovah, higher exaltation and proclamation of the King, Christ Jesus, and his kingdom; a more bountiful gathering of the Lord's "other sheep," holding up the truth like a burning torch to show the way for those in the world's darkness to escape and find safety, as it is written: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations

6. (a) Have the faithful in times past looked for these days? (b) What should this fact produce in us?

7. Can anyone be compared to Jehovah's people today, and why do you answer as you do?

8. Why does Jehovah give these blessings, and what should result?

shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:1-3, AS)  
 "Thus saith Jehovah, The labor of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall go after thee; in chains they shall come over; and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. . . . Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be put to shame nor confounded world without end."  
 —Isa. 45:14-17, AS.

<sup>9</sup> Those out of the many nations see today that Jehovah is with us and will hasten to get to know more about Jehovah's ways and escape the coming wrath of Almighty God at Armageddon. Jehovah's people are in the limelight for this purpose, so that those who escape from the nations will know where to go. The prophetic word written for this time says: "It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to entreat the favor of Jehovah, and to seek Jehovah of hosts: I will go also. Yea, many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the favor of Jehovah. Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you [people], for we have heard that God is with you." This does not mean the natural Jew, but the favored people of Jehovah today, the spiritual Israelites and their companions.  
 —Zech. 8:20-23, AS.

9. What speedy move is required today, where to, and with what objective?

<sup>10</sup> Those escaped from the nations are hastening with all speed, carrying from city to city the good news that Jehovah is blessing his people, that God is with them. They are entreating God's favor. To take hold of the skirt means to appeal for instruction and protection. The antitypical Israelites, Jehovah's witnesses, hear the appeal and rush to aid. There is great urgency today in this gathering and instruction work. These inhabitants of great cities are, not stragglers, but intelligent, inquisitive men of business. All move forward with briskness, eager to obtain knowledge of Jehovah's ways. All Jehovah's witnesses and companions should take to heart the words "Let us go speedily"; yes, go continually to entreat the favor of Jehovah. " 'In an acceptable season I heard you, and in the day for salvation I came to your help.' Look! Now is the especially acceptable season. Look! Now is the day for salvation." This speedy work is for our salvation and the salvation of hundreds of thousands more. It is a matter of great moment, and delay is dangerous.  
 —2 Cor. 6:2, NW.

<sup>11</sup> But keep in mind that it is because of the blessing of Jehovah upon his favored people that others in the nations came to realize that here with God's people is where they can get tuition and safety. Those out of the nations desire eagerly to go with God's people. Therefore all must know that to join yourselves to Jehovah God you must join yourselves to Jehovah's people. You cannot have one without the other. So let us incite one another to love and good works. Honor those whom Jehovah has honored. Then you will learn the fear of Jehovah, the beginning of wisdom.

<sup>12</sup> All drawing near to Jehovah and his

10. Who are the ten men mentioned at Zechariah 8:20-23, and how do they take hold of the skirt of the Jew?

11. How do the peoples of the nations recognize Jehovah's people?

12. What are the requirements for retaining theocratic citizenship, and how do we learn of these?

organization must come into line with theocratic instruction. It is written: "And it must occur that, because you continue listening to these judicial decisions and you do keep them and do carry them out, Jehovah your God must keep toward you the covenant and the loving-kindness about which he swore to your forefathers. And he will certainly love you and bless you." (Deut. 7:12, 13, NW) "I will give thanks unto thee with uprightness of heart, when I learn thy righteous judgments." (Ps. 119:7, AS) Jehovah has caused his righteous judicial decisions to be published through the theocratic organization and in it there is peace. I will "seek thee earnestly: for when thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of Jehovah." (Isa. 26:9, 10, AS) Therefore seek Jehovah earnestly, walk in his fear and learn his judicial decisions; so shall you then be in the way of salvation.

<sup>13</sup> The redemption of Jehovah belongs to those who fear him, for the Word of God says: "So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth. And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah." (Isa. 59:19, 20, AS) Those of the nations seeking his favor must turn from idolatry and all forms of false religion. Jehovah will put all our enemies to flight. Through the Angel of his presence he will come like a river pent up that the tempest of Jehovah drives along. His revealed judgments are terrible and strike fear into the hearts of all God's enemies. Those who fear bow

down before his majesty and awfulness. They tread before him gently and reverently, for Jehovah is dwelling with his beloved ones. Nothing can stop the onrush of truths, the manifestation of his judgments. The time has come at last for righteousness to be exalted and all the wicked to be dethroned. This glorious and happy day is here. Rejoice, you witnesses of Jehovah, for true and lasting salvation is here in the power of earth's new King.

<sup>14</sup> Following the lead and example set by Jehovah's anointed *now*, all will be blessed. They are the remaining members of the seed of Abraham. To Abraham God promised: "I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you." (Gen. 12:3, NW) So those who bless God and the anointed remnant will themselves be blessed, and this means riches and prosperity. The faithful Jehovah-fearing class have prayed for guidance and their steps have been guided. "From Jehovah are the steps of a man, they have been prepared, and his way he desireth." (Ps. 37:23, *Young*) The steps of this "good man" class have led Jehovah's people to his holy hill and to the temple of God to dwell there forever in pure worship and true holiness.

<sup>15</sup> Now we dwell in his presence; his glory is over us and fills the organization. Every one of God's people must now reverence and fear Jehovah to remain in his holy presence. There must be only pure worship offered, for any idolatry will be obnoxious to him and to his people. All must cleanse themselves from all impurity. "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He

13. To whom does Jehovah give his salvation, and why especially now?

14. How is the Abrahamic promise fulfilled today through Jehovah's people?

15. (a) What important reason is there for pure and clean worship today? (b) How can one today stand in Jehovah's holy place?

that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully. He shall receive a blessing from Jehovah, and righteousness from the God of his salvation. This is the generation of them that seek after him." (Ps. 24:3-6, AS) If you desire with all your heart to come to his temple to worship, which means recognizing the remnant of God's anointed in their privileged and honored position of service, then do these things. You will neither worship here nor will you remain with Jehovah's beloved ones unless you do have clean hands and pure hearts. Therefore learn God's way now for pure worship, attend all the arranged meetings of Jehovah's witnesses so you can study God's holy Word with the aid of the Bible textbooks, appreciate the truth and escape this evil world. Then as you read, run, run speedily to your neighbor and tell him. Go to those in your district and tell them. Yes, if possible, go from city to city and show others how to escape and get to Jehovah's house of prayer—his temple.

<sup>16</sup> When Moses was leading the Israelites from the Red Sea to the Promised Land there was always safety as long as they had with them the pillar of fire by night and the cloud by day. Yes, Jehovah's presence was with them and they were secure from their enemies. Fear held them fast whenever there was the slightest possibility that Jehovah would not continue going before them. On one occasion Jehovah stated he would not go: "For I shall not go up in the midst of you, because you are a stiff-necked people." When the people got to hear this evil word they began to mourn, and while Moses was seeking Jehovah he said: "See, you are saying to me, 'Lead this people up,' but you yourself have not let me know whom you will send with

me. . . .' So he [Jehovah] said: 'My own person will go along and I shall certainly give you rest.' At this he said to him: 'If your own person is not going along, do not lead us up from here.'"—Ex. 33:3, 12-15, NW.

<sup>17</sup> To have the presence of Jehovah with them meant everything to Moses and Israel. He would lead, feed, protect, deliver and bring them into the Promised Land. So it is today. Jehovah God is with us and he is our guide even unto death. "For this God is our God for ever and ever: He will be our guide even unto death." (Ps. 48:14, AS) If Jehovah is with us we need have no fear, for "God is our refuge and strength, a very present help in trouble. . . though the earth do change, and though the mountains be shaken into the heart of the seas; . . . The nations raged, the kingdoms were moved: . . . Jehovah of hosts is with us; . . . God is in the midst of her [the holy place of the tabernacle of the Most High]; she shall not be moved."—Ps. 46:1-11, AS.

<sup>18</sup> Now Jehovah's witnesses know Jehovah is in his holy temple. (See *The Watchtower* of November 15, 1955.) They are filled with awe, fear and dread, because the Most High God dwells with his people. Yet all are comforted and at peace, knowing that he is here with his faithful ones and that his cloud of glory is over them. This means continual guidance and protection. It also means salvation for the anointed and for all the "other sheep," those who have escaped from the nations. After the cleansing work has proceeded with his people then come his blessings, as is shown by the following promise: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit [blast] of justice,

16. How important was Jehovah's presence to his typical people?

17. As showing its importance, what are the effects of his presence with his people today?

18. How does Isaiah 4:4-6 find fulfillment today?

... Jehovah will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be spread a covering. And there shall be a pavilion for a shade in the day-time from the heat, and for a refuge and for a covert from storm and from rain."—Isa. 4:4-6, AS.

<sup>19</sup> Oh the joy and blessedness of those who are dwelling in the presence of Jehovah God! They are in a holy place. The storms of opposition and the heat of persecution will come, also the troubles on earth will increase with perplexity. But none of these troubles will harm those in the pavilion of Jehovah. You want to remain there forever, do you not? Or, if you have not yet entered into association with Jehovah's people, blessings await you. One of God's promises states: "For in the day of trouble he will keep me secretly in his pavilion: . . . he will lift me up upon a rock." "In the covert of thy presence wilt thou hide them from the plottings of man: thou wilt keep them secretly in a pavilion from the strife of tongues." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust. . . . I will set him on high, because he hath

known my name."—Pss. 27:5; 31:20; 91:1, 2, 14, AS.

<sup>20</sup> Let all hurry to go up to the organization of Jehovah and abide there. Seek his blessing while it is obtainable. Do not hesitate. Look to the faithful course of God's anointed in these last days and know for a certainty that what Jehovah God has done for them he will do for you. The mercies of God will not be given to you if you remain in this evil world, neither will you be in the way to receive his goodness by standing still. You must move forward in faith born of the abundant testimony now before you. The promise is: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." (Isa. 42:6, AS) Yes, Jehovah's people are a guarantee for your light and security.

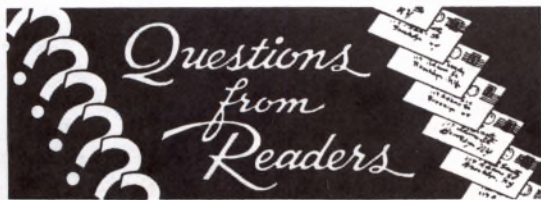
<sup>21</sup> All must be faithful, holding responsibility in the fear of Jehovah, guarding well this beautiful trust and giving a good account of our stewardship. Thereby may we gain his approval by increasing our privileges, and finally hear: "Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master."—Matt. 25:21, NW.

19. Why does world tribulation leave Jehovah's people unshaken?

20. Jehovah's people are a guarantee of what, and why?  
21. What blessed promise should it be our aim to obtain?

### *Why Christendom Starves Spiritually*

<sup>22</sup> In *Christianity and Crisis* (edited by U.S. Protestantism's most renowned theologian, Reinhold Niebuhr) Congregational Minister Clarence Kilde defends three Wisconsin pastors who were tried for doubting some Lutheran dogma. Preacher Kilde suggests that the three might not have got into trouble if they had been "more concerned with building financial and membership statistics. After all, a sister synod of the Midwest, the Evangelical Lutheran Church, has reported establishing a new parish every 18 days. . . . Go ahead and repeat the Apostles' Creed, but be sure to be oblivious to people's inarticulate disturbance over the meaning of the creed. At denominational headquarters it is statistics that are important, not spiritual sincerity or theological integrity."—*Time*, January 2, 1956.



● On one occasion Jesus cast a demon out of a boy that his disciples had failed to cure, and when the disciples later asked Jesus why they could not expel the demon Jesus said: "Because of your little faith. For truly I say to you, if you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you." (Matt. 17:20, NW) Can the use of a small amount of faith move a literal mountain? Just what did Jesus mean? —R. C., United States.

The Jews used a mustard grain to represent something very small, and by using it here he emphasized how little faith the disciples really had manifested in their effort to heal the demon-possessed boy, although previously they had healed the sick and had cast out demons. (Luke 9:1-6; 10:1, 17-20) So first Jesus stressed their need for more faith. They had a little faith, but they needed to expand that faith. Even the tiny mustard seed had a great potential for expansion, for Jesus said elsewhere that it is the "tiniest of all the seeds, but when it has grown it is the largest of the vegetables and becomes a tree, so that the birds of heaven come and find lodging among its branches." Just as the mustard seed, when watered and cultivated in good soil, would grow into a vegetable so large as to be treelike; so a little faith, when nourished by private study and meeting attendance and service, would expand and increase.—Matt. 13:32, NW.

But the great power of faith, which is at first "the size of a mustard grain," is shown by its ability to move a mountain. Does this mean a literal mountain? Yes, doubtless the mount of transfiguration, had it been God's will. The term "mountain" may also be used to refer to vast, imposing obstacles and difficulties blocking progress in our service of Jehovah. However, it would mean something as unsurmountable and irremovable as a great literal mountain. We have Bible examples of mountains used in this sense. When Isaiah was fore-

telling the time of Judah's restoration from Babylonian captivity and a faithful remnant's return to Jerusalem, he said: "Let every valley be raised up, and every mountain and hill brought low; let the uneven ground become a plain, and the rugged heights a valley." This was the symbolical way of saying that barriers to their return would be removed.—Isa. 40:4, AT.

Zechariah 4:7 (AT) says: "What are you, O great mountain? Before Zerubbabel, become a plain!" What was this mountain? A literal one? No, it was opposition to the work of theocratic reconstruction under governor Zerubbabel, who had returned at the head of the thousands of faithful Israelites after the Babylonian captivity. Opposition to the rebuilding of the temple arose from neighboring adversaries, and after years of interference the Samaritans maneuvered the imposing of an official ban on the work by the Persian government. All of this was like a great mountain blocking the path of reconstruction, but before Zerubbabel and the courageous Israelites this mountain was moved or leveled to become a plain, because in faith they kept on in the work, refusing to be stopped. Finally the mountainous obstacle of government ban was removed and the enemies subdued.

If we have faith today Jehovah will bless us in his work, and our faith will show its liveliness by pushing ahead in service, trusting in Jehovah for victory over all obstacles. As we work in faith, trusting in Jehovah, we should increase our faith. The mustard seed of faith in our hearts must be watered and cultivated and encouraged in growth, so that it will expand to maturity and strength and fruitfulness in good works, able to do mighty works because of its growth, works it could not do while remaining small and dormant and unfruitful of right works. To persons who lack faith a molehill looks like a mountain, but strong faith shrinks mountains to molehills. So strive to increase faith by study and association with Jehovah's people. And when the task is too big for us we must look to Jehovah for help, ask for his help, never doubt that he will give it, but ask in confident faith, never doubting, as James 1:5-8 states. To ask in faith means to ask and then work toward making it come to pass, for only such faith accompanied by work is alive, only such faith has the conquering power necessary for moving mountains.

telling the time of Judah's restoration from Babylonian captivity and a latent promise of return to Jerusalem, he said: "Let every valley be raised up, and every mountain and hill be brought low; let the uneven ground become a plain, and the rugged heights a valley." This was the symmetrical way of saying that barriers to their return would be removed.—Isaiah 40:3-5.

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**"WATCHTOWER" STUDIES FOR THE WEEKS**  
 December 16: Faithful Stewardship. Page 689.  
 December 23: Blessings Through Service. Page 696.

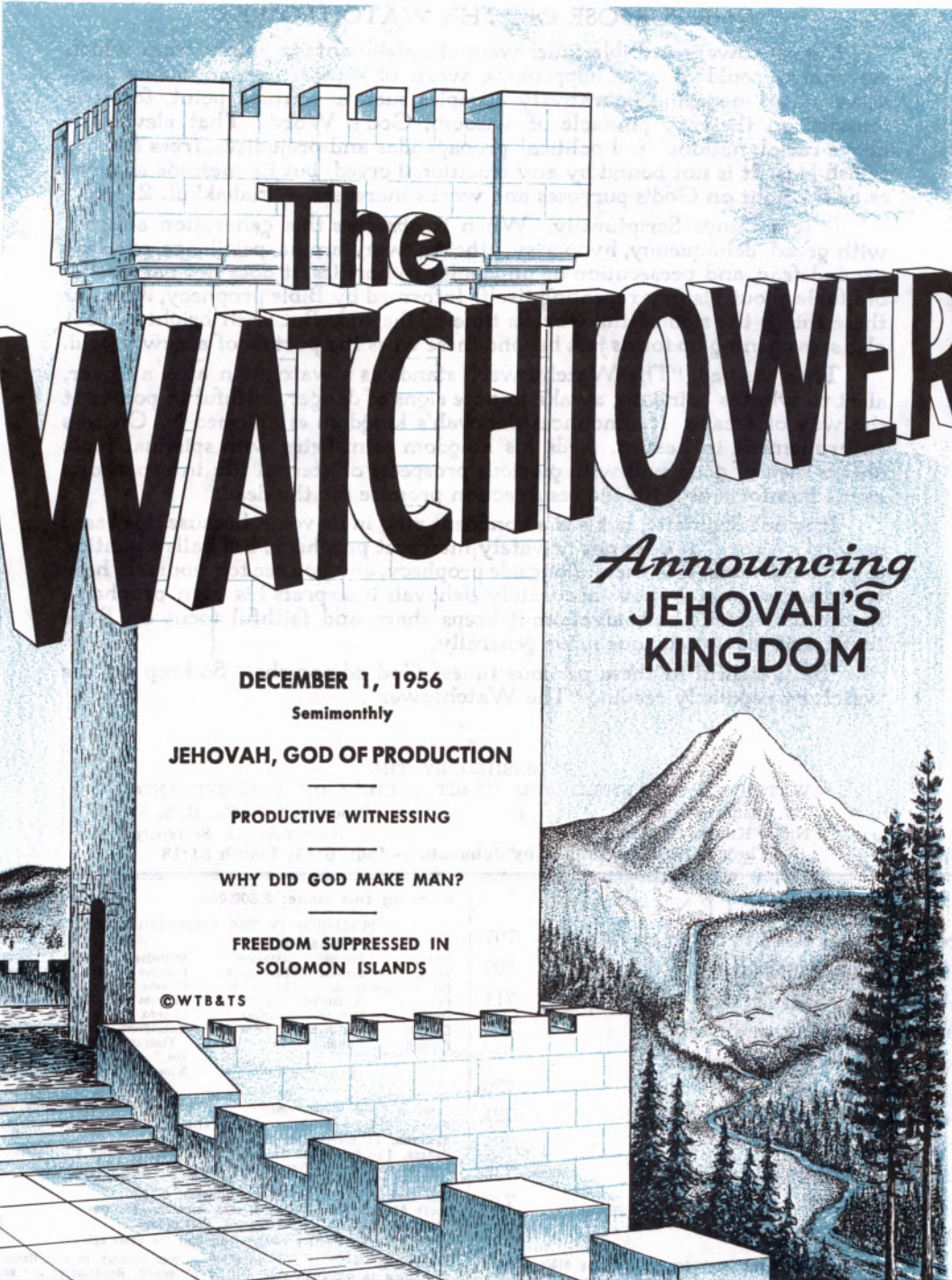
## ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ How what the Bible says might shock even religious leaders? P. 676, ¶1.
- ✓ What facts Protestants will be surprised to read in the Bible? P. 676, ¶6.
- ✓ What confusion today's religions face regarding the judgment day? P. 677, ¶1.
- ✓ What several judgment days the Bible mentions? P. 678, ¶1.
- ✓ How to seek Jehovah now? P. 679, ¶6.
- ✓ Whether the statement "blessed are you among women" means special worship is due Mary? P. 681, ¶4.
- ✓ Where the worship of Mary originated? P. 682, ¶6.
- ✓ Why there has been misunderstanding

about what the ancient tabernacle looked like? P. 685, ¶4.

- ✓ What proves that the tabernacle is not fiction, but really existed? P. 687, ¶5.
- ✓ What a steward is? P. 689, ¶1.
- ✓ Why having Jehovah's blessing is so essential? P. 692, ¶10.
- ✓ How many organizations proclaim Jehovah's name today? P. 696, ¶2.
- ✓ What causes men to recognize that with Jehovah's people there is safety? P. 699, ¶11.
- ✓ What the people who want Jehovah's favor must now do? P. 700, ¶13.
- ✓ Whether faith literally will move a mountain? P. 703, ¶3.



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**DECEMBER 1, 1956**

**Semimonthly**

**JEHOVAH, GOD OF PRODUCTION**

**PRODUCTIVE WITNESSING**

**WHY DID GOD MAKE MAN?**

**FREEDOM SUPPRESSED IN  
SOLOMON ISLANDS**

©WTB&TS

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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

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## FREEDOM SUPPRESSED in SOLOMON ISLANDS

**I**N ANCIENT times a voice was raised to proclaim liberty throughout all the land of Israel. It was a welcome proclamation. Jehovah God was the author of the historic words found in the Bible at Leviticus chapter 25, verse 10: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof." These words were embodied in the Jubilee law. It promised good things for the nation of Israel.

In these days voices are heard that oppose the principle of freedom. While claiming it for themselves, they deny it to others. It is bad enough when outright dictators try to stamp out freedom of worship. But what can be said of professed advocates and upholders of traditional freedoms who ban Bible literature, depriving others of free access to religious publications essential for their spiritual welfare? Can we excuse them because they are not so ruthless in their methods? Since they loudly assert that everyone has a right to believe what he will, read what he chooses and say what he thinks, in religious matters particularly, are they not more reprehensible in making proclamations that result in religious discrimination?

With these points in mind, consider this recent example of suppressing freedom.



It was on March 23, 1956, that a proclamation was given by John Gutch, High Commissioner for the western Pacific, prohibiting the importation into the British Solomon Islands Protectorate of publications printed by the Watch Tower Bible and Tract Society, as set forth in an accompanying schedule to that proclamation. Practically all the Society's publications of recent date appeared on the list, including its official journal *The Watchtower* and the magazine *Awake!*

For over seventy years Watch Tower literature has been distributed far and wide. Today the Society publishes various editions and translations of the Bible, together with Bible aids in the form of books, booklets and magazines, all of which are read and highly appreciated by millions of people—rich and poor, of all colors, representing scores of nationalities and in 160 different lands and islands of the sea.

Yet these publications are apparently considered seditious in the Solomon Islands, although they have free circulation in other British possessions!

To block the flow of Bible truth to Melanesian inhabitants, recourse was taken to section 8 of the Sedition Regulation, which reads: "If the High Commissioner is of the opinion that the importation of any publication would be contrary to the public interest, he may, in his absolute discretion, by Proclamation prohibit the importation of such publication, and in the case of a periodical publication, may, by the same or subsequent Proclamation, prohibit the importation of any past or future issue thereof."

Whatever ostensible reasons may be offered for the High Commissioner's action, it strongly appears to be a matter of religious prejudice. It certainly has nothing to do with the security of the Solomon Islands, nor can it be considered contrary to public interest to receive and study the Bible aids of the Watch Tower Society.

The application of such a regulation to prohibit religious literature is an abuse of administrative powers. It relegates religious liberty to a rigid control dependent on the discretion of one man. Individuals or groups not to his liking may be denied personal rights involving religious worship. Left to the whim of an official exercising such powers, freedom becomes a commodity to be doled out at will or withheld as he thinks fit. By applying the above regulation to such an extreme, freedom was suppressed in the Protectorate.

Not many days after the proclamation was given, its mischievous intent became manifest. An individual's freedom was denied. The victim was a British subject and the only European witness of Jehovah in the territory. Naturally, he had shared his beliefs with others. As opportunity afforded he was able to leave Bibles and other literature with interested persons. Not knowing that an edict had listed the Society's literature as undesirable, he was

quite surprised when, on April 5, 1956, the police served him with a summons.

The next morning he had to appear in court. He was charged with having seditious literature in his possession and subsequently fined. But that was not all. Next his freedom of movement was curtailed, as the police told him he would have to leave the Protectorate on the first outgoing plane. With periodic visits they hounded him, fearing he might abscond.

Further encroachments on freedom of worship were made about a month later. A native Solomon Islander had his Watch Tower study books seized. On being brought to trial he too was fined. This person of good will keenly felt the loss he suffered. Writing to the Society's Australian branch office he expressed a desire for spiritual assistance and in his broken English added: "I want this great blessing. Many people here hungry for Jehovah's witnesses because they interested in the truth about the right knowledge of the only true God." It hurts when officials interfere with such conscientious worship.

Glaring violations of fundamental freedoms not only stir deep feelings, they provoke serious thought. Is it consistent for such a prohibition to remain in force in a British Protectorate where freedom of worship ought to hold sway? Can one say it accords with the purposes outlined in the United Nations Charter dealing with human rights and fundamental freedoms, which are to be enjoyed by all people regardless of race, creed, color or social standing? Does the High Commissioner feel that the Solomon Islands are outside the orbit of 'free nations' and hence he is not bound by the moral obligation to preserve freedom? Is it a Protectorate in name only? These are some of the urgent questions raised by this issue.

How will the officials face and answer them?

# Why did GOD make man?

Does life consist simply of selfish pursuits or is there a more noble and loftier cause for living? The Bible gives this answer:

**T**O KNOW why God made man, turn to the Bible, because therein God gives the answer. Under inspiration the apostle Paul, writing to the Philippians, said: "Keep working out your own salvation with fear and trembling, for God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act." Then, man, according to Paul, was made for God's "good pleasure," to share the Creator's attributes of love, wisdom, justice and power. The angels of heaven in song gave a like answer: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Phil. 2:12, 13; Rev. 4:11, NW.

Perfect man, created in the image and likeness of his Creator, was to reflect per-

fectly on earth the attributes of his Maker. But certainly the reflections of today's man are a far cry from what we know of an all-wise, peace-loving Creator. What has happened to man? Moses answers: "They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted!"—Deut. 32:5, NW.

Moses does not say this of all men, especially not of Christian men. Christians know why they are alive. They realize that as intelligent creatures they must worship their God and thus bring praise and pleasure to him. If they fail in this God can cause them to go out of existence. Therefore, Paul counsels them "to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life." Jesus called Christian disciples "the light of the world," and told them: "Let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—Phil. 2:15, 16; Matt. 5:14-16, NW.

To let one's light shine in this dark world is to be blameless and innocent in it by doing right works. Such ones are told: "Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the one that made the heaven and the earth and sea and fountains of waters." So for a man to discharge his responsibility as a man on earth he must be a true worshiper of Jehovah God.—Rev. 14:7, NW.

The perfect man Jesus did do this, and of him it was said: "Look! the man!" He so perfectly reflected the image of the Father Jehovah that he could say of himself: "He that has seen me has seen the Father." John, writing of Jesus' life course, says:

"We had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth."—John 19:5; 14:9; 1:14, NW.

By his perfect life pattern, Jesus taught men how they too might mirror Jehovah's glory. "A pupil is not above his teacher," he said, "but everyone that is perfectly instructed will be like his teacher. A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks." The great truths vital to life and salvation that Jesus learned of his Father he communicated to his disciples. In turn his disciples were to convey this precious message to others. They were to be doers of the word and not hearers only. They were to make other disciples of people of all the nations and instruct them to observe all the things that Jesus commanded. Discharging this responsibility faithfully would bring joy to the creature and happiness to the Creator. —Luke 6:40, 45; Matt. 28:19, 20, NW.

The presence of Christianity in this twentieth century is conclusive proof that the disciples carried out Jesus' command. To the Romans Paul revealed how the truth of Christianity was made known: "'The word is near you, in your mouth and in your heart'; that is, the 'word' of faith which we are preaching. For if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:8-10, NW.

#### REASON FOR LIVING TODAY

So man's reason for living at this time has much to do with the right use of his

tongue, because by that little member of his body he sheds either glory or reproach, honor or dishonor on his Maker. Isaiah the prophet wrote: "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary." (Isa. 50:4, AS) *An American Translation* of this text reads: "The Lord God has given me a tongue for teaching that I may know how to succor the weary with a word."

The prophet Daniel shows that "knowledge shall be increased" at this end of the world. Zephaniah the prophet declares that Jehovah would "turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." Isaiah says that all believers some day "shall be taught of Jehovah; and great shall be the peace of thy children." The Proverbs state that "the tongue of the wise is health," that "a gentle tongue is a tree of life."—Dan. 12:4; Zeph. 3:9; Isa. 54:13; Prov. 12:18; 15:4, AS.

God has caused these prophecies to come true today, because on earth now he has a people bringing glory and honor to him. These people are the light of the world by letting the light of Bible truth shine through them to the ends of the earth. They are engaged in right works by worshiping Jehovah in spirit and truth, by remaining blameless and innocent in this crooked and twisted generation, by letting others know of the way to life. This group of God-fearing people are represented in the New World society of Jehovah's witnesses. Of them a modern writer had this to say:

"As witnesses under divine constraint to make known the imminence of the end of the age and the coming of the Theocracy, they seek by every conceivable means to get their message to the people. One need never be surprised at any new method they may evolve. . . . Jehovah's Witnesses have

literally covered the earth with their witnessing." Then after giving a report on the great quantity of literature distributed the writer continues: "It may truly be said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses. . . . No modern Christians make a more constant use of scripture, or memorize it in greater quantities than the Witnesses. To argue successfully with them on scriptural grounds, one must know his scriptures better than most members of even the fundamentalist churches do today." —Charles Samuel Braden, *These Also Believe*, 1950, pages 370, 380.

It is very true Jehovah's witnesses do know and talk the Bible. They must know their Bibles if they are to bring glory to God. With Bible knowledge they are overturning strongly entrenched things, over-

turning reasonings and every lofty thing raised up against the knowledge of God, and with it they are bringing every thought into captivity to make it obedient to the Christ.—2 Cor. 10:4, 5, NW.

"Nothing earthly is capable of influencing the human mind to such an extent as the spoken word," said Edwin G. Lawrence. "Therefore, it stands to reason that educated speech is the grandest weapon possessed by man." And the purpose of speech "is to convey thought from one mind to another, and, in a broader sense, to influence the person addressed."

That is precisely the purpose of Christianity. With its right, hopeful speech it will influence some toward righteousness and life. To share knowledge of God and his kingdom with men of good will is the highest and most noble cause for living at this time. May you share in this happiest reason for living.



## Are You Bible-starved?

⌚ Almost all the world is. Some people never wake up to this fact. Some do. In Scotland's national newspaper, the *Daily Record*, for September 17, 1955, Robert McMahon, in the weekly feature "A Faith for Saturday," asks the question: "Why has the Book closed?" He answers: "A minister in Perth complains bitterly that other ministers know as little about church business procedure as *they do about the Bible*. He throws out the second part of his charge with the confidence of a man who knows he cannot be contradicted. And how right he no doubt is. At the same time as (a) the Church has grown progressively weaker, (b) the Bible has become less and less read in Scotland. And it occurs to me that (a) may be more the consequence of (b) than the other way about.

⌚ "I can speak with authority on this, for I

must count myself among the great Bible-less multitude, in the sense that I find myself sear and yellow with hardly any grasp of the Book's contents—and to tell the truth, I've only recently recognized the fact. . . . But if ministers are themselves in almost as great ignorance of the Bible as the rest, who is going to lead the blind? . . . I look at the titles of the books in the second half of the Old Testament and realize that I've never read more than snippets. And, of course, a difficult New Testament book like Revelation is best left alone—ministers do that all right. . . . We are Bible-starved."

⌚ Jesus called the religious leaders of his day "blind guides." The Son of God then drew the only logical conclusion: "If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14, NW.

# Pursuing my Purpose in Life

As told by George R. Phillips

I WAS born in Glasgow, Scotland. My parents were good Presbyterians, my father serving as a Sunday-school teacher for some years. In 1902, when I was four, my father came to a knowledge of the truth. The seed fell on good ground and he quickly became an active and zealous publisher. All his relatives, friends, business associates and everyone with whom he came in contact were informed about *The Divine Plan of the Ages* and the wonderful millennium soon to be ushered in. He became an appointed servant in the Glasgow congregation, but his earthly ministry ended in the fall of 1904.

During the years my father enjoyed and served the truth he did his best to train his children according to God's Word. Young as I was at the time I can still recall the early-morning instruction from the Scriptures. Late in 1902, or early in 1903, I had my first experience of field service. My father used to take me with him on Sunday mornings to hand out *Old Theology Quarterly*, the tracts used in those days. I used to wonder why it was necessary to go out when the snow was on the ground, or when it was raining, but was assured that the tracts would bring joy and comfort to those in the right heart condition.

My mother continued the training work that my father had begun. We were taken

with her to the meetings, and brothers who visited the home were always ready to give us a drilling on our knowledge of the fundamental doctrines. How pleased I was when I could give correct answers about the fall, the ransom, the resurrection and other Bible truths. Then, too, there was the great day when I was first able to repeat the names of all the books of the Bible in their correct order without looking at the index. Looking back now I am indeed grateful for that training as a child, for it played a big part in helping me make decisions in harmony with God's Word later in life.

The high lights in those days were the visits to Glasgow of the Society's first president, Pastor C. T. Russell. Always the city's biggest hall was engaged and the entire city of nearly one million population was notified of the meeting. By far the greater proportion of the people in Glasgow live in tenement buildings (apartments, three or four stories high, without elevators). I spent many evenings and weekends climbing up and down those stairs. I certainly had all the exercise required to keep me fit. And what a thrill it was to see the hall crowded to the door, with people being turned away, to hear the vast audience join together in "All hail," and, above all, to listen to the clear and logical presentation of the Bible message from Jehovah's servant on the platform. What a marvelous favor, I thought, to have a knowledge of the truth, and to have a little share in making it known to others!

## SERVICE DURING THE YOUTHFUL YEARS

In July, 1912, at the age of fourteen, I symbolized my dedication by water immersion. Neither my mother nor anyone else tried to force me to take that step, nor did they try to discourage me or counsel me to wait till I was older. I was glad of that. My mind was fully made up. I under-

stood clearly that it was the privilege of the creature to serve the Creator and Life-giver; that it was the very least one could do to show gratitude for all of life's blessings and the wonderful hope of life eternal set forth in the Scriptures. And what a privilege it was to know and understand these things while I was yet young and thus be able to pursue my purpose in life, to remember and to serve the Creator in the days of my youth with the best of my health and energies, rather than to wait until I had only the fag end of my life to offer.

I was still at school then, and had many opportunities of telling my schoolmates about the "end of the world in 1914" and the new rule that would begin when the "Gentile Times" ended. At the same time, acting in harmony with the counsel in the Society's literature, the friendships I formed were all within the organization. Invitations to spend weekends or go on holidays with schoolmates were always politely declined. I found true happiness in association with other young people of like mind, whether engaged in field service, at the meetings or when we took recreation together. How grateful I am today for that good counsel and that I acted in harmony with it! How many children of parents in the truth have drifted right into the world as a result of taking an opposite course!

Came the fall of 1913. One more year to go and then the church would finish its course and be taken to heaven! But there seemed to be so much still to be done. Surely it would be a good thing, I reasoned, to spend at least one year in the pioneer work, spreading the message of the Kingdom before the end of the Gentile

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Times and Armageddon. So early in January, 1914, just after I had turned sixteen, I left school and entered the pioneer work. My teachers thought I had taken leave of my senses when I told them what I was going to do, but nothing they could say made me alter my decision. How Jehovah blessed that decision!

A.D. 1914! What a year it was for me! After serving just a few months as a regular pioneer and having a share in the "All of Scotland Class (Congregation) Extension Campaign," which had as its objective giving the witness in all parts of Scotland and establishing new congregations following a series of public meetings, I was invited by the British branch office to engage in follow-up work after a series of public lectures delivered throughout the British Isles that summer by Brother Rutherford. Up to that time I had never placed more than one bound book at a time in a placement. This invitation involved offering the entire set of six volumes of *Studies in the Scriptures* plus a year's subscription for *The Watchtower*. What was the London office thinking about? How could I, a boy of sixteen, with only a few months' experience in the pioneer work, ever hope to do such a work? But after a little reflection I realized the invitation had come from the Lord through his organization. "Here am I; send me," was the answer. My pioneer partner, about one and a half years older than myself, and I had appointments in England, Scotland and Wales and we had a wonderful time. The sets went out and the "subs" came in! Brother Rutherford was in his prime and his public talks were so well delivered that on

many occasions when we called on the people and made the offer for \$2.50 they would exclaim: "Why, the talk itself was worth that!" The rest was easy. Did I have any regrets that I had taken up pioneer work instead of going to a university or entering secular employment? Whatever the Lord had in store for us in heaven must be mighty good if the joy was going to surpass that which we were even then experiencing in His service!

In August, 1914, we were doing this follow-up work at Barrow-in-Furness in northwest England when the news came that war (World War I) had broken out. That news made my spine tingle. This surely was the beginning of the great time of trouble—a confirmation of what we had been preaching for years. I thought of my schoolmates and how some of them had snickered when I had spoken to them about the trouble that would break out in the fall of 1914. What would they be thinking now?

#### TRIALS OF THE WAR YEARS

War or no war my partner and I kept on with our pioneering and had assignments in Scotland and Ireland, operating in connection with the showing of the Photo-Drama of Creation—advertising the motion picture, helping to put it over and then following up the interest. At the conclusion of each exhibition of the Drama two public talks were given: "Pastor Russell's Teachings Examined" and "Christ's Second Coming." Names were handed in and we followed through with the sets of *Studies in the Scriptures*. The *Photo-Drama* drew full houses wherever it was shown and we had many really joyful experiences. It was easy to make friends with the people. Seldom, if ever, was there an adverse criticism of the Drama and many in those days came into the organization after seeing it.

Toward the end of 1916 the "pastoral work" was introduced—the loaning of *The Divine Plan of the Ages* without contribution, for a period of two weeks to those willing to read it, particularly in the poorer districts. Then return calls were made with a view to effecting placements and increasing interest. This was really the beginning of what we know today as the back-call work. I had a share in this work too and enjoyed the taste of systematically feeding the truth-hungry, many of whom were really appreciative of our efforts to help them.

In the summer of 1916 Britain passed its military conscription act. A good deal of discussion went on in the Glasgow congregation as to what was the correct Scriptural course to take. Some thought there was nothing wrong in joining a noncombatant unit; others thought it would be O.K. to go into a munition factory and make shells and so escape military service. They argued that God's judgments were now being expressed against the nations and that if one prayed to God to direct the shells to accomplish his will such a one would be co-operating with the Almighty and so could have a clear conscience. This course had the added attraction to young men of making "big money." A third group firmly believed that the Scriptures permitted no compromise on this issue. I was in this last group. All in groups one and two left the organization within the next few years.

A year later, having meantime become of "military age," I was appearing before local and appeal tribunals, giving a 'reason for the hope within me.' But although I had been reared in the truth and my convictions, rooted in the Scriptures, had already been held for years before the outbreak of war, I was informed by the appeal tribunal that I was not old enough to have mature opinions about anything.

In other words, I was old enough to fight but not old enough to know whether it was right or wrong to fight.

The law of God and the law of man were in conflict. Whom should I obey? Should I continue pursuing my purpose in life? I followed the apostles' example as set forth at Acts 5:29. Soon I was arrested and sentenced by military court-martial to undergo imprisonment for one year with hard labor. While awaiting trial I had many opportunities to witness to boys who were about to leave for the front-line trenches in France. Almost without exception they expressed the hope that what I had told them was true, and then they would encourage me to "stick it." The first fourteen days of my sentence were spent in solitary confinement. A copy of the prison Bible was the only literature permitted. Had I taken the correct course of action? As I read through the Scriptures I had no doubt in my mind. Furthermore, many passages with which I had previously been familiar took on a fuller and deeper significance. Now I could really understand and appreciate and enter more fully into the experiences of Jehovah's servants in former times, many of whom were thrown in prison for their faith in and adherence to God's Word.

Toward the end of 1917, while I was serving my sentence, there was a food shortage in the country, owing to the German submarine campaign then in full swing. Prison rations were very meager. I felt the pangs of hunger. At night I could hear some of the other prisoners beating their cell doors with their bare fists as they lost their reason. Germany's Zeppelins came over London frequently and dropped their bombs. There was the continual barking of anti-aircraft guns while the raid was in progress. Although these frequent air raids brought death and destruction, yet

at the same time they gave me my only opportunities of telling my fellow prisoners about the Kingdom. On these occasions three or four prisoners were always bundled into the same cell on the ground floor and, while the raid lasted, good use was made of the time to tell them of the good things contained in God's Word.

In September or October, 1917, news was brought into prison by a new arrival that *The Finished Mystery* had come out and the church would be taken away in the spring of 1918. Would I be counted worthy? the folks back home in Glasgow? the brothers everywhere? And just how would I be taken away?

Before I completed my sentence I was released and sent by the authorities to a work camp, a chemical manure factory, where I had to work ten hours a day with pick, shovel and wheelbarrow. Every weekend I cycled seventy miles, in all kinds of weather, to attend meetings and have association with the brothers. I worked in that camp for a year. At 11 a.m. on November 11, 1918, I was still at this factory and, as I helped with the aid of a shovel to empty a freight car of coal, the sirens announced the end of World War I. What now? I hadn't gone to heaven in April. Was there more work to be done on earth?

#### RELEASE, THEN SERVICE IN GLASGOW

The end of the war did not bring immediate release from governmental restrictions. For the next year I was obliged to work in a shipbuilding yard turning out concrete ships, thirty miles from Glasgow. Here, with overtime, it was an eighty-hour week. But each Sunday found me in Glasgow sharing in activities of the congregation there. In September 1919 I was finally released.

For the next four and a half years I had many privileges of service with the Glasgow congregation. The service work, as we

know it today, got under way. Glasgow was divided into four districts. It was my privilege to have supervision of one of these districts and to help the congregation publishers in that area to get down to regular and systematic field service. We had some wonderful times handling such instruments as *The Finished Mystery*, *Golden Age* No. 27 and later the booklet *Millions Now Living Will Never Die!* and *The Harp of God*. It was certainly grand to have a small part too in caring for such duties as literature servant, accounts servant and to serve on the congregation committee.

The Glasgow congregation grew until there were upward of 1,200, with some fifty scheduled meetings each week. Also, there were weekend opportunities to serve smaller congregations in other parts of Scotland. For those who responded to the clarion call to "Advertise the King and the Kingdom" these were busy days, happy days.

The high lights in these years were the visits of the Society's second president, and we always received a great stimulus from the conventions held on those occasions. But these were years of testing too, and Glasgow was no exception to the general rule. There were those who served the Lord and those who served him not, and others who wanted things done in their own way. And so when the great shaking came (it hit Glasgow in 1922) many went out from us because they were not of us. Those who remained were strengthened by these experiences and became more firmly knit together for the work still to be done.

In May, 1924, during one of Brother Rutherford's visits to Glasgow, he announced at the assembly then in progress that he was sending a brother from the British branch office to South Africa to serve as branch servant. The following morning, as we sat in an anteroom waiting

to go onto the platform, Brother Rutherford said to me: "You heard me make that announcement last night about sending a brother to South Africa. Would you like to go with him?" "Here am I; send me," was the response. "Think it over carefully and let me know in the afternoon," was his reply. When I confirmed my decision that afternoon, among other things he said: "George, it may be for a year, or it may be for a little longer." He had still great faith that the princes would be back the following year, and that big changes would quickly take place.

There was no Gilead in those days and we did not have the advantage of the wonderful training that missionaries now receive before going to a foreign assignment. True, we had our "school of the prophets" in Glasgow, where we got some training in public speaking, but we had none of the wonderful courses such as are now given at Gilead. I was given two weeks to "pack my bag" and contemplate seriously for the first time how Abraham must have felt when he left his own land to go to a land he knew not of.

#### AT THE SOUTH AFRICAN BRANCH

A few weeks later I was in South Africa. What a change from Scotland and earlier assignments in the British Isles! Conditions were altogether different and everything connected with the work was so much smaller. At that time there were only six in the full-time service and not more than about forty doing a little service work. Our territory embraced everything from the Cape to Kenya. How was it going to be covered and an effective witness given in one year? Why worry about that? The thing to do was to get going, use the instruments at hand, and leave the results to Jehovah.

One of these instruments was a small hand-fed platen printing press, which came

to hand from the Brooklyn office a few weeks after our arrival. Fortunately there was a brother in Cape Town at that time who was a printer. Under his guidance we served a five years' apprenticeship in about five months' working, after our normal day's work was over, for three hours nearly every evening in the week and on Saturday afternoons. We discovered what it means to "watch your *p*'s and *q*'s" and just how unappetizing a "printer's pie" can be. Soon the little platen was turning out thousands of handbills for the public meetings, tracts, stationery and service forms.

South Africa is a complex country with many different races and languages. It was a real joy getting to know these different peoples, their manner of life, customs, etc., and then to make the necessary arrangements for literature in their respective languages. The literature has been translated and printed in South Africa in fifteen different languages for use in this part of the field. Getting the work organized in such a vast field and laying the necessary foundations on which to build were no easy tasks, especially with so few in the full-time service. The very smallness of things was a test and proved too much for my collaborator, who left his assignment toward the end of 1927, after being in the country three and a half years. I battled on, pursuing my purpose in life, feeling sure that if I stuck to the job Jehovah's blessing would be with us and that he would give the increase in due course.

And so during the years of the great depression we carried on with our public meeting campaigns and made good use of the "Rainbow Series" (the "jr volumes"). The portable transcription machines (we had some good laughs over the "portable" nature of these as two brothers would stagger up the steps of a platform nearly collapsing under the weight of one) and their long-playing records did a work, and we

had some really big days. I can recollect putting over an hour speech, such as "Government and Peace," eight times in one day in different parts of Cape Town. Pioneers in sound cars traveled the country and Judge Rutherford's name became as well known as the prime minister's. Many listened with appreciation, but, on the whole, the majority of people told us they didn't like "canned" speeches and would prefer to listen to a speaker whom they could see.

The phonographs with the short introductory sermons enabled us to get into many homes and paved the way for placements and back-calls. I certainly had many interesting experiences in that feature of the work and really enjoyed it. Eventually the phonograph became so well known that when we went to the doors it was not required that we announce who we were.

The *Kingdom* booklet campaign is one that remains ever green in my mind, when, for the first time in many cases, we sought interviews with the rulers and other prominent people to place the message of the Kingdom in their hands and announce to all and sundry our new name "Jehovah's witnesses." In the early thirties we were able to fix up several contracts with the African Broadcasting Corporation, and the putting over of recorded talks each month from their stations at Johannesburg, Cape Town and Durban gave a wide witness to the truth. These talks were remembered for years afterward by many who heard them.

#### COURT BATTLES AND WORLD WAR

Meanwhile the work was steadily growing and the Africans, as well as the Europeans, were taking a hold on the message. This was not to the liking of some. An effort was made in the Rhodesias to put a spoke in our wheel by having our literature declared seditious. Court battles followed in the Rhodesias and in the Union,

with victory for the Society, the courts putting on record that our literature is not seditious. It surely was a privilege to help attorneys and advocates prepare for these cases and, in court itself, to find the relevant scriptures for them to read when presenting our defense.

The year 1938 was a memorable one, for in that year the organization became fully theocratic and the instructions we received then and applied accelerated increase in a most remarkable way. Even with the advent of World War II, and the restrictions that followed, the work went ahead with leaps and bounds.

During World War II there were more court battles and again there was the privilege of defending Kingdom interests and the fight to keep the door open. The struggle lasted for the greater part of the war but more than a year before the war ended we had the satisfaction of seeing the lifting of the ban that had been imposed on the importation of our literature. In the years 1941 to 1944, while the ban was on, we had many exciting experiences and the most marvelous evidences of Jehovah's loving care for and protection over his people. We never missed a single issue of 'food convenient'—the *Watchtower* magazine. Many a time only one copy of an issue would get through. Sometimes it was a subscriber in one of the Rhodesias or in Portuguese East Africa or on a lonely farm in South Africa or a visitor from a boat touching at Cape Town that would supply what was needed, and we would all enjoy our food at the proper time.

The provisions enjoyed at the assemblies in the United States of America in those years also found their way to us and gave us strength and courage to keep right on with the work. The efforts of our brothers at Brooklyn to keep us supplied meant much to us in those days and were greatly appreciated.

#### TO AMERICA AND GILEAD AND BACK

Came the end of World War II and an invitation to attend the assembly at Cleveland in 1946. Ever since I was a boy at school and first read "Convention Reports" I had entertained the hope that one day I might have the privilege of attending one of the big conventions in America. Gilead had been operating for three years. I was now over the normal age limit and yet how I longed to have the training there! If only I could have had it twenty-five years earlier! The eighth or first international class was to begin following the assembly and to my great joy Brother Knorr gave his consent for me to attend. The five and a half months at Gilead will always remain in my memory as one of the most blessed and joyful experiences in my life. Brother Knorr told me before going there: "You will get training and experience there that you could get in no other way." I found that to be true, and I am indeed grateful to Jehovah for that wonderful provision He has made for full-time ministers in these last days of the old system of things, so that the testimony concerning his name and kingdom may be given more effectively.

What would my assignment be? Those of us in the eighth class were given three choices. My first choice was South Africa; so was my second, and my third! Yes, I had learned to love the assignment given me by the Lord's organization in 1924, which was to be "for a year or a little longer." It turned out to be for "a little longer," but after nearly twenty-three years on the job I was not only willing but very desirous of going back for just as much longer as Jehovah willed.

On my return from Gilead I was better equipped to care for my former assignment as branch servant of the South African branch. Working two months at the

Society's headquarters at Brooklyn and then going to Gilead gave me a keener appreciation and better feel of the organization than I had ever enjoyed before. In the nine years that have followed I have had many opportunities of using the information and applying the counsel and training that I received in that wonderful school of highest learning. We have had two visits from Brothers Knorr and Henschel. These were memorable and joyous occasions. The work in this part of the earth, as elsewhere, benefited much by the arrangements made by them for expansion. The general tempo of the work has increased. What a contrast in the streamlined condition of the organization today as compared with what it was fifty years ago! How much more can be done in a shorter period of time and so much more effectively! Now, with the training program in full swing and "The New World Society in Action" film giving all who see it a greater appreciation of the theocratic organization at work, many are being helped to add their praise to the Creator's name. What joy it brings to be living at this time and to see the great crowd streaming into the New World society. What a privilege to be able to give one's whole time and energies to magnifying Jehovah's name. One glorious experience follows another. It is grand to have plenty to do and always a little waiting for tomorrow. From the handful interested in the Kingdom message in this part of Africa in 1924 the work has grown until today there are now, in the original assignment, four branches and upward of 63,000 publishers. Jehovah has certainly given the increase.

Could I turn the clock back forty-two years and find myself at school again, would I still make the pioneer work my choice? Surely there is far, far stronger reason to say "yes" today. Do you know of anyone who has made a profession or a trade one's career whose life has been even one half as interesting as mine or that of any other member of the New World society who gets into the full-time service on leaving school, puts his back into the pioneer work, qualifies for Gilead, accepts his missionary assignment wherever it may be and then, pursuing his purpose in life, sticks to his assignment? Be honest with yourself when you answer. Down through the years Jehovah's loving provision for all my needs, his protection, guidance and blessing have ever been abundantly manifest. I have learned that "godliness with contentment is great gain" and that if one would remain in "the secret place of the Most High" one must stick close to his organization and work hard at doing his work in his way. The service of the truth has kept me young in heart and mind, and today, past fifty-eight, through Jehovah's undeserved kindness, I can still put in a good day's work and keep up with those less than half my age.

This very brief account of my fifty-four years in Jehovah's active service would not be complete without reference to my dear wife, Stella. For twenty-six years, since 1930, she has been a true helpmeet, loyally co-operating in all the experiences we have shared together. She too profited much by her Gilead training. Our one desire now is to continue right on in full-time service and to bless Jehovah's name forever and ever.



## Exalting Jehovah's Worship Above the Mountains

**T**HERE was a time when Jehovah's worship centered at Solomon's temple on Mt. Moriah in Jerusalem. That material temple, with its costly decorations of gold and fine needle work, occupied an exalted position, more than 2,400 feet above the Mediterranean Sea. It was therefore high above the temples of pagan capitals.

Solomon's temple or house of Jehovah pictured the spiritual temple of Christ's followers begun at Pentecost. Today this temple is represented by a small number, a mere remnant, of Christian witnesses of Jehovah who are taking the lead in the pure worship of Jehovah. Fulfillment of Bible prophecy shows that Jehovah God and his Messenger of the covenant, Jesus Christ, came to this remnant for judgment in 1918. At that time a cleansing and refining work began, and as a result these have since been worshiping in the apostolic way, as in olden days and ancient years, to the pleasing of Jehovah God.—Mal. 3:1-4.\*

The facts also show that since then the prophecy is being fulfilled that "the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem."—Isa. 2:2, 3, AS.

How has Jehovah's worship been exalted above the mountains or governments of this old world? First of all, by Jehovah himself putting his name upon his people and sending them forth as his witnesses. And, secondly, by their giving exclusive devotion to Jehovah, by specializing upon

his pure worship as being of first importance. Actually, no government has a right to interfere with Jehovah's pure worship. Still at times they do, and when this is the case the witnesses of Jehovah remain firm and insist on giving back first "God's things to God." (Matt. 22:21, NW) They refuse to quit preaching the good news of the Kingdom, neither will they compromise in any way whatever.

Their faithfulness to Jehovah's worship has exalted it before all nations. While patriotic worldlings resent Jehovah's servants' putting his worship above all worldly governments, allegiances and other religions, God's servants know that they must follow the apostolic example and "obey God as ruler rather than men." (Acts 5:29, NW) A great crowd of men of good will, seeing this example of pure worship, have come to Jehovah's mountain or house of worship, they being the "other sheep" mentioned at John 10:16 by Jesus. Both of these classes now put Jehovah's worship topmost in their lives, letting it dominate even over all the mountainlike systems of Satan's world. Learning of Jehovah's ways and paths, they no longer "learn war any more."—Isa. 2:4, AS.

Exalting Jehovah's worship above the mountains requires that we diligently study God's Word, regularly associate with other worshipers of Jehovah, follow Christian principles of conduct and, in spite of all opposition, carry out the Christian commission to preach. Strong faith will make us free from the fear of man and unselfish love will make us zealous for pure worship. There is no greater privilege nor more rewarding service extended to humans today than to share in exalting Jehovah's worship above the mountainlike governments of this world.

\* For details, see *The Watchtower*, November 15, 1955.

# JEHOVAH

## GOD OF PRODUCTION

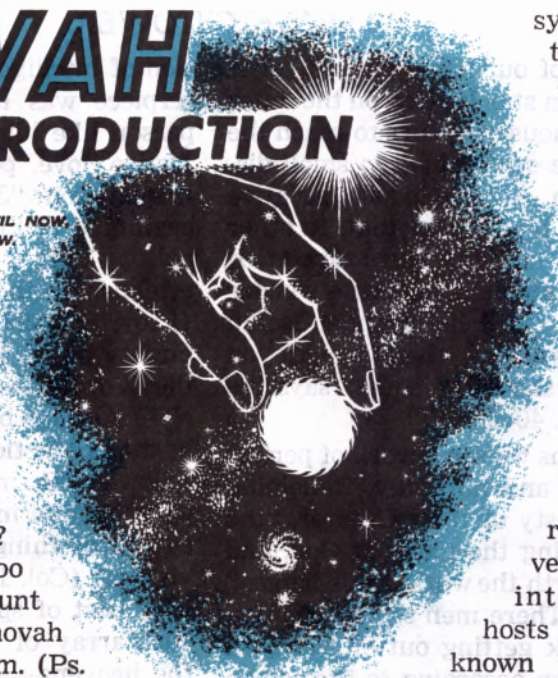
"MY FATHER HAS KEPT WORKING UNTIL NOW,  
AND I KEEP WORKING."—JOHN 5:17, NW.

**J**EHOVAH is the supreme Producer of the universe. "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth." (Ps. 33:6, AS) Can we doubt? Like Abraham of old, you too scan now the heavens; count the stars if you can. Jehovah made all the billions of them. (Ps. 147:2-4, AS) Yes, when one views the splendor of the heavens it is as though the Creator had drawn across unmeasurable space a gigantic curtain decked with brilliant sparkling jewels. We cannot but be impressed with the majesty, the creative skill, the productive ability of the One who is our Maker. The psalmist too was impressed, for he wrote: "O Jehovah my God, thou art very great; thou art clothed with honor and majesty: . . . who stretchest out the heavens like a curtain; . . . who laid the foundations of the earth, that it should not be moved for ever."—Ps. 104:1, 2, 5, AS.

<sup>2</sup> So vast is Jehovah's creation that it staggers the imagination to comprehend. At night countless heavenly objects that, to the unaided eye, appear as jewels are stars like our sun, some larger, some smaller. Each may be the center of a planetary

1. By what do we know Jehovah to be the supreme Producer of the universe?

2, 3. (a) What are some facts about the universe and our great galaxy that heighten our appreciation of Jehovah's creative ability? (b) To whom can we liken him?



system similar to that of which our earth is a part. At one time it was thought all stars were the same distance from the earth, but now astronomers show that space extends on and on; and with powerful telescopes distant regions of the universe are brought into view—whole hosts of formerly unknown stars. What to man's naked eye may appear

to be a single star, through a telescope is seen to be a cluster of stars or galaxy. In fact, so vast is the universe that astronomers have come to refer to these galaxies as "island universes." Man's most powerful telescope has brought within his vision's range literally billions of galaxies.

<sup>3</sup> Some local facts may further sharpen your appreciation. We live in a huge "island universe" of billions of stars. Most of it we cannot see because of great dust clouds in space, but now it is known to be of wheellike shape, with spokes or spirals gyrating out from a hublike center. All of it that we see men call the Milky Way—one of the spirals, made up of millions of stars with our sun among them. Many though the stars may be, there is plenty of room; for our nearest star-neighbor is said to be twenty-five trillion miles away. Space distances are so great they are measured in light years. The distance light travels in a year (or six trillion miles) is the unit. Using this measure we gain some

idea of the size of our home galaxy, for it takes light from a star located on the outer rim a hundred thousand years to reach the outer rim on the other side; no small distance. Yet such a tremendous creative work is dwarfed by the fact that, to other galaxies, billions of light years distant, it all appears as a single star. Little wonder that Jehovah inspired his prophet Isaiah to write: "To whom, then, would you liken me, that I should be equal," says the Holy One."—Isa. 40:25, *AT*.

<sup>4</sup> In the heavens we see a work of perfection with order and harmony. Reflecting the stately majesty of their Creator, "the heavens are telling the glory of God, and the sky shows forth the work of his hands." (Ps. 19:1, *AT*) There men see no conflict, no creative work getting out of place, all moving on and on according to the course set by Jehovah. Men of science think the universe is expanding. The Scriptures say that God continues to work, to do good. (John 5:17, *NW*) Dare we set limits to Jehovah's range of activity, his power, his productive ability? "Behold, God is great, and we know him not; the number of his years is unsearchable." (Job 36:26, *AS*) If we find his creation awe-inspiring, more so should God himself be to us, for the Creator is greater than any or all of his creations. "Lift up your eyes on high, and see! who created these? He who brought forth their host by number, and called them all by name; through the greatness of his might, and the strength of his power, not one is missing." (Isa. 40:26, *AT*) Yes, the so-called inanimate creation is in motion, a symphony in the skies, a product of the great Jehovah.

<sup>5</sup> Be that creation billions of years old, as some claim, it did not precede the crea-

tion of intelligent persons. Jehovah's masterpiece was his first creation, a spirit person like himself with his attributes of justice, love, power and wisdom. Of him it is written: "Jehovah possessed me in the beginning of his way, before his works of old. . . . Before the earth was. . . . When he established the heavens, I was there." (Prov. 8:22-27, *AS*) Jehovah made that mighty spirit his spokesman; he became the Word (*Logos*) of God. (John 1:1, 2, *NW*) Also, he became Jehovah's co-worker in the production of all creative work that followed. "By means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible." (Col. 1:16, *NW*) In time he created a host of spirit persons, angels; also a vast array of stars beautifully adorning the heavens—all brought forth according to the divine production program. These two, Jehovah and his Son, always have seen and are now seeing in harmony. Their relationship always was and now is one of joy and productivity. "Then I was by him, as a master workman; and I was daily his delight, rejoicing always before him." —Prov. 8:30, *AS*.

<sup>6</sup> In his production program not only has Jehovah provided quantity; he has always had quality as well. In fact, perfection marks all that our Creator ever does. With him nothing has to be done over. There are no "seconds" or rejects. When he creates, the result is a finished product upon which no improvement can be made. "As for The [true] God, perfect is his way." (2 Sam. 22:31, *NW*) Of Jehovah Moses was inspired to write: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4, *NW*) Truly, there is no one like Jehovah our God.

4. How does the inanimate creation reflect the glory of its Creator?

5. (a) What was God's first creation? (b) What was the relationship this one held with Jehovah thereafter?

6. In Jehovah's creation what is even more outstanding than quantity?

## EARTH

<sup>7</sup> Some scientists say our earth was formed six and a half billion years ago. Though possible, that still is just their guess; for respecting this the Scriptures merely state: "In the beginning God created the heavens and the earth." (Gen. 1:1, NW) For us now the date is immaterial. What should interest us today is earth's role in Jehovah's great production program, for he never wastes effort nor creates in vain. Both this fact and his purpose in making our earth are summed up at Isaiah 45:18 (AS): "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste [in vain, *margin*], that formed it to be inhabited: I am Jehovah; and there is none else." To be inhabited then by material creations, living ones, the earth could be used to further his productive purposes. Genesis chapter one unfolds this to us.

<sup>8</sup> Here Jehovah tells of earth's preparation, a process covering thousands of years with the time divided into 'days,' periods that the Bible shows to be of seven thousand years each. The first two of these days dealt with allowing sunlight to shine on the earth and an atmosphere to be produced under its water canopy. Water covered earth's face, but on the third day the water divided as land pushed its way upward. Further, on this third day something new occurred: "And God went on to say: 'Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth.'" (Gen. 1:11, NW) Note here the power of reproduction, the first known evidence of productivity, save that resulting through di-

rect creation. Vegetation from within itself began to reproduce its own species and become much. In the succeeding day-periods other creations appeared, living souls: first, those to live in the waters, next, flying creatures for the air, then animals to occupy land areas. These creatures could breathe, see, eat, move about and, from within themselves, reproduce their kind. As the sixth day drew to a close about forty-two thousand years of creative work found the earth luxuriantly robed in vegetation, teeming with animal life. With it all Jehovah was well pleased. He said it was "good."

<sup>9</sup> Complete as this might seem, God was not through producing on earth. Thus far the earthly creatures were of low intelligence. Jehovah held in store a real surprise for his angelic hosts in heaven, who were no doubt watching with interest the developments on earth. To his Word or spokesman God spoke, saying: "Let us make man in our image, according to our likeness." (Gen. 1:26, NW) This meant producing intelligent creatures, endowed with God's attributes—to think, reason, make decisions and express love for the Creator by serving, honoring and praising him. Created male and female, they were capable of reproducing their own kind. This became their responsibility through a procreation mandate: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth." (Gen. 1:28, NW) Note that in addition to multiplying his own kind, man's earthly home he was instructed to make beautiful and keep so, and he was to hold right supervision over all creatures lower than himself—fish, birds, animals. Thus

7. What is Jehovah's purpose in producing the earth, and where particularly is this revealed to us?

8. From the third to the sixth creative day what creatures did God bring forth on earth, and what ability did these have in common?

9. (a) Why were angelic observers of earth's happenings not disappointed as Jehovah reached the height of earthly creation? (b) How were the two finally created endowed and greatly privileged?

man would have a threefold part in God's purpose for the earth.

<sup>10</sup> Earth's role in Jehovah's productive program now could be seen. In time it must support an abundance of sea, air and land creatures and be peopled with perfect humans, who would maintain it forever in parklike beauty. The seventh creative day God reserved for this to be done in full, as he himself rested or desisted from his work respecting the earth. At that day's end, seven thousand years later, the earth will be finished, a perfect jewel in the heavens, reflecting the creative skill of Jehovah.

#### DISRUPTER'S END FORETOLD

<sup>11</sup> By now, some six thousand years since man's creation, Jehovah's productive program would be nearing completion except for the fact that labor troubles set in at the start. One of Jehovah's angels, the first rebel, sabotaged the work, set in motion a counterfeit program and induced the first human pair, Adam and Eve, to abandon Jehovah and instead follow him. Higher wages was his promise to them. (Gen. 3: 1-7, NW) Those wages actually were low, not high, and paid death to Adam and Eve. Death has been the result to all their offspring to this day, and now many humans ignorantly label God a failure.—Rom. 5: 12, NW.

<sup>12</sup> But Jehovah is no failure. Never has disaster been near for him. (Isa. 55:11, AS) For example, on earth when labor troubles disrupt the assembly line of a modern auto plant it does not mean production will be indefinitely curtailed and the new model car fail to appear on time. The troubles are overcome; the new car

will be shown on the originally announced date even though during the remaining time stepped-up activity is necessary. On a far grander scale it is that way with Jehovah. Troubles brought on by the all-time greatest angelic disrupter, Satan, have afflicted mankind for six sevenths of the time Jehovah allotted for his procreation mandate to be carried out by humans and for their transforming the whole earth into a garden. But do not shortsightedly think such interruption will continue endlessly. Corrective measures Jehovah has in store will mean, for the remaining thousand years (now just ahead of us), increased activity. His purpose will be accomplished; nothing can cause its failure. He has set the date; production will be finished on time.—Isa. 14:27; 60:22; Dan. 2:21, AS.

<sup>13</sup> The temporary disruption that Satan caused when he induced Adam and Eve to abandon God resulted in Jehovah's purposing and applying countermeasures. He began by making the prophecy recorded at Genesis 3:15 (NW). Here he promised a "seed" that would bruise Satan in death. By means of God's woman or wifely organization (Isa. 54:5; Gal. 4:26-31; Rev. 12: 1, 2, NW) this seed would be produced, who would crush Satan to death, wipe out the effects of the Edenic rebellion, then once again set in motion Jehovah's productive program and direct it to successful completion.—Rom. 16:20, NW.

<sup>14</sup> Foreshadowing this, Jehovah caused a living drama to be enacted involving Noah and his family. Those eight souls alone survived the earth-wide flood when destruction by water came to all the ungodly. Those eight, on descending from the ark onto a cleansed earth, offered sacrifices of thanksgiving to Jehovah. He, in turn, told them that they and the surviv-

10. At this stage how might one have known the purpose earth was to play in the universal production program?

11. What took place at the outset that sabotaged the productive effort, and with what result?

12, 13. (a) Why are we sure Jehovah is no failure? (b) At that time what countermeasure did Jehovah purpose?

14. Later, by means of a prophetic drama, how did Jehovah show that he had not changed his original purpose?

ing animals with them should multiply and fill the earth. "And God went on to bless Noah and his sons and to say to them: 'Be fruitful and become many and fill the earth.'" (Gen. 8:15; 9:1, NW) Since this procreation mandate to Noah's family was pictorial, for its completion in reality man must await the thousand-year reign of the promised "seed."—Gal. 3:29; Rev. 1:5, 6; 14:1-5, NW.

<sup>15</sup> Promises respecting this "seed" Jehovah made to faithful Abraham. Imagine Abraham's joy when he heard Jehovah by his faithful angel say: "I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:17, 18, NW) In this prophetic drama Abraham pictured Jehovah, and his wife Sarah pictured Jehovah's organization, through which he accomplishes production. Though childless, aging Sarah was assured by Jehovah's angel that she would have a child. In time this became so. Sarah gave birth to Isaac, who pictured the "seed" of promise. From Eden Jehovah's organization had been barren of earthly offspring to the time of Abraham, yes, and even beyond—in all, some four millenniums. Eleven hundred years after Abraham was given Jehovah's promise Isaiah prophetically wrote of the time when this barren condition would end in great productivity amid rejoicing and thanksgiving. Later, Christ's apostle Paul identified the fulfillment of the age-old promises and prophecies by pointing to the "seed" as being Jesus, together with others chosen by Je-

hovah out of all earth's nations. (Isa. 54:1-13; Gal. 3:26-29; 4:1-31, NW) Christ Jesus in his own Revelation identifies the number to be associated with him, namely, 144,000. (Rev. 7:4; 14:1, NW) This chosen seed is the kingdom of Jehovah's new world, under which surviving peoples of 'all nations will bless themselves'; for it is this kingdom "seed" that will direct all productive effort in the new earth. Producing of this kingdom seed has become the most glorious part of all Jehovah's production, a "new creation."—2 Cor. 5:17, NW.

#### THE PRODUCTIVE WITNESS

<sup>16</sup> Never has there been a man on earth like Jesus, the chief One of the promised "seed." John, another of Christ's apostles, identifies Jesus as the Word of God, Jehovah's very first creation, his only-begotten Son. At Jehovah's request Jesus had consented to become a man upon earth. "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth." (John 1:14, NW) For unknown ages the Word (*Logos*) had been working in full harmony with his Father, Jehovah; and now, after becoming the man Jesus, he continued thus to work. His was a productive life, productive of Kingdom fruitage, for the whole of his earthly ministry was devoted to witnessing about his Father and his Father's kingdom. (John 17:4, 6-10; Luke 4:43, NW) It was God's will that he do so, and he delighted to do Jehovah's will. (Ps. 40:8, AS; Luke 22:42, NW) Also, Jesus had a keen sense for quality. What he did he did perfectly, for he was a perfect man. On earth his was the most outstanding example of love, compassion and patience. At the same time he was a bold, fearless proclaimer of Jeho-

15. (a) How were Abraham and his family used to picture the producing of the "seed"? (b) What is the "seed," and what part will it have in Jehovah's production program?

16. (a) Compare Jesus' productive life before and after his coming to earth. (b) How was Jesus' profound appreciation for quality shown?

vah's truth. He spoke with sincerity and conviction like none before him. Of him it was said: "Never has another man spoken like this." (John 7:46; 10:31-39, NW) He understood people perfectly; he could read their hearts and minds. Therefore, the ones he chose to be his close companions and fellow workers were those of right heart, men he could train and did train to be productive witnesses like himself. For quality's sake he did not choose many, only the best. Jesus was humble. He always gave Jehovah credit for all good things. (Mark 10:18, NW) Concerning the good followers he had he said in prayer to his Father: "I have made your name manifest to the men you gave me out of the world . . . and I have kept them."—John 17:6-19, NW.

<sup>17</sup> Had Jesus wanted quantity irrespective of quality, gathering his disciples would have been simple. Why, he could have had the whole nation of Jews at his feet; yes, more than that—the whole world, with peoples of all nations recognizing him as their sovereign. All he had to do was to submit himself to another production manager. That other manager, Satan, tried to persuade Jesus to do that, shortly after Jesus had dedicated himself to do his Father's will, just prior to starting his ministry. Here is the report of what took place: "Again 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.'" (Matt. 4:8, 9, NW) This was no temptation to the Son of God. Had not Eve first, then Adam, listened to similar proposals by the same invisible rascal? What did they gain? Jesus knew only too well. No, his delight had been to work with his Creator, and now his determination was to continue producing in that course.

17. What other course was opened to Jesus, by whom, and how did he act?

#### FAITHFUL PRODUCER

<sup>18</sup> Jesus' short ministry, just three and a half years, was most productive. First in importance, he maintained his integrity, thus proving himself worthy to be the one to vindicate his Father's name by crushing Satan to death. Next, he gave his life as a purchase price for obedient humans. Note: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28, NW) In short, he did all that Jehovah had outlined for him. In his prayer to his Father he included: "I have glorified you on the earth, having finished the work you have given me to do." (John 17:4, NW) In his ministry Jesus set a good example for his carefully chosen followers. Additionally, he spent much time teaching them about Jehovah, also about himself and about the Kingdom and about work they would need to do after he returned to his Father. They hung on his every word, but failed to understand clearly. Jesus foreknew this. So he told them that after his departure his Father would send to them a comforter, the holy spirit, to teach them additional things and also bring to their remembrance the things he had told them. (John 14:26, NW) When finally departing, he told them theirs must be a productive ministry. "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—Matt. 28:18-20, NW.

<sup>19</sup> That Jesus' witnessing was productive we have but to look at what his followers did early in the Christian era. They would need God's spirit and, faithful to his word, Jesus sent the holy spirit to them while

18. (a) In what respect was Jesus' witnessing productive? (b) What did his parting words to his disciples bring to their attention?

19. How was Jesus' productivity reflected in his disciples' activity?

they were assembled together ten days after his ascension to heaven. As the spirit of Jehovah fell upon them these began to glorify and praise God in many languages that the holy spirit enabled them to speak on that occasion. Also then present at Jerusalem were people of many nationalities, and they heard God glorified by the spirit-baptized disciples in their native tongues. The visiting crowds wondered greatly. Then Christ's apostle Peter forcefully testified, publicly, concerning Jesus and his messiahship, after which many believed and were baptized. The report of the time says: "On that day about three thousand souls were added [to the Christian congregation]." (Acts 2:41, NW) These then began to study and train with the apostles for a productive ministry, which their dedication called for. "And they continued devoting themselves to the teaching of the apostles and to association together, to taking of meals and to prayers. . . . At the same time Jehovah continued to join to them daily those being saved." (Acts 2:42-47, NW) Soon afterward five thousand men alone were in the ministry. What a group of ministers to begin producing in just the land of Palestine!—Acts 4:4, NW.

<sup>20</sup> Such prosperity as a result of productive witnessing must soon draw the fire of Satan, and it did. Persecution set in. Satan's aim was stoppage of the work. In rapid succession came threats, imprisonment, beatings, and then the dramatic death of a faithful disciple, Stephen. Such persecution caused a scattering of the Christian ministers but no curtailing of their preaching. "However, those who had been scattered went through the land declaring the good news of the word." (Acts 8:4, NW) The apostles, beaten and im-

prisoned, rejoiced "because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:17, 40-42, NW) Growth continued despite persecution. After three and a half years of this preaching among the Jews in Palestine the opportunity was extended by Jehovah to people of all other nations to become Christian ministers and to share in the productive witnessing. (Acts 10:44-48, NW) The nucleus Jesus had formed with the twelve apostles quickly grew in the first century, spreading to far-flung reaches of the Roman Empire and beyond. Jesus had set a good example of productive witnessing. His apostles and disciples followed that example to the glory of God and their own eternal salvation.—1 Tim. 4:11-16; 2 Tim. 4:1-5, NW.

<sup>21</sup> After the death of Christ's apostles that productive witnessing all but died out. (Acts 20:29-35; 2 Pet. 2:1-3, NW) But did that mean its total end? No; rather the words of Jesus, the writings of his apostles and disciples, as well as the God-given prophecies written by faithful men before them, all testify to a period of productive witnessing on a global scale, yet future from their time. (Rev. 14:6, 7, NW; Isa. 52:7, 8; Ezek. 9:3, 4, 11; Dan. 12:3, 4S) Jesus had said that at the end of the system of things ruled by Satan the good news of Jehovah's established kingdom must be preached world-wide; and that over the Kingdom issue the people of all nations must become divided, separated, as "sheep and goats." (Matt. 24:14; 25:31-46; Mark 13:9-13, NW) Further, these "sheep," gathered "out of all nations and tribes and peoples and tongues," must be-

20. What twofold result came of these early days of witnessing by Jesus' apostles and disciples?

21. According to Bible prophecy, when would productive witnessing attain earth-wide scope, and with what result?

come a "great crowd," which no man can number; yes, 'the little one will become a thousand,' all amid boundless spiritual prosperity. (Rev. 7:9, NW; Isa. 60:22; 66:14; Mic. 5:2-9, AS) That then future time has now arrived, in our day. For us

now these things and more are actually taking place. Ours is the indescribable privilege of engaging in productive witnessing to the praise of the great God Jehovah, the chief Producer of all.—Psalm 149; Isaiah 12, AS.

## PRODUCTIVE WITNESSING

"THE WAY I AM DIRECTING MY BLOWS IS SO AS NOT TO BE STRIKING THE AIR."

—1 Cor. 9:26, NW.



**T**O PLEASE Jehovah today his witnesses must be productive, even as were his witnesses of old. To his disciples Jesus, the perfect Example, said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually." (Matt. 16:24, NW) Jesus' apostle Peter did that; hence he was able to write: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21, NW) Not only do we have Jesus as a model but now he is invisibly present, directing the work of productive

witnessing. Therefore those who are witnesses today must show good results in the ministry.—John 4:36; 1 Cor. 3:8; Gal. 6:9, 10, NW.

<sup>2</sup> The fact that A.D. 1914 the permanent kingdom of Jehovah was established with Christ Jesus on its heavenly throne is good news indeed. This good news carries with it the factor of productivity, for those who hear are privileged and obligated to pass on what they hear to others. Notice how this

is stated at Revelation's last chapter: "The spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:17, NW.

<sup>3</sup> Jesus likened our day to harvesttime, when there is much work to be done but not much time in which to do it. He said: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38, NW) Today Jehovah, the Master of the harvest, has answered this prayer of his anointed witnesses, the ones commissioned by him to

2. Why may it be said that the "good news" carries with it the factor of productivity?

3. What petition did Jesus say his followers should make, and what has been the result?

1. Why is it right and proper for Jehovah's witnesses to be productive today?

preach the good news of his kingdom, by sending more than six hundred thousand workers earth-wide to aid in the ingathering of those in the world who are of good will toward God. In spite of this vast number, the harvest still is great and help is urgently needed. Shall we continue to petition Jehovah to send more? Yes, for Jehovah has blessed the productive efforts of his witnesses. That is how the number has risen to this amazing figure. That has been Jehovah's answer in the past. So it will be in the future.

<sup>4</sup> Jesus also referred to it as bearing fruit, Kingdom fruit. This is especially so now, the establishing of the Kingdom in our day already having taken place. Like seed, said Jesus, the Kingdom message when sown on good soil sprouts, matures and produces fruit. "As for that on the right soil, these are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, NW) It is Jehovah's law that fruit be borne after its kind; therefore we should bear the same fruit that is sown in us, namely, the fruit of the Kingdom, its message. (Gen. 1:11, NW) Jesus climaxed the counsel about being fruitful when he said to his disciples: "My Father is glorified in this, that you keep bearing much fruit." (John 15:8, NW) Note he said "much fruit." This forcefully draws to our attention that Jehovah requires us to be productive witnesses, accomplishing much through preaching, locating persons of good will, feeding them and bringing them to maturity so that they likewise will see their privilege of bearing Kingdom fruit.—Titus 3:8; Heb. 13:15, NW.

<sup>5</sup> We have been given much in the way of Kingdom truths and privileges of giving them out to others. The rule was laid down

by Jesus with these words: "The one whom people put in charge of much, they will demand more than usual of him." (Luke 12:48, NW) The truth brings with it great responsibility, which, if we are to be faithful and get life, must be performed in a right manner. Jesus said: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit." (John 15:1, 2, NW) As the Vine, Christ Jesus directs the production of fruit to Jehovah's praise, but the branches bear the fruit. According to Jesus' words, the branches must bring forth Kingdom fruitage, or else be pruned off as useless. Jehovah cleans and prunes his vinelike organization for the producing of Kingdom fruit. If we appreciate the illustration we shall work for a productive ministry.

<sup>6</sup> Jehovah's great universal organization is a productive one, as all creation abundantly testifies. Through his universal production manager, Christ Jesus, Jehovah has fashioned his earthly organization for production too. It is a smooth-running organization, earth-wide in scope, well equipped, efficient, manned by hundreds of thousands of willing workers. In it you will find none picketing, no "sit-down strikers," no labor trouble of any kind; for all have an interest here. Love fills the heart of each one. Every one shows love for the employer, Jehovah, love for the overseer, Christ Jesus; so peace prevails and all unitedly get on with the production effort.

<sup>7</sup> In this theocratic organization there are key practices that contribute most to production; also there are supporting and connecting activities that make for an efficient, well organized way of work. For

4, 5. In what other way did Jesus refer to the witness today, and how did it show productivity?

6. How may productive witnessing today be illustrated, and is the relationship among the witnesses a desirable one?

7. What are some essentials to full production within the New World society?

instance, workers have been furnished many study helps and divine instructions generously given. These they diligently study and apply. At the Kingdom Hall weekly meetings provide opportunities for workers to assemble together to gain strength through association with those of like faith. (Heb. 10:24, 25, NW) Here, too, they see service demonstrations and receive counsel on preaching. Here, also, the joyful workers attend theocratic ministry school, each learning to express the message effectively. These all are essential to full production within the New World society.

<sup>a</sup> But the core of it all they do keep in mind: Their responsibility to communicate the Kingdom message is the important thing. Each producer is merely the vessel containing the seeds of truth. Unitedly the workers are used by the great Sower, Christ Jesus, to scatter the seeds. As individuals the workers are relatively unimportant. Each one always keeps this in mind, seeking always to magnify the truth and its great Giver, Jehovah. (1 Pet. 4:10, 11; Rev. 7:9, 10, NW) Concluding one of his simple illustrations, to his eager co-workers Jesus pointedly said: "So you, also, when you have done all these things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'" (Luke 17:10, NW) True, each faithful preacher's contact with good-will persons is important. He will be diligent to revisit the home of the interested, to water the seed of truth until it sprouts; then after that he continues to cultivate the planting, that growth, progress to maturity, may result. Even so, the zealous workers still are good-for-nothing slaves. To their Master, Jehovah, they can bring nothing but love, praise and service. So having nothing to boast of, save having

the truth, which was freely given to them through Jehovah's undeserved kindness, they humbly labor on. Defining this right way of working, both Jeremiah and Paul wrote: "He that boasts, let him boast in Jehovah." (Jer. 9:24, AS; 2 Cor. 10:17, NW) Remaining humble, giving praise to Jehovah and unitedly magnifying him before others, the skillful workers prosper. —John 4:36, NW; Ps. 34:1-3; Jer. 17:7, 8, AS.

#### WAY OF WORK

<sup>a</sup> To be efficient, productive ministers in door-to-door preaching members of the New World society realize the need for clear presentation. Three years ago the Society introduced the three- to eight-minute Bible sermon. The sermon stresses an appropriate theme showing God's present purpose, by means of a few selected scriptures. Carefully reading aloud from the Bible each of those texts enables the persons visited to see that a true minister of God's good news is backing up what he says with God's Word. Sometimes an earnest worker feels that nothing he says will gain attentive interest in a particular community—that the people have a deep-seated prejudice about being visited on Bible matters because they are very religious. In part, this may probably be true, but does the announcer of Jehovah's kingdom give up, saying: 'Nothing works here'? No. Does he patiently, tactfully keep on presenting a lively, interesting three- to eight-minute sermon? Yes, he opens his Bible, or invites the householder to bring out his own. Then, reading aloud scriptures to support his description of the established Kingdom, he stirs in the listener a deeper respect for the Bible. Gently he helps the listener to replace false ideas with accurate knowledge, so he can begin

8. What attitude should all servants of Jehovah have, and how may one rightly boast?

9. What good results may be expected from use of the Bible in a three- to eight-minute sermon?

to understand the minister as a true friend.

<sup>10</sup> Do these friendly ministers find it difficult to know what to say in their short sermon? No, for they constantly exchange helpful suggestions. First, they try one of the short sermons printed in their monthly *Kingdom Ministry*. Those are excellent field-tested sermons. In fact, the Society asked its traveling field representatives, who had been especially successful in obtaining subscriptions, to describe the successful presentation they used. Almost all replied that they use those outlined in *Kingdom Ministry*. Some, to get started, memorize one of these sermons. Soon such beginners speak right from the heart with all the sincerity and conviction the truth produces in one. The Society has urged that, for variety, workers have several sermons to draw from, to fit the many different situations. Besides those already outlined in *Kingdom Ministry*, the *Watchtower* and *Awake!* magazines abound with ideas for short, lively three- to eight-minute sermons. Additionally, within the covers of the book "*Make Sure of All Things*" are many useful sermon points and classified Bible texts. Certainly Jehovah has abundantly provided constructive materials for each willing spokesman of his to use in becoming a productive witness.

<sup>11</sup> As productive ministers go from house to house they place certain literature. It may be booklets, magazines, a book or a Bible—assuredly something. Each worker's number of placements will depend on his diligence and the amount of time he works. Who can say the three- to eight-minute sermon has not increased his literature placements? But after placing one or more helpful publications does the diligent worker let the implanted seed of truth sprout of itself? Does he allow Satan the

opportunity to destroy it? For years in the past that often was the way many worked who felt that placing the message in people's hands was sufficient. Increase came slowly during those years. But recently the Society has reminded all field workers that, according to Scriptural counsel, they must not deprive the "stranger" of his right to learn the truth. (1 Ki. 8:41-43; Prov. 3:27; John 10:16, NW) Indeed, it is imperative that willing listeners be promptly revisited, for watering the implanted seed and to protect the tender young growth. The productive minister expects fruitage. He performs his part for that result, knowing it is God who 'keeps making it grow.'—1 Cor. 3:6, NW.

#### TRAINED PRODUCER HELPS BEGINNER

<sup>12</sup> In the theocratic organization this back-calling link is basic. (Acts 15:36, NW) And a strong link it is too. But just how strong it is depends on how faithfully the individual minister calls back after initial literature placements. To provide himself with opportunities for back-calls the productive minister spends many hours each month in introductory house-to-house service, using his short sermons. Many zealous witnesses readily place literature but experience little success in following it up. In your case, the trained producer asks his youthful companion worker, Can it be that when you do make a back-call you find it hard to get to the subject of the truth? Sometimes this is so. To illustrate, then, suppose you promise a family of friends to come for a picnic. It is agreed you are to bring the food and they are to furnish all the other things. Comes the date; you are on time and you have the food. It is in the basket you brought along. Your friends are hungry; they wonder why you do not take the food out and place it before them.

10. Where may one find good sermons and source material for many others?

11. For witnessing to be productive what must follow the placing of literature explaining the Bible?

12. (a) Why do some workers have less success than others? (b) How can the trained worker help the beginner?

But you do not, and it stays in the basket. Finally you leave, taking the food with you. How do your friends feel? Empty? Beyond a doubt, and disappointed too. You have wasted your time and theirs also. You cannot say you have found joy, nor have they been refreshed. So it is with sharing spiritual food: Why be timid about it? They know you are a minister; you said so on your initial call at their home. They saw you use your Bible and they expect it again. Yes, you do need proper tools to start work, so here is what you should do:

<sup>13</sup> Create the situation by going prepared to talk further on the subject you dealt with in your first short sermon, but this time extend it to a ten- to fifteen-minute talk. Here again the Society has provided for the productive minister. To talk at that time on the same subject you used at the first call it will have been necessary to make note of your theme on your house-to-house record. Also, when you make up your three- to eight-minute sermons it is good to have in mind the future need of expanding the subject for use on your first back-call; therefore select several more scriptures for that purpose. Knowing definitely what you are to discuss on your return call will enable you to work with confidence; and then, too, your good-will family will be genuinely benefited by your advance preparation. After you arrive it is essential that you get down to considering the truth from God's Word as soon as possible. Only a few words will be necessary to get acquainted again and then you can tell the purpose of your call. Just be human, with consideration, warmth, friendliness. The family may have taken a booklet. You can turn the conversation to the truth somewhat like this: 'By now you probably have read your booklet and no-

ticed it touched on the subject we discussed last week, on living forever, remember? Since you told me you would like to live forever I have gathered a few more scriptures on this wonderful Bible truth. They will further strengthen your hope in living and not dying. Let me read this one to you.'

<sup>14</sup> Now the hard part—getting started—is over, and you are on your way toward a very pleasant and productive back-call. Bear this in mind: It is very important that we have our back-calls planned in advance, know what we are going to talk about.

<sup>15</sup> Back-calls have a purpose, the eventual starting of a home Bible study. Here the foundation is laid; then the building on it begins. Here the newly interested one, a prospective Kingdom-publisher, is beginning to grow in knowledge and understanding; and thereby he becomes eager to tell others the good news. During this time, be it weeks or months, he is introduced to the organization when coming with you to the local service center, the Kingdom Hall, and possibly to a circuit assembly. He is encouraged to keep on telling of the Kingdom to his friends. You supply him with extra copies of booklets and magazines. In all this you are keeping in mind the purpose of your study at that home—the producing of another praiser of Jehovah. To that end he is invited to go with you in your witnessing from house to house and on back-calls. As a result your prospective companion witness soon is on his own and then he is living proof that you are a productive witness.

#### MAGAZINES

<sup>16</sup> Now consider another important feature in the New World society organiza-

13, 14. (a) How has the Society again come to our aid with respect to back-call work? (b) What are some points to keep in mind when arranging back-call activity?

15. What has proved to be the most productive feature of witnessing, and how may each witness become productive in it?

16, 17. (a) How do people regard magazines today? (b) How is this public attitude being taken advantage of by *The Watchtower* and *Awake!*?

tion. First some questions: When you approach a newsstand, what do you see? Magazines. At a corner store what strikes your eye? *Magazines!* What makes a postman bend under the weight of his mailbag? *MAGAZINES.* And what do most people read? *MAGAZINES!* Truly today's world is magazine-conscious. But how to make it *Watchtower* and *Awake!* conscious occupies the thoughts of Jehovah's servants. With ever-widening circulation of these two magazines the witness being given is becoming immeasurable. That is thinking ahead.

<sup>17</sup> Now look back: In 1939 the first world-wide *Watchtower* subscription campaign brought immediate increase. Magazine production doubled over that of the previous year, more than 9,000,000 copies being printed. With that beginning, rapid increase followed year after year. In 1955 printing of both magazines exceeded eighty-six and a half million copies. This is a nineteen-hundred-percent increase over the production in 1938. Today *The Watchtower* and *Awake!* regularly penetrate millions of homes in many lands. Through productive witnessing more and more of earth's inhabitants are becoming increasingly conscious of these two magazines.

<sup>18</sup> But is that enough? Today everywhere tension mounts. Perplexity and anxiety about the future are arousing serious, sober thinking. *The Watchtower* and *Awake!* reliably tell what lies ahead. They tell how the oncoming tempest's fury may be survived. Therefore unknown millions of persons of good will can yet become accurately aware of the vitally valuable contents of these two magazines. Accordingly, the Society continues to prepare to serve those millions. At Brooklyn since 1938 factory space has been doubled twice. Two high-speed magazine presses and other

equipment were added. In the summer of 1956 the construction of the Society's new 13-story magazine building was finished. Soon thereafter came delivery of two more magazine presses. Also in its plants in South Africa, Switzerland, Sweden and West Germany magazine production is expanding. Thus the need for more magazines is being met in a practical way. At the same time what are individual productive ministers planning? In 1957 Jehovah's witnesses will try regularly to reach more persons of good will with these two magazines.

<sup>19</sup> In the months ahead, as we confidently expect, all announcers of Jehovah's kingdom will become magazine publishers. A sturdy congregation organization is essential for attaining this goal. Definite times should be set for magazine distribution on the street, from store to store and house to house. Service centers are especially adapted to magazine work; and here too the training program will help much, even as in the regular house-to-house witnessing. Have you not as yet shared in witnessing with magazines? There is no time like the present to start. With another you can start, finding how effectively you serve. Thus unitedly we can attain the goal: *Every productive minister a magazine publisher.* This naturally will mean expanding magazine production by your fellow workers at the Brooklyn factory and at other branches of the Society around the earth. But this added work to those already busy ones will bring increasing joy. They will count it a privilege to serve with you for providing to many needy ones these most important of all magazines.

<sup>20</sup> Generally speaking, Saturday is magazine day. For most people it is the busiest

19. To reach the high quota of magazine publishers what will be necessary?

18. Just how awake is the Society to this field of Kingdom advertising, and what can reasonably be expected of us as individual proclaimers of the "good news"?

20. (a) As to magazine witnessing, what suggestion has been made? (b) How may we find joy in magazine witnessing, and what may result from placement of a single magazine?

day. Through experience of many it appears that a short, to-the-point presentation is best when offering magazines. The object is to place many copies. They will do their own "talking." The Society suggests a half-minute to a minute presentation, a well-worded statement of one point discussed in the magazine being offered. Many publishers find store-to-store work with the magazines attractive. They have been able to establish regular routes. If you hesitate to approach store owners or managers try something like this: "No doubt you are very busy, sir, but I shall take only a moment of your time. I am introducing to you the *Watchtower* and *Awake!* magazines. They are for busy people. They say much in few words. These two are yours for just ten cents. You will enjoy them, I am sure." Some are meeting with very good results in street work by tactfully engaging passers-by (one at a time) in conversation, walking along and offering the two magazines. But most of those sharing in magazine distribution find best results in house-to-house work. In whatever part of the field you work you will find joy in witnessing with magazines. Now a word of caution: Make note of any special interest on your house-to-house record and later call back, as the truth contained in the magazines may be planted in "good soil" and with due care may eventually bear fruit to Jehovah's praise.

#### QUALITY PRODUCTION

<sup>21</sup> Not only does productive witnessing mean much preaching activity, but it must be done with an eye for quality as well. (Col. 3:23, NW) There was a time when we gave little thought and planning to our service. But those days are gone. We must be diligent, using precious time effectively. In this vein, to the Christians Paul wrote:

21. How do Paul's words at 1 Corinthians 9:26 fit in with productive witnessing?

"The way I am directing my blows is so as not to be striking the air." (1 Cor. 9:26, NW) A production line yields results only when work is being done, and so it is within the New World society. Service must never lag. It must be well planned, well organized, become efficient and be kept moving on the part of all servants of Jehovah.

<sup>22</sup> In early Christian times Jehovah's witnesses were productive. They bore much Kingdom fruit. (Acts 10:44-47; 13:48, 49; 15:30-32; 28:30, 31, NW) Now in the "last days" productive witnessing has been revived. In 1919, for instance, there were but a few thousand active in preaching; but by 1945 the number active had grown to 141,606 world-wide. This marvelous growth caused much joy and encouragement to Jehovah's witnesses in that year; but observe their joy now, when in 1955 a peak of 642,000 reported service, an increase of half a million in ten years! Productive witnessing has borne fruit! Why, in ten weeks alone during the summer of 1955 series of Triumphant Kingdom assemblies, thirteen thousand symbolized their dedication to Jehovah. Obligation is urgent upon those mature in the organization to aid beginners to grow to maturity, that their witnessing likewise may become productive. Dare we limit the number who will yet join with us in declaring the good news? To Jehovah we give thanks for the increase of "workers" in this time of harvest. To his honor we direct all our productive witnessing and pray for his continual blessing.

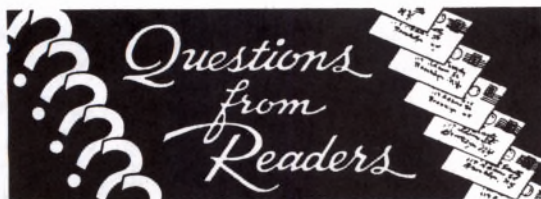
<sup>23</sup> Therefore, in view of the productivity of Jehovah's New World society, let us ask ourselves a few practical questions: What is our position in Jehovah's commu-

22. (a) In modern times just how productive has witnessing become? (b) What obligation is laid on those who are productive witnesses?

23. What are some questions we must answer affirmatively to be productive witnesses?

nicating organization? What evidence do we have to show that we are productive witnesses? Do we work or just ride along? Do we set right examples in personal study, in faithful meeting attendance? Are we regular in the service from house to house, on back-calls, in the use of Bible sermons, in conducting Bible studies and helping others by supporting the training program? Do we share in and support all witnessing campaigns? Good production means doing all these things. As Jehovah

is productive, so must we be as we work together in his New World society of Kingdom-fruit bearers. This must be so if we desire life in his New World. Jehovah's most wonderful blessings are in store for those who are productive witnesses and every one who knows the truth can witness. All one needs to do is talk to his neighbor and discuss the Bible. Even all you readers of *The Watchtower* can declare Jehovah's kingdom as the only hope for mankind.



● Isaiah 41:6 reads: "They help every one his neighbor; and every one saith to his brother, Be of good courage." (AS) Who are fulfilling this prophecy today? May it be used as an example for encouraging one another in giving the witness to Jehovah's kingdom by Christ today?—F. F., United States.

Taken out of its context this Bible verse may seem to be a fine text for Christians to apply to themselves in helping and encouraging one another to co-operate enthusiastically in the Kingdom ministry. But in all its history the Watch Tower Society has never in its bound books, booklets and magazines applied Isaiah 41:6 in this way, never, in fact, treating this verse in detail. Why not? Because it does not apply to Jehovah's witnesses.

In verse 1 Jehovah bids the island communities to keep silence before him and the peoples to enter into a legal argument with him. Verse 5 tells that the islands see and fear what Jehovah is doing and they come together to oppose the one whom Jehovah raises up from the east to execute his judgment. It is then they start helping every one his neighbor and every

one says to his brother to be courageous. That they help and encourage one another in opposition to Jehovah's executioner is evident from the next verse (7): "So the carpenter encourageth the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved." That what "should not be moved"? The idol, the wooden frame for which the carpenter made. He then encouraged the goldsmith to plate it all over. The sculptor hammered everything out smooth and approved of the soldering. After that the idol image is nailed down to a flooring or pedestal that it may not fall over but even be carried in a procession.

Verse 7 harks back to the preceding chapter, verse 19. The fact is, Moffatt's translation and *An American Translation* transpose verses 6 and 7 to next to Isaiah 40:19. (See also the footnote in Knox's translation.) Thus they help and encourage one another in a demonic work, appealing to false gods to save them from execution.

Certainly this foretold how faithless worldlings today construct their own idols of power and appeal to these false gods to save them from Jehovah's executioner, Jesus Christ, at the universal war of Armageddon. Jehovah's witnesses today have no part in fulfilling Isaiah 41:6. Only by a careless slip, overlooking the context, have any applied it to Jehovah's witnesses erroneously. We regret this.

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What evidence do we have to show that we are productive witnesses? Do we work or just ride along? Do we set right examples in personal study, in faithful meeting attendance? Are we regular in the service from house to house, on back-calls, in the use of Bible sermons, in conducting Bible studies and helping others by supporting the training program? Do we share in and support all witnessing campaigns? Good production means doing all these things. As Jehovah

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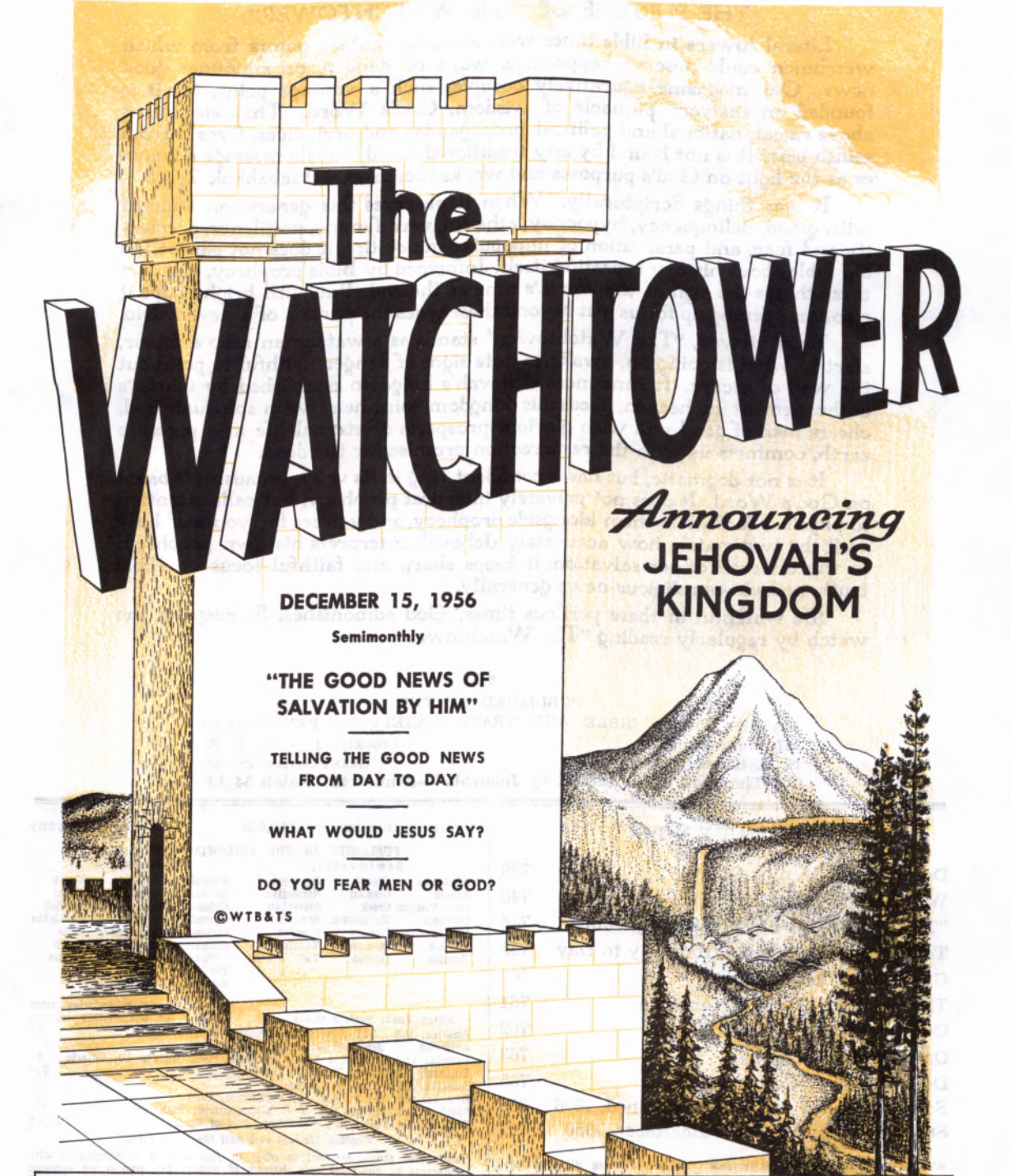


**"WATCHTOWER" STUDIES FOR THE WEEKS**  
 December 30: Jehovah, God of Production. Page 721.  
 January 6: Productive Witnessing. Page 728.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ Where Bible literature has been banned by a government that speaks of freedom? P. 707, ¶3.
- ✓ Why God made man? P. 709, ¶1.
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# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**DECEMBER 15, 1956**

**Semimonthly**

**"THE GOOD NEWS OF  
SALVATION BY HIM"**

**TELLING THE GOOD NEWS  
FROM DAY TO DAY**

**WHAT WOULD JESUS SAY?**

**DO YOU FEAR MEN OR GOD?**

**© WTB&TS**

**"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; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions

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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## DO YOU FEAR MEN OR GOD ?

**M**ANY persons worry about what men will think. If they can do something wrong without men's seeing them they do it. Jehovah God sees it, but that is not seriously considered. They worry if men find out, but are indifferent about God. How twisted this is! They want to appear good in the eyes of men, yet are unconcerned with their appearance in the eyes of God. Men do not really count; God does. Why is it such a human failing to fear men and forget God?

Perhaps they think God will be more merciful and understanding concerning their weakness and will forgive, whereas men would not be so lenient. More likely in such cases it is the thought that if men do not know they will not suffer punishment for their wrong. Ecclesiastes 8:11-13 (AT) says: "Because the sentence upon an evil deed is not quickly executed, therefore the minds of the sons of men are fully determined to do evil. Even though a sinner does wrong a hundred times and still continues living, yet I know that it shall be well with those who fear God, who are in awe before him; but it shall not be well with the wicked, nor shall he prolong his life like a shadow, since he is not awed in the presence of God." Men should be more awed by the thought of God's seeing their evil than by the fear of men's seeing it.

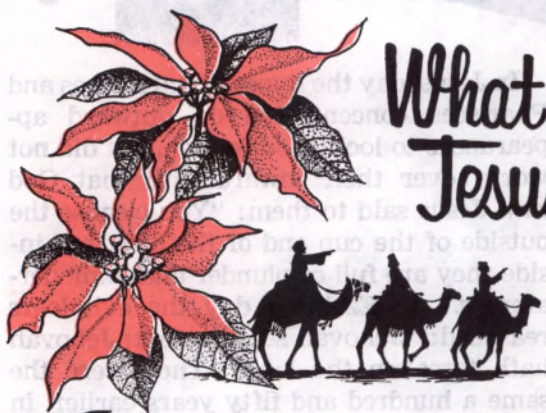
In Jesus' day the hypocritical scribes and Pharisees concentrated on outward appearances to look good to men, but did not worry over their inward filth that God saw. Jesus said to them: "You cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness." In Ezekiel's day the evil-doers reasoned: "Jehovah seeth us not; Jehovah hath forsaken the land." They were the same a hundred and fifty years earlier, in Isaiah's time: "Woe unto them that hide deep their counsel from Jehovah, and whose works are in the dark, and that say, Who seeth us? and who knoweth us?" —Matt. 23:25, NW; Ezek. 8:12; Isa. 29:15, AS.

Jehovah sees our deeds, whether good or bad, and rewards for them in his own time. Hypocrites, while hiding their evil works from men, trumpet abroad any good they do to be sure men notice, "that they may be glorified by men." "They are having their reward in full," Jesus said. He advised his followers to make their gifts of mercy and to do their religious services quietly and without fanfare, and "then your Father who is looking on in secrecy will repay you." Men who fear men hide their evil from men but make a show of their good deeds to be sure men will ob-

serve and applaud.—Matt. 6:2-4, 16-18, NW.

"The fear of man bringeth a snare," but "the fear of Jehovah is the beginning of knowledge." Sometimes even true Christians, in their fleshly weakness, catch themselves doing what is wrong because they are unseen by men and hence free from censure or punishment by men. If

we shall not suffer for our acts right now we sometimes are strongly tempted to do them, not always looking into the more distant future when we shall be accountable to Jehovah for them. God, not men, is the one to fear, for that will mark the beginning of the knowledge that will guide us right and gain us life.—Prov. 29:25; 1:7, AS.



## What would Jesus say?



**I**MAGINE, if you will, Jesus walking down the gaily bedecked and brightly lighted streets of one of Christendom's major cities. It is Christmas time. The town Christmas tree blazes in resplendent glory. Santa Clauses seem to be everywhere. And so do the shoppers. They are dashing in droves to department stores to make last-minute purchases. From loudspeakers blare Christmas carols interspersed with blatant commercials. Cash registers add their financially satisfying song to the din. A "Merry Christmas" slides off active tongues. The Christmas spirit has reached a high pitch. Amid all the commotion Jesus inquires of a celebrant about the meaning of all this unusual bustle.

"Oh," comes the reply, "this is Christmas, the greatest birthday party of the year." "But," asks Jesus, "whose birthday is it?"

Whose birthday is it? A strange question? Not really. A newcomer to Christendom would truly wonder. After all, does the furious exchange of gifts identify

the one in whose honor the celebration is being held? Do the millions of dollars of advertising tell whose birthday is being celebrated? Do the lavish displays in store windows, the decorated Christmas trees or the colored lights strung in the streets tell whose birthday it is? And Santa Claus, the great central figure in millions of homes, who symbolizes this celebration as no other character does, fails to enlighten the stranger as to whose birthday it is.

Not strange, then, that Jesus would ask the celebrant: "Whose birthday is it?" "Oh," comes the answer, "it's December 25, Christ's birthday." Now what would Jesus say? That not only does the celebration fail to honor the Son of God but the date is all wrong. Referring to the Bible record, Jesus could show that he was not born in December at all. How so? Because the Bible shows he was born on or about October 1, 2 B.C., that he came as Messiah A.D. 29 and was put to death three and a half years later, or about April 1, A.D. 33. The account of the "seventy weeks'" prophecy at Daniel 9:24-27 and Luke 3:1, 23 and other scriptures testify to this.

But Jesus could point out still more: that there is a marked contrast in weather in Palestine between October and December. When Jesus was born, the Scriptures show, the shepherds were out at night: "There were also in that same country shepherds living out of doors and keeping watches in the night over their flocks. 'And this is a sign for you: you will find an infant bound in cloth bands and lying in a manger.'" (Luke 2:8, 12, NW) Shepherds would not have their flocks out in the open fields in December but they would in October. The December date is all wrong.

#### TURNED ASIDE TO FALSE STORIES

Now what would Jesus say about Christendom's religions' taking part in a hoax and leading people to believe he was born on December 25? He would point to the prophecy made by one of his apostles: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories."—2 Tim. 4:3, 4, NW.

"Turned aside to false stories." And why? It is "in accord with their own desires." What an apt scripture! Though many people know Jesus was not born on December 25, they prefer to have the holiday "in accord with their own desires." Yes, despite the falseness of it, they prefer it this way. Not only that but, despite the commercialization of the holiday, they still prefer it this way. That is why on New Year's Day, 1953, the *Washington Post* said in its leading editorial:

"The American Christmas has become commercialized to an extent that is shocking to many foreigners and that almost transforms it into a national orgy of sentimental materialism. But there also remains the fact that it is not merely the manufacturers and advertisers, but the great part of the American people, who prefer to have it this way."

Like the Israelites who tolerated religious falsehoods and abominations for what selfish gain they could derive from false stories, so are the Christmas celebrants who not only tolerate but prefer the hoax of Christ's birthday party. So well might Jesus point to the words of Jehovah: "An awful and appalling thing has happened in the land: the prophets prophesy by false gods, and the priests make profit through them; my people love to have it so."—Jer. 5:30, 31, AT.

There is more that Jesus would say of December 25: namely, that it has a profound pagan significance. And history clearly bears this out. The pagans celebrated the birthday of the Persian god Mithras on December 25. And on or about December 25 another big pagan celebration took place. This was the Saturnalia, held in honor of Saturn, the god of agriculture. At this celebration people paraded through the streets singing; candles were lit and placed in the windows of homes. People exchanged presents and everyone feasted and visited with friends. These pagan customs, historians admit, are the real bases for the December 25 celebration.

#### NO COMMAND TO COMMEMORATE BIRTHDAYS

What would Jesus say to those professed Christians who try to justify Christmas in spite of its false date and pagan back-

Christmas is said to be a birthday party for Jesus. So there could hardly be a better judge of Christmas than Christ. If he were here on earth, what would he say about Christendom's biggest holiday?



ground? He would say that he never commanded it, that his birthday was never celebrated by any of his apostles or early disciples, that it was only after the foretold apostasy that the Christmas celebration came into existence among professed Christians. This apostasy was foretold by Christ's apostle, who said that it would result in "twisted things." "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things." (Acts 20:29, 30, NW) Not until the fourth century did the Christmas celebration gain headway among professed Christians. By then the apostasy had taken place, a pagan holiday was clothed in a Christian name and the Roman Catholic Church gave the holiday its blessing—all to increase the number of nominal adherents to Christianity.

Not concerning the celebration of his birthday did Jesus say: "Keep doing this in remembrance of me." It was said concerning the memorial of his death, an event far more vital to mankind than Jesus' birth. Thus Jesus, commanding his followers to keep the memorial of his death instead of his birth, followed the Scriptural principle: "Better is the end of a thing than the beginning thereof." And so it is that in the Bible birthdays are celebrated only by pagans. Pharaoh's birthday, mentioned at Genesis 40:20, and Herod's birthday, at Matthew 14:6-10, were both blackened by murderous executions. Christians are not commanded to observe any holiday: "But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and inadequate elementary things and want to be slaves to them over again? You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have

toiled to no purpose respecting you." —Luke 22:19, NW; Eccl. 7:8, AS; Gal. 4:9-11, NW.

And what would Jesus say of all the prominence given to "three" wise men on Christmas cards and decorations? He would ask why all the honor is given them, for the wise men were astrologers or demon worshipers. God's law emphatically condemns astrologers. (Deut. 4:19; 2 Ki. 17:16; Isa. 47:13, 14) Since the slaying of the many young boys was associated with the trip of the astrologers, it is not logical that God led them to Jesus. If not God, then who did? It must have been Satan the Devil, for no light in the sky of natural origin could direct the astrologers. Satan used the "star" to guide the astrologers in his scheme to locate Jesus for destruction by Herod.

#### CHRIST A KING, NOT A BABE

What would Jesus say of the endless portrayal of him as an infant? He would say that he no longer is an infant, so why cause people to think of him as a babe? Viewing Jesus only as a babe is dangerous. It diverts one from the vital fact that he has been empowered by his Father as King and that he now reigns and will shortly smash all nations with a rod of iron as he "carries on war in righteousness." Should a world-smashing King, indeed, the "King of kings and Lord of lords," be thought of as a babe? Thus the focusing of the people's attention on Jesus as an infant is a deception, a deception perpetrated by that master Deceiver, Satan the Devil.—Rev. 19:11-16, NW.

And what would Jesus say of the Christmas celebrants themselves? Does their conduct honor Christ? In one sweeping statement Jesus could answer, quoting the prophecy concerning the "last days" in which there will be "lovers of pleasures rather than lovers of God." Christmas

time spawns an overabundance of these. Not only that but at Christmas time many celebrants, like the ancient pagans, hurtle into the sullied seas of overdrinking, overeating and immorality. Christ's commandments for a Christian allow no room at any time for turning back to the ways of the old world, much less at an occasion supposedly held to honor Christ. "The time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries."—2 Tim. 3:1-4; 1 Pet. 4:3, NW.

Just what would Jesus say of the Christmas customs, the use of holly, mistletoe, Yule logs and Christmas trees? He would state the candid facts, just as the encyclopedias do: that such customs are not Christian practices but are of heathen origin.

What would Jesus say about giving presents? Certainly Jesus would not condemn giving; he commended it as a source of happiness. Yet the exchanging of gifts, as it is done at Christmas, would not receive Jesus' approval, for the giving is patterned after the exchanging of gifts during the pagan Saturnalia. Also, most Christmas giving is done on a reciprocal basis; Christ said to give to those who cannot repay you. And the Bible does not, as some think, set the pattern for gift exchanging. Who brought gifts to Jesus? None other than the demon-worshiping astrologers! Certainly Christians are not to follow their example. Nor need Christians await a pagan holiday to display a benevolent kindness that they should practice 365 days a year.

And what would Jesus say of teeming celebrants whose excitement does not conceal their ignorance, their lack of knowledge of the kingdom that Christ preached as the hope of the world? He would say that the people are too busy to learn the

way to life and Christmas only makes them that much busier. So Jesus would say just what he did at Luke 17:26, 27 (NW): "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man: they were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all." Nothing wrong with these pursuits, but the trouble is people busy themselves so deeply in them, especially at Christmas time, eating, drinking and buying, that they have no room in their lives for knowledge of God's purposes through his Son. And so ignorance of the oncoming war of Armageddon and of the incoming new world remains widespread.

So what would Christ say of Christmas? That Christmas is a religious hoax, a commercial trap, a pagan holiday, a dishonor to him and a degrading of Christianity. He could never approve it; he could never recognize it as a true Christian practice. That means that those who celebrate it come under Christ's disapproval. That being the case, why celebrate Christmas? Why not be free of this colossal commercial snare? No need to celebrate because other professed Christians do! Indeed, there is no need to be among those teeming professed Christians whom, despite their protests of doing works in Christ's name, the King refuses to recognize:

"Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." So that you never have to get away from Christ then, get away from Christmas now.—Matt. 7:22, 23, NW.

# "The GOOD NEWS of SALVATION by HIM"

"From day to day tell the good news of salvation by him" —Ps. 96:2, NW.

**S**INCE the year 1914 we human creatures have gone through strange things, things first in their kind, things making news. That year the first war of truly "world" proportions broke out. The sixteen nations and empires that took part in that war saw the need of mobilizing their total populations for a united part in the global struggle. For the first time fighting from the heavens by the airplane was introduced. As the fight waxed in ferociousness chemical gas warfare was resorted to, and the boys at the front had to wear the hideous-looking gas masks to breathe and live through the chemical storm. Barrages—the rolling or creeping barrage of advancing cannon fire and the barrage of air balloons and of mines at sea—became new features. The first missile projectiles were fired from immense German cannons—into Paris, from thirty miles away. And then in September, 1916, the first moving iron-clad fortresses, British armored tanks with caterpillar treads, startled the whole world as they lumbered swiftly against the enemy over the roughest terrain, like unearthly monsters savagely spitting out gunfire and heartlessly crushing everything in their path. Adding to the death toll came great food shortages and famines, death-dealing plagues and pestilences, dislocations of populations, the infuriating of intense hatreds and the persecution of

small groups faithful to their religious belief and principles and the establishment of the first Communist Bolshevik state. Ever since then it has been bad news for this old world.

<sup>2</sup> This last statement goes without a challenge. Men who were living in and before 1914 know that this world has never been the same since. With reference to this fact *The Encyclopedia Americana* discusses the world war begun in 1914 and says: "The great conflict, brought to an end in 1918, changed not only the boundaries of nations, but practically every interest and character of human life. It created a gigantic upheaval among the hitherto accepted fundamental principles underlying government, law, international relations, democracy, freedom, commerce, industry, finance, labor, etc. Over a score of thrones crumbled and their former occupants sought security in exile. Revaluations and restatements have become neces-

2. As testified to by *The Encyclopedia Americana*, how has the world never been the same since?

1. What strange things did we go through during World War I, and what kind of news has it been for the world ever since?



sary in all fields of endeavor. The conflagration in 1918 involved 93 per cent of the world's population, the countries classed as neutral had a combined population of only 130,000,000, whereas the countries which participated in the war had a combined population of over 1,700,000,000." Truly a world war that, and mankind's first one. It was bound to bring irreversible changes to the world. In spite of the political, commercial and religious efforts to better the situation, the change since 1914 has been steadily for the worse and lately for the worst. There is no need to quote here what eminent men of this world have said about the worsening of the world situation. Readers of *The Watchtower* have already read their gloomy statements quoted in these columns or elsewhere.

<sup>3</sup> Human hearts are sick because of continually bad news that keeps pouring in upon them, offering no solid hope for the future, their own future. The increase of suicides bears witness to this; so does the upsurge in the number of mental cases in and outside hospitals, also the mad, wild, senseless quest for distracting pleasures. Yet, is there no good news today, not news good just for an individual or a family or a limited group of interested people, but news good for all mankind? News that is so important that it overshadows all the mass of bad news put together? Is there no source having good news? Is there no chan-

3. The continually bad quality of world news makes us ask what vital questions, and how may we answer them?



nel for such good news that can succeed in getting it through to us? There is! And through this channel that source releases to us the good news of a salvation from all these dreadful conditions and their consequences. Of prime importance is the source of the news. And who or what is that source? It is God! Ah, but there are so many, yes, hundreds of millions in India alone, that are called "God." Which God among all these is the divine source of the only good news? What is his name?

<sup>4</sup> Were *The Watchtower* to answer this vital question on its own authority it might not carry the greatest weight among people outside its three million readers. We shall therefore call upon a man to speak in answer, a man whose name has been known round the world for nineteen centuries and whose life and message have affected countless multitudes for everlasting good, Jesus Christ. We call upon him, and not upon so-called Christendom, to give us the answer.

<sup>5</sup> In the early days of his preaching the message of a "kingdom of heaven" this Jesus Christ stood up in the Saturday religious meetinghouse of his fellow townsmen, among whom he had spent the most of his thirty years of life till then. In his hands he held the book of the 700-year-old prophecy of Isaiah, and from it he read verses one and two of chapter sixty-one. This is what he read: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." After that Jesus said to his hearers: "Today this scripture that you just heard is fulfilled."

4. Upon whom do we call to answer the question about God's name? Why?

5, 6. (a) How did that man answer the question? (b) How do witnesses of Jehovah on earth get the truly good news?

—Luke 4:16-21, NW; see also Isaiah 61:1, 2, AS.

<sup>6</sup> Thus Jesus said that Jehovah was the source of the good news and that Jehovah anointed Jesus with holy spirit to preach this good news to poor people, captive people, blind people and crushed people, meek, brokenhearted and mourning people. Are you one of people like this? In backing up the preaching that he did Jesus constantly quoted from the Holy Bible, for the Bible is the inspired Word of Jehovah God. In that book we find in written form the good news from Jehovah the God and Father of Jesus Christ. Had Jesus turned farther back in the book to Isaiah 43:10, 12, this is what he would have read: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. . . . therefore ye are my witnesses, saith Jehovah, and I am God." (AS) Jesus himself has told us that he was and is the "faithful and true witness" of Jehovah God, and it is only from Jehovah himself that his witnesses on earth get the truly good news. They get it from him by going to his Book, the Holy Bible. This is the only Source-Book of good news. Jehovah God does not underwrite or attach his name to any other book or religious writing on earth. His true witnesses must do as the Chief Witness, Jesus Christ, did: base their message upon the Holy Bible, God's Word.—Rev. 1:5; 3:14.

<sup>7</sup> Specifically, just what was the good news that Jesus declared, and could it be good news for us today? The Bible's history of his life tells us: "He went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." (Luke 8:1,

NW) At the end of his human life on earth Jesus stood before the Roman governor Pontius Pilate, in his judgment hall at Jerusalem. In answer to Pilate's question, "Are you a King?" Jesus replied: "It is for you to say that I am a king. For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice." (John 18:37, NW) Hours later that day Jesus of Nazareth was hanging nailed to a torture stake, with the title posted above his head: "Jesus the Nazarene the King of the Jews." (John 19:19, NW) Only four days before that Jesus had ridden into Jerusalem just as the ancient kings of the nation of Israel had done at the time of their coronation, and the jubilant people who wanted to be independent from Rome and who wanted a king of the tribe of Judah and of the royal family of David broke out into various cries, such as: "Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory in the heights above!" "Save, we pray! Blessed is he that comes in Jehovah's name! Blessed is the coming kingdom of our father David! Save, we pray, in the heights above!" "Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!"—Luke 19:38; Mark 11:9, 10 and Matt. 21:9, NW.

<sup>8</sup> Jehovah God answered that prayerful shout of the people. He did save his royal Son Jesus Christ, not from the disgrace and cruelty of the torture stake, but from the death that he suffered on the stake. The third day after Jesus' death Jehovah God raised him from the dead and within fifty days after that Jehovah seated Jesus at his own right hand in heaven to wait for God's fixed time to set up the Kingdom and to put all enemies in heaven and earth

7. What was the good news that Jesus declared, and how, therefore, did the people shout during his ride into Jerusalem?

8. How did Jehovah answer their prayerful shout?

under the feet of his Son as King.—Acts 2:32-36, NW; Ps. 110:1, 2.

#### THE OLD NEWS MADE BETTER

<sup>9</sup> Nineteen centuries ago that message of the Kingdom proclaimed by Jesus and his followers was the best news ever proclaimed. It was free news to the poor. It uplifted the meek. It bound up the broken hearts. It gave sight to the religiously blind. It released the ones crushed with this world's oppressions and enslavement, and it comforted all that mourned because of bad religious conditions. The passing of nineteen hundred years has not lessened the goodness of that Kingdom message; it is still good news. But the goodness of the news is enlarged today. Why? Because the long-awaited kingdom of God has been set up in the hands of his Son Jesus Christ. It was set up at God's throne in the heavens, where his Son has been sitting nineteen centuries at his right hand. It was set up A.D. 1914, the same year that the world-changing first global war began. Jesus told us to pray for that kingdom of God by his Christ to extend its power to this earth to break up the evil conditions here. He taught us this prayer: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10, NW) Nineteen centuries ago Jehovah's witnesses on earth, namely, Jesus and his followers, boldly declared the good news of the coming kingdom. Today, since 1914, what must Jesus' true followers, who are likewise Jehovah's witnesses, do? Do they have any God-given message, any good news, to tell to the people of all the nations, tribes, families and languages? Jesus Christ guaranteed that his followers today would have such.

9. How has the goodness of the news been enlarged today, and what did Jesus guarantee that his followers today would have?

<sup>10</sup> Looking forward with the vision of an inspired prophet, Jesus foresaw and foretold the events of our generation since 1914. He foretold the first world war with its accompanying famines, pestilences and earthquakes and religious persecution, all of which together are visible earthly proof that God's kingdom has at last come into power and is ruling toward the earth. Then Jesus foretold the work of his followers at that time, which is our time. Was their work to be that of multiplying earth's sufferings, sorrows and crimes by engaging in world wars and in persecuting other religious people? No! Pointing ahead to a joyful, comforting work for his followers, Jesus said: "And [after World War I] 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 [of this system of things] will come." (Matt. 24:7-14, NW) This witness to God's established kingdom must be given before this war-crippled system of things ends completely in an Armageddon fight.

#### CORONATION PSALM

<sup>11</sup> The setting up of God's heavenly kingdom over this rebellious earth is deserving of a coronation song, a song to glorify the crowning of his beloved Son Jesus Christ as his appointed King over all mankind. When Jesus rode in royal style into the city of Jerusalem in the year 33, the Jewish religious rulers at the temple missed the opportunity of offering him a crown. They did not recognize him as the promised Son of famous King David, who had long ago sat on the 'throne of Jehovah' at Jerusalem. (1 Chron. 29:23, AS) They were not in the spirit of the joyous crowd who accompanied Jesus into the royal city,

10. In what connection did Jesus foretell the work of his followers today, and how?

11. What does the setting up of God's kingdom deserve, and why?

shouting "Save, we pray, the Son of David!"

<sup>12</sup> Ancient King David showed the fitness of a coronation song at such an event as that of Jehovah's assuming power over all the earth. David had the visible sign of God's presence, the golden Ark of the Covenant, brought into the royal city of Jerusalem and put in a tent near his royal palace. So David composed and sang a coronation song, which reached its grand climax in the theme: "Let the heavens be glad, let the earth be joyful, and let them say among the nations, 'Jehovah himself has become king!'" (1 Chron. 16:23-33, NW) Under the guidance of Jehovah's holy spirit King David adapted that same theme and composed a new psalm. This psalm showed that a coronation song must be sung on a grand scale now in our day following the setting up of God's kingdom and his placing his faithful, resurrected Son on the heavenly throne in 1914. In the Book of Psalms this is Psalm 96, and it is known as one of the Coronation Psalms. The great enthronement and the glorious coronation have taken place in the resplendent courts of heaven, of which fact we have all the needed evidence since 1914. So all the things commanded in this Coronation Psalm must be carried out. The witnesses of Jehovah of today, with the eye of faith, are carrying out those things. What things?

#### A NEW SONG

<sup>13</sup> "Sing to Jehovah a new song, sing to Jehovah, all [you people of] the earth. Sing to Jehovah, bless his name. From day to day tell the good news of salvation by him. Declare among the nations his glory, among all the peoples his wonderful works." (Ps. 96:1-3, NW) Hydrogen bombs with the deadly explosive power of millions of

tons of the usual explosives, although among the newest inventions of modern science, are nothing new about which to sing to Jehovah. Billions of years ago, as the scientists themselves have pointed out, Jehovah God caused thermonuclear explosions of hydrogen to take place within the sun to supply light and heat to our earth that mankind might keep alive on this planet. Bombs, long-range ballistic missiles, atomic submarines, and other military inventions and commercial products of twentieth-century science are not the "wonderful works" that Jehovah has guided and enlightened the scientists to perform, and about which to sing in praise of him. The scientists scoff at Jehovah and prefer to misuse the brains with which he created man by serving the vicious enemy of God and man, Satan the Devil.

<sup>14</sup> No, these modern scientific inventions and developments do not furnish us the theme for a new song of gladness. Since 1914 the one big, overwhelming thing that supplies the people of Jehovah with the subject for a "new song" to his praise is the birth of his royal government, which he lays upon the shoulder of his long-awaited Son Jesus Christ. Though it was promised about six thousand years ago in man's first earthly home, in the paradise of Eden, there has till A.D. 1914 been nothing in heaven or on earth like this kingdom of God by his promised Seed, Jesus Christ. (Gen. 3:15) Never before 1914 has there been a capital organization over the entire living universe, with Christ as its Head and with the Most High God Jehovah dwelling in it and operating through it to have his will done throughout the universe. (Phil. 2:5-11) This is indeed something new, something gloriously new, and it means blessing to all men of good will as well as to holy angels. A realization of this

12. How did King David come to compose a coronation song for us, and why must we sing it now?

13. What things does Psalm 96:1-3 mention, and what newest inventions of science are not the new things about which to sing to Jehovah?

14. What thing does supply us the subject for a "new song," and why?

moves one to burst out in singing. It calls for a new song, with a theme entirely new, entirely different! Jehovah by introducing his kingdom has made this possible. To him and in his honor the new song should be sung.

<sup>15</sup> "All [you people of] the earth" are exhorted to sing to him and bless his name. That is to say, you whom Jehovah has made spiritual Israelites in his organization, to be his witnesses in all the nations. You were the ones to whom your God first revealed these truths and whom he first taught to sing this new song. He fore-ordained that there should be 144,000 of you spiritual Israelites to be associated with Jesus Christ in his heavenly kingdom, not on earthly Mount Zion, where King David used to reign, but on the heavenly Mount Zion or seat of royal rule. For nineteen centuries Jesus has been in heaven, there glorified at his Father's right hand. But since the establishment of the God-ruled kingdom the greater part of the faithful Christian witnesses of Jehovah, the spiritual Israelites, has been glorified with Christ enthroned on Mount Zion. How? By a resurrection of them out of death to life as immortal spirit creatures in heaven, having the "divine nature." Only a small remnant of the 144,000 heirs of God's heavenly kingdom are still on earth. But all the 144,000, both the remnant yet on earth and the triumphant resurrected Kingdom heirs, are singing to Jehovah's praise, all co-operating together visibly and invisibly in making known the wondrous new facts of universal history. The Revelation, in chapter fourteen, verses 1-4, unveils to our vision the magnificent sight.

<sup>16</sup> There the apostle John, who first saw the vision, writes: "And I saw, and look! the

Lamb [the once-sacrificed Jesus Christ] standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder; and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. And they are singing as if a new song before the throne [of God] and before the four living creatures and the persons of advanced age; and no one was able to master that song but the hundred and forty-four thousand, who have been purchased from the earth. These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep following the Lamb [Jesus Christ] no matter where he goes. These were purchased from among mankind as a firstfruits to God and to the Lamb."—NW.

<sup>17</sup> In obedience to the command of Psalm 96:1-3 the spiritual remnant on earth, who have learned the song, act like a "faithful and discreet slave" class and sing forth the "new song." (Matt. 24:45-47, NW) All others on earth who want to join in must learn this entirely new and different song from them, because politicians and financial and industrial men of this world and even the nominally Christian clergy of Christendom do not know the new song and cannot teach it to anybody. Only Jesus Christ and his 144,000 joint heirs have been taught the new song by Jehovah God and only they can lead in singing it. (Isa. 54:13; John 6:44, 45, AS) They are the people whom God has for the past nineteen hundred years been selecting, giving his attention to the nations "to take out of them a people for his name," Jehovah. (Acts 15:14, NW) For centuries now the

15. Who are addressed as "all [you people of] the earth," and what are they doing in fulfillment of the psalm?

16. What vision was John given of them doing this?

17. From whom must people on earth learn this "new song," and why?

different religious systems of Christendom have had their missionaries active inside Christendom and among all the nations outside Christendom, and yet all you inhabitants of the globe know that it has not been the religious clergy of Christendom or of Jewry that has informed you regarding the name Jehovah or taught you to bless his name, as Psalm 96:2 (AS) tells true Christians to do.

<sup>18</sup> Thirty years ago in the January 1, 1926, issue of the magazine *The Watch Tower* the first and principal article was entitled "Who Will Honor Jehovah?" Since that time in particular the faithful adherents of this magazine have shown their worthiness of the name of identification, Jehovah's witnesses, which name they jubilantly embraced in 1931. Since 1931 all the peoples of the earth have known that it has been the Christian remnant who bear Jehovah's name that have brought his name to their attention and shown the grand reasons for honoring it and blessing it. The clergy, Catholic, Protestant and Jewish, however, do not imitate Jesus, who said to Jehovah God: "I have made your name manifest to the men you gave me out of the world." Instead, they have scoffed at Jehovah's witnesses and have tried in every way to prevent them from bearing witness to God's holy name. But all in vain! Jehovah's witnesses have gone straight ahead in imitation of Jesus Christ. (John 17:6, NW) They have made Jehovah's name manifest, obeying the command: "Declare among the nations his glory, among all the peoples his wonderful works." (Ps. 96:3, NW) Even Communist-ruled countries have been unable to prevent Jehovah's witnesses from obeying this divine command. Even in those lands they have songfully spread the glad news that

Jehovah's kingdom by Christ was put in operation in the heavens in 1914.

#### WHERE HAS THERE BEEN ANY SALVATION?

<sup>19</sup> But if that divine government has been operating since the opening year of World War I, where has there been any salvation by it? Where has there been any good news of salvation by Jehovah to tell? Why are the nations, even those of Christendom, nearing the brink of self-destruction and trying to save themselves from the unavoidable consequences of their growing divisiveness and of their misuse of the inventions of modern science? Why has not Jehovah by his kingdom saved them from this fear-exciting world condition? The facts answer that it is because the nations do not want Jehovah's kingdom by Christ. Contrary to viewing it as the grandest blessing that could come to all mankind, they have no faith in it. In fact, they fear it as if it would be the worst thing that could happen to humanity. They feel self-confidently independent of God's heavenly kingdom and want to be no part of it and want no salvation by it. Their rejection of the Kingdom message of Jehovah's witnesses and their persecution and obstruction of these witnesses betray them as anti-Kingdom. Their world wars and their League of Nations and their United Nations for world domination also prove it. Consequently there has been no salvation of them and their affairs go from bad to worse.

<sup>20</sup> But we who have been saved know that there has been a "salvation by him" to tell about from day to day as good news. We know that the "god of this system of things" is Satan the Devil, God's most wicked adversary, and that "the whole world is lying in the power of the wicked

18. Who today have brought Jehovah's name to the world's attention, and particularly since when?

19. Why has not God's kingdom saved the nations from getting into this fear-exciting world condition?

20. How did the heavenly angels experience a salvation by the Kingdom?

one." (1 John 5:19 and 2 Cor. 4:4, NW) We know that in 1914 there was a war raging greater than World War I on earth. It was a war in heaven. Not a war from Zeppelin airships or by airplanes, not a war by supermen, not a war by mythical "men from Mars," but a war in the invisible heavens by Christ, the newly enthroned King, and his angels against the false god, Satan the Devil, and his demonic angels. The heavenly war established God's newborn kingdom more firmly in power, for all the satanic hosts were whipped and hurled down from those heavens to the neighborhood of our earth. How the heavenly hosts appreciated this salvation by God's power! With loud voice they cried out: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, . . . On this account be glad, you heavens and you who reside in them! 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. 12:7-12; 11:15-18, NW) Even apart from world war among his nations, this defeat in the heavenly war was a terrible tribulation for Satan and his world organization.

<sup>21</sup> But Satan knew it was only the beginning of the tribulation upon his organization. He knew that after a "short period of time" would come a grand finale of that tribulation, and this would mean Armageddon for him, his crushing defeat by the destruction of all his organization in the "war of the great day of God the Almighty." (Rev. 16:13-16; 19:11 to 20:3, NW) By this "short period of time" this tribulation upon his organization by the newborn kingdom was shortened. It was as a breathing spell for him and his demons. But it

was not for his sake that those days of tribulation were cut short. It was for the sake of accomplishing a divine salvation of the remnant of the 144,000 joint heirs of Jesus Christ, "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17) During World War I the remnant were maliciously abused in the United States of America and the other nations at war, in an attempt to disorganize them, stop their witness work, frighten them forever away from it and wreck their reputation and good standing for all time to come. Not primarily physical death, but spiritual death was facing them if they continued in their condition of bondage to this world at war against God's kingdom. Had Armageddon then come upon the nations, the remnant, being under divine disfavor for falling short of their duty to Jehovah, might have perished with the worldly nations.

<sup>22</sup> The serious situation of the remnant of God's chosen ones called for a merciful salvation. Only Jehovah could provide it through his victorious Christ, and he did so, by cutting short the tribulation upon Satan's organization and holding off Armageddon until after a "short period of time." Jesus foretold this in these words: "Those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time and will not occur again. In fact, unless Jehovah had cut short the days, no flesh would be saved. But on account of the chosen ones that he has chosen he has cut short the days."—Mark 13:19, 20, NW.

<sup>23</sup> Modern history records the fact that in the spring of 1919, or shortly after the end of World War I, Jehovah God surprised even Christendom and freed the remnant of his witnesses from their low bondage in

21, 22. Who on earth first experienced a salvation by the Kingdom, and how?

23. As revealed to them in 1920, why had the remnant been saved on earth?

this world. The very next year he opened their eyes to see that they had been "saved" and delivered and spared alive on earth to fulfill their Master's prophetic command: "He that has endured to the finish is the one that will be saved. And 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. 24:13, 14, NW) They alone had this "good news" of the Kingdom that had been established in the heavens at the close of the "appointed times of the nations" in 1914. It was good news of salvation. That kingdom had fought in heaven for a salvation of the holy angels from the defiling, menacing activities of Satan and his demon angels. It had saved the remnant of chosen ones on earth from their spiritual peril and had freed and emboldened them for the renewed service of Jehovah and his kingdom.

<sup>24</sup> Today, years after that, the majority of this generation has rejected the wit-

24. Who else on earth have since been saved, and so what is it a privilege now to do?

ness that the remnant has had to give before the complete end of this system of things comes at Armageddon. Yet the preaching of "this good news" of the kingdom of salvation has already resulted in the saving of a "great crowd" of good-will persons "out of all nations and tribes and peoples and tongues." That was certain to happen, for it was foretold. (Rev. 7:9-17, NW) At Armageddon the theocratic kingdom will triumph and will free the universe of Satan's organization and save this "great crowd" of good will through the destructive tribulation of Armageddon and into the new world, the righteous new system of things that will prevail over the earth. After Armageddon that kingdom, exercising its saving power still further, will bring salvation to even the dead in the memorial tombs by resurrecting them to life on earth during the thousand years of Christ's reign. All these things being taken into consideration, here, indeed, since 1919 is a "salvation by him" the good news about which deserves to be told "from day to day." It is a thrilling privilege to join the saved ones in telling it.

## TELLING THE

## *Good News*

## FROM DAY TO DAY



**A** "SHORT period of time" remains before the universal war of Armageddon. During this period the opportunity offers itself to bring as many people of good will as possible into the saved con-

dition that Jehovah God now provides. We need to put forth the greatest efforts possible before the period expires to inform the people everywhere that their everlasting salvation can come only from Jehovah the great Savior. It depends mainly upon him. Why?

1. We should put forth the greatest efforts to do what during this "short period of time"?

<sup>2</sup> "For Jehovah is great and very much to be praised. He is to be feared more than all other gods. For all the gods of the peoples are worthless gods. But as for Jehovah, he has made the very heavens. Dignity and splendor are before him, strength and beauty are in his sanctuary."—Ps. 96:4-6, NW.

<sup>3</sup> As in the apostle Paul's days, so today: Jehovah is "the unknown God" to the vast majority of earth's population.

(Acts 17:23) But he deserves to be known by all. He must be made known, if there is to be any salvation. He will be made known to all alive. By his very existence he swears to this:

"As I live, all the earth will be filled with the glory of Jehovah." (Num. 14:20, NW) Those who refuse to know him now in friendship will be obliged to know his destructive power at Armageddon. Speaking of that final war, he declares: "I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." (Ezek. 38:23, AS) This will fill out the knowledge of him that his witnesses on earth have been trying hard to give to the people during all this generation. More and more these witnesses are learning to know how great Jehovah is. With their own growth in knowledge they appreciate more that He is very much to be praised. There is everything about him to be praised. As there is every reason to condemn Satan the Devil the god of this system of things, there is every reason to

2, 3. Why must Jehovah be made known, and who appreciate that he is very much to be praised?



SUN.



MON.



TUE.



WED.



THU.



FRI.



SAT.

praise Jehovah the God of the new world.

<sup>4</sup> Today everywhere on earth there exists fear in the hearts of the people. But this fear is not mixed with the fear of Jehovah. Besides fearing the things they discern as about to come upon the earth, they fear their visible gods, the mighty ones that they idolize in politics, in business, in militarism and in popular religion. These deified ones instill fear of themselves into the hearts of the populace to

keep themselves prominent and in the power to control. To these the people ascribe the power and works and adoration that belong only to the one living and true God, Jehovah. The fear that the people have toward these earthly gods is merely a fear of awesome men, mere human creatures who will die. But Jehovah is to be "feared more than all other gods." As he once executed judgment on all the false gods of Egypt, so he is now

judging these earthly gods, to the point of exposing their utter inability and falsity. "God standeth in the congregation of God; he judgeth among the gods." To the mighty, adored ones in Christendom who profess to be sons of the God of heaven he directs this message:

"I said, Ye are gods, and all of you sons of the Most High. Nevertheless ye shall die like men, and fall like one of the princes."—Ps. 82:1, 6, 7, AS; John 10:34, 35.

<sup>5</sup> Jehovah is more to be feared than these mortal gods on earth. These gods can violently kill only one's human body, but Jehovah is able to destroy one's soul

4, 5. (a) Whom on earth do the people fear? (b) Why is it urgent to awaken the people to the fear of Jehovah?

as well as body in everlasting death, from which there is no resurrection of the dead. (Matt. 10:28) How urgent it is to awaken the fear of Jehovah among those who want life!

<sup>6</sup> But there are also creatures of imagination whom the peoples of earth put into the unseen world, the realm of invisibility, and whom they fear with mortal dread and to whom they raise idol images. Little do the people realize that they are worshiping demons who take to themselves the worship that the people blindly offer. The apostle Paul, who identified the unknown God for the pagan philosophers, said concerning their idols: "What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons." (1 Cor. 10:19, 20, NW) These gods are "worthless gods." Idol images cannot save, neither can the demons that they represent do so. With Satan their ruler these demons have great anger against the true God and his people on earth. Determined to let Jehovah God save nothing on earth, they are leading all the kings of this inhabited earth against God at Armageddon, to their destruction. It spells death, annihilation, therefore, to listen to demon-inspired propaganda. (Rev. 16:13-16) Their man-made idols cannot rescue their worshipers from that annihilation. Instead of being of real religious benefit to strengthen man's belief in what is true, the idols do harm. They blind the nations and peoples to Jehovah God and his kingdom, the exclusive source of eternal salvation. "Worthless gods," indeed!

<sup>7</sup> Testifying to the fact that Jehovah is God are the heavens. He made them by his

power and in his wisdom. His unsearchable mind arranged for all the glory of the visible heavens and their order and harmony. Only one mind could organize all this—His mind. Immeasurably far up above those heavens the Most High God exercises his universal sovereignty. If those visible heavens beneath are so impressive and splendid and beautiful to us, what dignity and splendor there must be all about Jehovah himself in the spiritual heavens! What strength and beauty there must be in that most holy place where he personally dwells! This we can only weakly imagine on the basis of the things visible, although we cannot actually know how glorious he himself is, for "no man has seen God at any time," no man has seen his figure, and he himself decrees: "No man may see me and yet live." (John 1:18; 5:37 and Ex. 33:20, NW) The artificial glory and stateliness of earthly gods fade away in comparison. How foolish, then, for one to demand to see Jehovah actually before one would believe in him! Believe the testimony of his creative works. Believe the true witness of his written Word, the sacred Bible.

<sup>8</sup> In the face of the truth and in the face of the pressing need for salvation, men to-day ought to orient themselves to the One Source of salvation by ceasing to blaspheme and by beginning to ascribe to the one true God the things that persuade us that he is the Source of our salvation and the One worthy of our heartfelt worship. For our guidance the inspired psalmist sings out: "Ascribe to Jehovah, O you families of the peoples, ascribe to Jehovah glory and strength. Ascribe to Jehovah the glory belonging to his name. Carry a gift and come into his courtyards. Bow down to Jehovah in holy adornment, be in severe pains because of him, all [you people of] the earth."—Ps. 96:7-9, NW.

6. Who are the "worthless gods" of the people, and why are they "worthless"?

7. What visibly gives evidence that dignity and splendor are before Jehovah, and strength and beauty in his sanctuary?

8. In the face of the pressing need for salvation, what should men do instead of blaspheme?

<sup>9</sup> In order for the "families of the peoples" to be able to make such ascriptions to Jehovah there falls upon us his witnesses the service of making Jehovah and his purpose and his activities known to the people, of telling them about his name and all that it stands for, and of explaining to them his written Word and showing them how to worship this holy and strong and glorious God Jehovah. Inhabiter of the heavens and Creator of man, Jehovah is too great to dwell in earthly temples with courtyards made by man's hands. By his spirit or invisible active force he dwells with his dedicated people, especially the remnant of Christ's joint heirs, who form a living, spiritual temple. Accordingly, the greatest gift that a person can carry to Jehovah in loving appreciation and worship is the dedication of oneself to him through his royal High Priest Jesus Christ. By this gift show him you bow down to him in full submission as well as in adoration.

<sup>10</sup> Such worship of Jehovah must be done in holy adornment. He cannot be worshiped in moral uncleanness. He cannot be worshiped by means of material or visual idols, to which a so-called relative worship is claimed to be given but which use of images makes one an unclean idolater in Jehovah's sight. (Isa. 42:8, AS) He cannot be worshiped in adornment that was borrowed from pagan worship, under the self-deception that a religious system can appropriate and sanctify these appendages of demon worship to a sacred and evangelical use before the true God. No; but he must be worshiped in a spiritual adornment that testifies that one loves, worships and serves Jehovah as the only true God; also that one accepts his Son Jesus Christ as his now-reigning King and as the one High Priest who provided the ransom sac-

rifice to God to lift the divine condemnation from us and to free us from the power of sin and its penalty death; and, further, that one has accepted the privilege and responsibility of being a witness of Jehovah just as his Chief Son Jesus was.

<sup>11</sup> All of those who refuse to worship Jehovah thus in holy adornment will have reason to be in severe pains because of him. At the start of the great tribulation upon Satan's organization in 1914 all such people felt merely the "beginning of pangs of distress," the "beginning of birth-pangs," because of the world war accompanied by the famines, the pestilences and the earthquakes of that time. (Matt. 24:8, NW; Ro) Then all the peoples trembled and were in severe pains, not because of connecting Jehovah God with those events, but because of the terribleness of the events themselves. But at the approaching "war of the great day of God the Almighty" all the peoples of the earth not dedicated to him but opposed to him will be in the severest of pains because of Jehovah. For they will have it forced upon their consciousness that the One whom they have defied is the One who is bringing this world-destroying tribulation upon them. He has commanded that then they must be in extreme pains. They will be.

#### THE RESCUE GOVERNMENT TO BE ANNOUNCED

<sup>12</sup> At man's creation in the paradise garden of Eden Jehovah God was the one Ruler of this earth as well as heaven. The rebellion that produced Satan the Devil brought forth a rival god and a rival claimant to the rulership of man and the earth. The global flood of Noah's day proved that Jehovah is still the universal Sovereign and the earth is the footstool of his throne. Generations after the Flood

9. (a) For the people to make such ascriptions to Jehovah what service must first be rendered? (b) What is the greatest gift we can carry to him?

10. In what holy adornment must Jehovah be worshiped?

11. How must the people be in severe pains because of Jehovah?

12. Since Jehovah God was earth's ruler in the time of Eden, why was a kingdom of God established in 1914?

Satan the rival ruler produced the first human kingdom at Babel or Babylon. But Jehovah had his own representative king on earth, Melchizedek. Long after this priestly king passed off the scene Jehovah God anointed David of Bethlehem to be king over Israel and seated him upon the "throne of Jehovah" at Jerusalem and began a long line of kings in David's family. Before the last of that line of kings came in the person of Jesus Christ, God emptied the earthly "throne of Jehovah" of its king and overturned the capital city Jerusalem. There that typical visible kingdom on earth ended and Jehovah ceased to reign among men by an imperfect king of David's line. But Jesus Christ taught us to pray for God's kingdom to come to earth again and for the heavenly Father's will to be done on earth the same as up in heaven. Jesus preached the good news of that coming kingdom and died for it. By resurrecting Jesus God restored him to life and seated him at his own right hand in heaven and commanded him to wait till the "appointed times of the nations" ended in 1914, at which time Jehovah would bring forth his kingdom and lay the executive power of it upon the shoulder of Jesus Christ.

<sup>13</sup> October 1, 1914, is now more than forty-two years ago and the Kingdom's fight at Armageddon is fast nearing. There are still unknown numbers of people of good will to be brought into Jehovah's provision of salvation. More than ever the time is here for action, for the message of the hour to be pealed forth. "Say among the nations: 'Jehovah himself has become king. The productive land also becomes firmly established so that it cannot be made to totter. He will plead the cause of the peoples in uprightness.' Let the heavens rejoice and let the earth be joyful. Let

the sea thunder and that which fills it. Let the open field exult and all that is in it. At the same time let all the trees of the forest break out joyfully before Jehovah. For he has come; for he has come to judge the earth. He will judge the productive land with righteousness and the peoples with his faithfulness." (Ps. 96:10-13, NW) How grandly this command that rings from heaven by inspiration shows that the thing of leading importance is God's kingdom by Christ, for it will settle forever the issue of universal sovereignty in Jehovah's favor and will bring salvation to those who loyally stand up for his sovereignty!

<sup>14</sup> Jehovah's established government is a cause for universal rejoicing. It is the kingdom of salvation for both heaven and earth. The salvation already begun by it is the good news that the witnesses are commanded to tell from day to day. We are instructed not to miss a day in telling it. Why? Because the days to tell it are limited before Armageddon, in fact, are getting fewer with each passing day. Not a single day dare we leave it out of mind, for the kingdom of salvation is the thing that Jesus said we should keep seeking first, together with righteousness from God. Of all times, why not seek it now when it is actually here? Every day brings opportunities to tell of the salvation that it has brought and will bring, that others may be impelled to seek the Kingdom too. It being the only rightful government of heaven and earth, the only one that will vindicate Jehovah's universal sovereignty and save mankind, salvation by it is worth telling out to others who also need salvation. Owing to the oncoming destruction of this wicked system of things salvation by Jehovah's means is something most timely to be told daily. It is the only "good news" today. If we rejoice daily in the King-

13. What is the reason that it must be said among the nations: "Jehovah himself has become king"?

14. Why are we instructed not to miss a day in telling the good news of salvation by God's kingdom?

dom, if we feel like shouting Hallelujah! at the realization that it is ruling now in the midst of its enemies, we shall bubble over into talking of the salvation it brings. The telling of salvation by Jehovah is, in fact, a part of our worship of him, and we know we must render him worship every day. Tell it, then, from day to day. If we do not sing to Jehovah by telling it, we do not have the "joy of Jehovah." Sharing in his joy is a stronghold to us.—Neh. 8:10, NW.

<sup>15</sup> The good news of salvation we must tell not only individually but also collectively, together with all other saved ones, in one grand unity. God's love is so great that his salvation embraces, not just one, but many. It is a collective salvation in which many have a share, even a great crowd of "other sheep" today whom no man is yet able to number. We can tell this good news by our speaking mouth or by the speaking printed page. For preaching by the printed page the Watch Tower Society supplies us with Bibles, books and booklets explaining the Bible, the magazines *The Watchtower* and *Awake!* free tracts and public-lecture handbills. For telling the good news we are not limited to one place. We can daily tell it in our own homes to members of our family, in the doorways of other people by going from house to house, in public places aside from on the platform, even underground in totalitarian lands or in prisons and concentration and slave labor camps under dictatorships. In isolated places we can tell the good news, or as a member of a congregation large or small, that is, as a congregation publisher. Still better, one can tell it as a full-time pioneer publisher, even as a missionary in foreign lands. One may be privileged to tell it as a public speaker of a congregation, or as a zone servant in

one of the ten zones into which the earth has been divided with many branch offices of the Watch Tower Bible & Tract Society in each zone. The territory under each branch is divided up into districts and then subdivided into circuits, and each circuit contains a number of congregations of Jehovah's witnesses. So some may be favored with telling the good news as district servants or circuit servants. Thus in many capacities the telling of the good news may be done, and each one should be faithful in his capacity.

<sup>16</sup> To be commissioned to tell the good news in the field and to tell it from day to day one does not need to be a publisher devoting his full time. Each and every one saved is commissioned by Jehovah to tell his salvation from day to day according to one's opportunities. What results in more believers is not only to introduce the good news to neighbors and total strangers but also to offer to start Bible studies in the homes of the interested people, so as to study the good news there at least once a week. The thing to do is not only to tell it yourself but also to get others to tell it with force and effect. Our endeavor should be to train others to join us in telling it.

<sup>17</sup> What will happen if we tell the good news of Jehovah's salvation the seven days of each week during the year 1957? Surely this: many more ears are going to be reached with the joyful sound; many ears, long deaf for never having heard, are going to be opened by the good news' at last reaching them. Comfort is going to be brought to many sad hearts that, for a change, would like to hear a truly cheering song with a happy theme to counterbalance the mourning and the wailing today by all the nations at seeing the "sign of the Son

15. How must we tell this good news, and where and in what capacities?

16. (a) Is it necessary to be a full-time publisher to be commissioned to tell the good news? (b) Must we limit matters to telling it ourselves?

17. For what personal reason should we tell the good news, and why so even if forbidden by enemies of salvation?

of man" in the heavens. (Matt. 24:30) More persons of good will may thus be brought into the saved condition and more will be given theocratic training to sing and tell it out. As a blessed result of all this taking place before Armageddon, Jehovah God will become more widely known, more appreciated, believed in, accepted, worshiped, praised and served. Oh, how worthy he is of all this!

<sup>18</sup> Tell out, then, the good news of salvation by him, because of what you know it has done for you. "Jehovah has done a great thing in what he has done with us. We have become joyful." (Ps. 126:3, NW; Mark 5:19) Also, be willing, be prepared, be glad to bear all the self-expenditure that it takes to tell it out. What if the enemies of anybody's salvation prefer to perish themselves and try to cause others to perish by telling us to keep quiet? We shall pay no attention to them. We are under a command higher than theirs to tell it out and we must and we will courageously obey the superior command. Not only are we, but also all of Jehovah's creations in heaven and earth are called upon to express their irrepressible joy because he, the God of salvation, has come into his capital government as King and Judge. Therefore the heavens should be glad, the earth should be joyful, the sea should thunder with every thing in it, the open field and all its fullness should exult, and the trees of the forest should joyfully break out before Jehovah, now that he has come as King and Judge. For oh! how much good his coming promises!

<sup>19</sup> Once we see that the great, fear-inspiring, dignity-bearing, splendid, strong and beautiful and glorious Jehovah has come to his temple for judgment accompanied by his majestic King Jesus Christ, all things in earth, sea and sky take on a

hitherto undiscerned grandeur. For, under the thousand years of Christ's reign, paradise is to be restored to earth and made globe-encircling. So, instead of telling the trees and the products of the field to shrivel up and the broad-bosomed seas to evaporate in steam because Jehovah has come to burn up the earth and the planets, suns and stars in the heavens, the inspired exulting psalmist tells earth, sea and sky and their fullness to take on the joyful appearance of things expecting deliverance and to break out in a soul-stirring harmony of sound.

<sup>20</sup> And for good reason! For no longer will the seas be marred by the ugly sight of atomic warships or nuclear submarines or be poisoned by fusion or fission bombs spraying radioactive particles over their waves or their charming islands and atolls. (Isa. 33:21-23, AS) No more will the earth's atmosphere be profaned by murderous bombers and long-range guided missiles or be made noxious with injurious fall-out of burning ash from atomic explosions. No more will the mountains be used as hiding places for secret airplane hangars or munitions factories or as the sources of minerals necessary for nuclear warfare. No more will the moon be viewed as a goal in space-travel, from which the first armaments-racing nation to reach it will be able to dominate all other nations. No more will the primeval forests be cut down to provide pulp for the newspapers and magazines that spread lying propaganda, sordid news, defiling cartoons and commercial materialism.

<sup>21</sup> Ah no! But all earthly creation will benefit from Jehovah's coming to rule and judge. For, as he himself has promised, all those ruining the earth will themselves be ruined in Armageddon's destruction and

18, 19. Instead of telling the things of earth, sea and sky to disappear because of Jehovah's coming, what does the psalmist tell them?

20. How will earth, sea and sky no longer be profaned by men?

21. How will all earthly creation benefit from Jehovah's coming to rule and judge?

once again, as in the garden of God in Eden, all nature will have full sweep to express itself to the glory and praise of its splendorous Creator. As King and Judge of earth he is interested in the things he embedded in the earth and the things he planted in it and formed about it when he created this earth for man's everlasting paradise home. He does not want all this misused by the selfish servants of the Devil. He desires all of it to serve his honorable, life-giving purpose. What wonder, then, that even all unintelligent things in earth and heaven should be addressed and called upon to applaud, to roar, to thunder, to look their most beauteous!

<sup>22</sup> All such things have reason to be glad and rejoice in that their own Creator has become King and has come to his temple for liberating judgment work. But how about us? How much more should we speech-endowed, Bible-reading, intelligent living creatures sing to him, say that he has become king and tell the good news of his salvation!

<sup>23</sup> As the Bible's timetable and the events since 1914 in fulfillment of prophecy prove, Jehovah with his Angel of the Covenant, Jesus Christ, has been at his spiritual temple for this needed judgment since the spring of 1918. The land or earthly condition of his New World society of witnesses has become a productive land that will never be made to totter to destruction but will ever bring forth the fruitage of righteousness under his loving blessing. It has been firmly established as the basis for the "new earth" of the righteous new world. This "land" Jehovah judges favorably. He vindicates it as the habitation of his faithful witnesses and he condemns Gog of Magog and all other attackers of this theocratic land. The inhabitants of

this "land" he judges with his faithfulness, and he pleads the cause of the remnant of his Kingdom heirs and the cause of their good-will co-dwellers, the "other sheep" of the King Jesus Christ.

<sup>24</sup> Behold what he has already done from his judgment throne for his name people on earth! How faithful he has been to them according to the terms of his irrevocable covenant, the Abrahamic covenant for the blessing of all the families and nations of the earth! How true and faithful he has been to his written Word the Bible, to his perfect laws and his irreproachable principles and, yes, to Himself! By his Associate Judge, Jesus Christ, he is separating the peoples of all the nations as anti-Kingdom goats and as pro-Kingdom sheep. Judgment he will execute at the great war of vindication and liberation. The tremendous flocks of goats will be consumed in the fiery expression of his judgment, but the peaceable, united flock of sheep will be pronounced innocent and be ushered alive into the earthly realm of the kingdom of his Son Jesus Christ.—Matt. 25:31-46.

<sup>25</sup> Beholding all this, how can we stay mute, when the divine command is to sing, to sing to Jehovah? If the heavenly sons of God and the celestial morning stars had a song at God's laying of the foundation of his footstool the earth—if the multitude of the heavenly host had a song of praise to God at the birth of the Son of God who was to become earth's everlasting King—yes, if anyone now has a song, if anyone ever had a song, we witnesses of Jehovah today have a song! Yes, we have a song, a "new song," the like of which never before floated melodiously throughout the inhabited earth. Our song has the latest, the newest theme. Our rhapsody of Bible melody has become the song hit among increasing

22. If all such things should rejoice at his coming, how about us?

23. How has the productive land been firmly established, and how does Jehovah judge it and its people?

24. How does he judge the peoples with his faithfulness?

25. Who have a song to sing, and what should we do because of the excellency of that song?

thousands of people of good will regardless of their nationality and language. Its composer is the happy God Jehovah, who inspired it by his holy spirit. His Song Director for us is his royal Son, Jesus Christ. Do not withhold your voice, then. Under

him join the swelling chorus all over the earth. Sing, sing for joy, in entrancing harmony with all the New World society. Unitedly, unceasingly, tell out the good news of salvation by Jehovah God from day to day.

## Guard Your Associations!

**A**LL God's commands bear testimony to his love, wisdom and justice. What he commands is for our best, our highest and our most enduring welfare. He commands our doing certain things and forbids us certain pleasures only because he loves us and wants to see us happy. As he exclaimed regarding his ancient people Israel: "If only they would develop this heart of theirs to fear me and to keep all my commandments always, in order that it might go well with them and their sons to time indefinite!"—Deut. 5:29, NW.

Among the laws that God gave his ancient people for their own good were those relating to the guarding of their association. They were not to intermarry with pagans nor even to intermingle with them: "You must form no marriage alliance with them," for they will surely cause you to "serve other gods, and Jehovah's anger will indeed blaze against you and he will certainly annihilate you in a hurry." And again, "They should not dwell in your land, that they may not cause you to sin against me."—Deut. 7:3, 4; Ex. 23:33, NW.

But lacking faith in God and love for him the nation of Israel time and again violated these commands with disastrous results. Even their wisest king came to grief on this very score. In his old age he allowed his pagan wives to turn his heart away from his God Jehovah, so that he died unfaithful, an apostate.

The same holds true with Christians today. For our own good Jehovah commands

that we guard our association. We are living in perilous times, likened unto the days of Noah and Lot. Being imperfect, weak and having an inherited bent toward sin, we are prone to succumb to the world's flattery or to compromise because of fear of its opinion. That is why the apostle Paul warns: "Do not be misled. Bad associations spoil useful habits."—1 Cor. 15:33, NW.

As Christians we are counseled to renew our minds and to put on a new, Christlike personality. To the extent that we can we must, therefore, avoid associating with those who object to our having this change take place in us. "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct." And, "because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you"; behind your back, if not in your presence.—1 Pet. 4:3, 4, NW.

For our spiritual welfare Jehovah explicitly commands us to marry "only in the Lord," not to "become unevenly yoked with unbelievers." Why? "For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? . . . Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?" Absolutely none whatever! Loyalty to our God and his organization will cause us to respect these com-

mands.—1 Cor. 7:39; 2 Cor. 6:14-16, NW.

While association is a basic need of young and old, it not being “good for the man to continue by himself,” we must be careful as to the kind of association we cultivate. Where shall we draw the line? No hard and fast rules can be given but, as already intimated, Jesus’ counsel would here apply: “Prove yourselves cautious as serpents.” So when in doubt, do without!—Gen. 2:18; Matt. 10:16, NW.

Paul’s wise counsel at Ephesians 5:10-12 (NW) should therefore be taken to heart especially by all Christians: “Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works which belong to the darkness, but, rather, even be reproving them, for

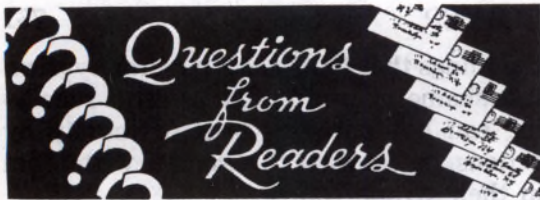
the things that take place in secret by them it is shameful even to relate.” This reproving can be done by words or merely by actions, by refusing to associate with them in their wrong course.

It is for our own good that God warns us to guard our association. Heeding his warning we shall avoid pitfalls and, instead, shall be building up one another in faith and love. Thereby we shall be helped to keep integrity until the time we enter the new world, a world now so near at hand, in which we shall not need to guard our association, for then everyone that breathes will be praising Jehovah and that ever more perfectly. But until then, “do not be misled.” Remember, “Bad associations spoil useful habits.”



## The Rebuttal of Some Nonsense

One day in 1529 Hugh Latimer, the English reformer, preached at Cambridge a sermon arguing in favor of translation and popular reading of the Bible. The clergy were enraged, especially since copies of Tyndale’s English Bible were being smuggled into England and the clergy could not burn them fast enough. Some infuriated friars selected their champion, Friar Buckingham, to demolish the arguments of Latimer. The next Sunday the friars’ champion sermonized. “Thus,” asked the friar with a triumphant smile, “where Scripture saith no man that layeth his hand to the plough and looketh back is fit for the kingdom of God, will not the ploughman when he readeth these words be apt forthwith to cease from his plough, and then where will be the sowing and the harvest? Likewise also whereas the baker readeth, ‘A little leaven leaveneth the whole lump,’ will he not be forthwith too sparing in the use of leaven, to the great injury of our health? And so also when the simple man reads the words, ‘If thine eye offend thee pluck it out and cast it from thee,’ incontinent he will pluck out his eyes, and so the whole realm will be full of blind men, to the great decay of the nation and the manifest loss of the King’s grace. And thus by reading of the Holy Scriptures will the whole realm come into confusion.” The following week Latimer replied to the friar’s sermon. “Only children and fools,” said Latimer, “fail to distinguish between the figurative and the real meanings of language—between the image which is used and the thing which that image is intended to represent. For example,” Latimer continued, casting a penetrating glance at his opponent, who was sitting before the pulpit, “if we paint a fox preaching in a friar’s hood, nobody imagines that a fox is meant, but that craft and hypocrisy are described, which so often are found in that garb.”



● Because of information presented in the July 1, 1956, *Watchtower* on baptism, a number of persons have asked about the advisability of being baptized again. They say that their understanding of the matter is better now than when they were immersed. Also, some were told years ago that their immersion in water by one of Christendom's religious systems was sufficient to symbolize their dedication if they understood at the time that they were dedicating themselves to do Jehovah's will, but now this article (page 406, paragraph 14) says that baptisms in Christendom's religious systems today are not valid and that these individuals should be baptized again by Jehovah's theocratic organization. They ask if they should now be baptized again, and if so, what date for their time of dedication should be shown on their Publisher's Record card? Should it be this latest baptism date, even though the person has been in the truth and actively witnessing for ten or twenty years or more?

On the question of persons who were once baptized by Jehovah's witnesses and who get to feeling the need of being baptized again in view of the article referred to above, the thought is raised, Did those who heard the baptism talk when they were immersed understand it? Did they understand that water immersion symbolized a dedication they were to have made already in their hearts, a vow or decision already made before God to do his will? Were not the questions specific that were propounded to them at the time of their baptism? Did not the talk and these questions point up with clarity and force the requirements? If the baptism talk stated the case plainly and the questions put to the candidates were plainly and unmistakably worded, why should the one who then said Yes to the questions now say he did not know or understand what he was doing?

All of us have doubtless grown in an appreciation of dedication since we symbolized it by water immersion. Certainly we did not appreciate it fully when we made it, or as fully as we do now. But this does not mean we should be rebaptized. This *Watchtower* article has not

said anything more than or different from what previous articles on the subject have said, except the point of one's having been baptized in Christendom's religious denominations not being viewed as sufficient today, since A.D. 1918, when Jehovah God accompanied by his Messenger of the Covenant came to the temple and cast off Christendom.

So it is up to these uncertain persons to ascertain when they knowingly dedicated themselves to God, which dedication they can now distinctly remember with a satisfied conscience, and if it has been since they were baptized years ago, then they should be baptized again in symbol of their real dedication and that date should be the one used on their Publisher's Record card.

Once a person has been baptized with understanding in token of his dedication there is no need or propriety for him to be rebaptized, even if for a time he falls away or becomes inactive, any more than a member of Christ's body needs to be re-anointed. His baptism once performed stands forever as a testimony of his dedication to Jehovah and as an irremovable sign of his obligations toward God.

As to the baptism or total immersion of persons while members of Christendom's religious organization and before becoming associated with Jehovah's witnesses: In 1918, because of their conduct, the religious denominations of Christendom were definitely cast off by the judgment of Jehovah through His Messenger at His temple. Prior to that many connected with such denominations conscientiously studied their Bibles and came to discern that they must surrender or dedicate or "consecrate" themselves to God through Christ to be God's and to do his will henceforth, trusting in His help by His holy spirit. They correctly saw that water baptism by complete submersion was the proper thing to have done to represent this surrender of themselves to God through Christ. So they had the clergyman or the authorized official in the religious denomination immerse them, doing so in the formula "in the name of the Father and of the Son and of the Holy Ghost [or, Spirit]," and they trusted in the operation of God's spirit as described in the Scriptures, which they had read and were familiar with.

Let it be noted that such individuals made a real dedication of themselves to God through Christ and prayed for His holy spirit and they felt themselves bound by it ever after. They did not make this dedication through the clergy-

man or other official who baptized them. This is corroborated by the fact that after they came to know the truths as presented by Jehovah's witnesses they saw their obligation, not to rededicate themselves to God, but to "come out of her" or come out of antitypical Babylon, and so they severed their connections with the religious denominations and became witnesses of Jehovah and continued on doing His will with better knowledge and clearer understanding. They were not rebaptized, but persisted in fulfilling their previous dedication and Jehovah manifested his acceptance of them by using them in his service and by displaying through them the operation of his spirit, while at the same time they brought forth the fruitage of His spirit. This indicates that the essential thing to validate a dedication is, not what the baptizer (be he a clergyman or otherwise) understands or thinks, but what the immersed one thinks, understands and does. The dedication was correct and the water symbol was correct and God indicated his acceptance, putting his spirit upon the immersed one. Why, then, should there be a rebaptism after one has left antitypical Babylon in fulfillment of his dedication and has become one of Jehovah's witnesses?

Note specifically what the afore-mentioned paragraph 14, page 406, of *The Watchtower* says: "Often the question is asked whether one baptized previously in a ceremony performed by some other religious group should again be baptized when coming to an accurate knowledge of the truth and making a dedication to Jehovah." Note those last six words: "And making a dedication to Jehovah." That is, making a dedication after receiving the truths presented by Jehovah's witnesses and after leaving antitypical Babylon. This means that such person had not symbolized a dedication of himself to God when baptized "in the name of the Father and of the Son and of the Holy Ghost [or, Spirit]" by an official of the religious denomination but had merely become a member of that denomination. Hence that person saw the need of making a dedication and symbolizing it after associating with Jehovah's witnesses. Such a person properly gets rebaptized.

In agreement with this, the twelve men who were rebaptized in Acts 19:1-7 had been baptized in the name of the Father but not in the name of Jesus nor in the name of the holy spirit, about which they had not heard, so that their previous total immersion was not in the name of all the factors involved, which was why they could not receive the holy spirit before Paul had them rebaptized.

Hence now when the call to come out of Babylon is being clearly sounded out, if anyone has heard of this call and yet remains in a religious part of antitypical Babylon and gets immersed in such a religious part, his immersion would not count. His decision could not have been a dedication to do God's will, because, to quote paragraph 14, "the individual would have separated himself from such God-dishonoring Babylonish systems even before letting them baptize him." Such an individual could only make an acceptable dedication after he 'came out of Babylon' and this dedication he would have to symbolize by a rebaptism in water, being totally submerged. The rebaptism date of such one is the date that should be shown on his Publisher's Record card in the congregation with which he associates. The date of dedication is never shown, but is understood to have preceded the moment of baptism.

If a person attends a baptism feature but does not sit among the baptismal candidates and does not vocally answer the questions but afterward decides to be baptized in symbol of dedication and so joins in the procession of candidates and actually gets baptized on the same basis as they do, that person obligates himself to Jehovah God through Christ. His symbolized dedication must stand as an everlasting engagement on his part and he must consider himself bound by it in God's sight. God read his heart and saw what he did and therefore holds him to his public profession of dedication. However, in future, it would be better for a person like this to do the following before submitting to baptism: go to the baptism speaker whose speech this person has heard and then have him ask this person the two questions privately for affirmative answers.

### ONLY 19 MONTHS AWAY!

Yes, in a little more than a year and a half Jehovah's witnesses plan on holding an international assembly. Where? New York city. When? July 27 to August 3, 1958. Start saving now. Plan to be there!

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#### "WATCHTOWER" STUDIES FOR THE WEEKS

January 13: "The Good News of Salvation by Him," ¶ 1-16. Page 744.

January 20: "The Good News of Salvation by Him," ¶ 17-24, and Telling the Good News from Day to Day, ¶ 1-8. Page 749.

January 27: Telling the Good News from Day to Day, ¶ 9-25. Page 755.

### ✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why it is foolish to fear only what men will think? P. 739, ¶1.
- ✓ What Jesus might say after viewing a business street this Christmas season? P. 740, ¶5.
- ✓ Why Christ would never approve of Christmas? P. 743, ¶4.
- ✓ What "The Encyclopedia Americana" says about the world changes since 1914? P. 744, ¶2.
- ✓ What the one source of really good news is? P. 746, ¶6.
- ✓ Who only bear and proclaim God's true name? P. 750, ¶18.
- ✓ Why God's kingdom has not prevented

the world's present trouble? P. 750, ¶19.

✓ What wrong things men fear today? P. 753, ¶4.

✓ Why idol gods are worthless? P. 754, ¶6.

✓ Why Jehovah's witnesses daily tell the good news of God's kingdom? P. 756, ¶14.

✓ For what good reasons the earth should rejoice at Jehovah's coming? P. 758, ¶20.

✓ Why the Christian must not marry an unbeliever? P. 760, ¶6.

✓ Whether a person once baptized in a false religious organization should now be baptized again on coming into the Christian congregation? P. 763, ¶2.

# DO NOT FAIL TO CALL BACK!

**A**N English airman gained a knowledge of the truth and took his stand. He had to make three trips to court and on each trip was escorted by the same military policeman. Of course he explained the reason for the trial and gave a good witness. The escort showed considerable interest and was promised that his name would be sent to the congregation for the local brothers to contact.

The policeman waited patiently for some weeks for the next witness to call at his home, during which period he succeeded in also interesting his wife, who for thirty years had been a member of the Christadelphians. Time passed, yet still no one called to contact the couple. But these were to get the truth in spite of this.

Some four months later the season known as Christmas came around. At the policeman's home the decorations of colored paper hangings and Christmas tree were on show and the daughter brought in one of her playmates to see it. On being asked what kind of decorations she had at home the little visitor bluntly replied that at her house they did not have such things, as these were pagan and not from the Bible, and that they were Jehovah's witnesses and went to the Kingdom Hall. The mother, hearing this, immediately wrote a note for the child to take to her mother, asking if she would send the latest booklet of Jehovah's witnesses and a songbook. When the sister received this, thinking it a strange

request, she went to see what it was all about. And so again the truth contacted them.

That very week I was visiting the local congregation on the regular circuit visit. I was told of the family and arrangements had been made for me to visit and see the husband, who was traveling back from his camp deliberately to see these witnesses who had been so long in coming. I had a wonderful two hours and left having started a regular study with the wife and leaving the husband literature to take back to his camp, as well as "Make Sure of All Things", as he had already tackled the forces' padre. They were full of the truth and regretted the lost time that they had waited for the witnesses to call.

Four months later, when making the next circuit visit, I found that the husband had left the air force, both had started regular preaching and were awaiting the next assembly to be baptized. All this might have been lost if contact had not been made again through one of our smaller witnesses. What happened to the interest slip we shall never know, but it certainly stresses the essential need to report on all interest we contact if we cannot care for it ourselves, and that it is our responsibility until we are certain that other brothers have contacted the new ones and are following up the interest.—Report from London by a traveling representative of the Watch Tower Society.

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